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&
SABBATH HERALD:
1850-1997

A COLLECTION
OF
ARTICLES











































RELATED TO THE

DARK DAY,
MAY 19, 1780

NEW ENGLAND

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THE ADVENT REVIEW.

EXTRA.

AN APPEAL TO THE LAODICEAN CHURCH.

That there is to be a call to the Laodicean Church, and that the time for that call to be made is at hand, is evident. But who constitute the Laodicean Church? An array of argument on this point seems unnecessary. All Advent believers know perfectly well that the Philadelphia Church, the Church of Brotherly Love, was made up of those who came out of the Sardis, or nominal Church in 1844, under the cry "Babylon is fallen, is fallen." They know, also, that the Laodicean Church is the next in order, and is the seventh and last stage of the Church, as brought to view in Rev. chapters ii, and iii. This church is made up of such as have become "luke-warm," and have left the Philadelphia Church, of brotherly love, and are saying "I am rich and increased in goods, and have need of nothing;" and know not that they are "wretched and miserable, and poor and blind, and naked."

Oh! that you but knew and felt this to be your true condition, and had an "ear to hear what the Spirit saith unto the churches." Then could I hope that you would set about buying "gold tried in the fire, (present truth) that you might be rich, and white raiment, (righteousness of saints,) that you might be clothed, and that the shame of your nakedness may not appear, and anoint your eyes with eye-salve, that you may see." The "Amen, the faithful and true Witness," is now saying to you—"As many as I love I rebuke and chasten: BE ZEALOUS THEREFORE AND REPENT." Oh! that you but knew the things that now "belong unto your peace," in this time of your visitation. But unless you speedily awake to this subject, and buy gold, white raiment and eye-salve, it will be eternally too late, and it will be said of you, "but now they are hid from thine eyes."

Your saying "I am rich and increased in goods, and have need of nothing," does not at all refer to worldly riches or goods. This is clear from the context, viz: "I counsel thee to buy of me *gold tried in the fire*, that thou mayest be rich," &c. God counsels no one to buy of him worldly riches; but your riches and increase of goods, referred to in the text, has direct reference to your boasted increase in the knowledge of the truth of the bible. Having learned so much bible truth in your Advent experience, and being so far in advance of the nominal churches of the present day, you have become exalted and your soul has become "lifted up," and "is not upright in" you. If you were not destitute of this tried gold, white raiment and eye-salve, the "true Witness" would not counsel you to buy it of him. Let me repeat His testimony again—"thou art wretched, and miserable, and poor, and blind, and naked," and "knowest" it "not."—Awful delusion!—Your poverty, nakedness and blindness consists in your being destitute of the present saving truth.—

Here I will give extracts from an article written by JOSEPH MARSH, VOICE OF TRUTH, for August 13, 1845:

"LAODICEAN CHURCH.

"To what period of the church does John's letter to the Laodicean church apply? Evidently to the last. This appears clear from the address in v. 14. "Saith the Amen."

V. 15. "I know thy works, that thou art neither cold nor hot."—Like the Israelites in the days of Elijah, (1st Kings xviii; 21.)—"Halting between two opinions;" undecided whether to serve God or Baal, so the Laodiceans are neither cold nor hot in their work. The two cases are similar; timidity, doubt, lack of faith, confidence and decision, characterize both. Well, what body of professed Christians, in our day, answers this character? Not the nominal church or churches, for they are grounded and settled in their faith, cannot be moved from their position, and acknowledge themselves "dead twice dead." This surely, is far from being neither cold nor hot. No body of religiousists answer this description as well as many of the believers in the second coming of Christ. And since the "tenth day," but few, if any of this faith, but that have at times, in a greater or a less degree, borne this character. Certainly many do now. They are wavering on the great question of the immediate coming of the Lord. They have their fears that they are wrong; but the evidences of the near coming of the Lord are so overwhelming, that they dare not abandon the cause altogether. Thus they stand, between hope and fear, doubting and believing, undecided, halting between two opinions, or do not hold fast the profession of their faith *without wavering*; and their works, of course, correspond with their faith, they are neither cold nor hot, or their engagedness is lost.

"I would that thou wert cold or hot." Decided on a question of this magnitude. The evidences by which you may decide are abundant, clear and weighty. What more could reasonably have been done to convince an understanding mind that it is the truth in which you have professed, than what has already been done? You are without excuse for your doubts, fears and unbelief; God has been lavish in giving the most overwhelming evidences to ground and settle you in this faith, but still you distrust him, slacken your labors in his cause, and turn back, at times, in your heart, to a fallen church, or a perishing world. Many have already turned back, and we fear to their everlasting ruin.

God is long suffering towards his erring children, but still, he will not forever bear with their unbelief, back-slidings and luke-warmness; heaven and earth shall pass away, yet his word will never fail. And you who are neither cold nor hot, hear his warning to you; and when you hear, tremble before him, at your certain doom, unless you speedily repent of your luke-warmness. "I will spue thee out of my mouth," is his unchangeable decree: Reject and cast you off forever. The Lord now knocks at your door—O, hear his voice and live, v. 20.

V. 17. "Because thou sayest, I am rich, and increased in goods, and have need of nothing, and knowest that thou art wretched, and miserable, and poor and blind, and naked." Here are other striking traits of the Laodicean church presented. The goods which they supposed they possess, and made them rich, must be the same that are mentioned in the next verse, which the Lord counsels them to buy of him, that they may be rich, which, evidently, is the durable riches of his word; or which his word imparts to all who believe and obey it. He counsels no one to become rich only in faith, knowledge, grace, and every good work. The Laodiceans thought they were rich in these things, but were not.

Humiliating and painful as it is to say it, we believe we as a people, are the subjects of this prophecy. If we are not, most certainly we bear the description which the pen of inspiration has here given. There may, as in the other churches, be some few exceptions, but they are few. Look at which of the different divisions among us you please, and you find each talking, and some boasting of their spiritual riches, but when weighed in the scale of truth and righteousness, they are found greatly wanting. We desire to deal plainly with ourself and with others; the case demands it; and the word of the Lord requires it at our hand.

"Let no one murmur at the chastenings of the Lord; they are designed for our good; "for whom the Lord loveth he chasteneth." Great have been our chastisements for a few months past—and we have been worthy—for as a people, we have departed from the *faith, confidence, hope, zeal and lovely spirit* of that gospel in which we at first stood.—Our Lord knew we would do it, and made provision for our backslidings in his instructions to the Laodicean church. Rend his counsel in verse 18, and I hear what he says in verse 19. "As many as I love." Blessed be his name, he loves his honest yet deceived and erring children still.

"I rebuke and chasten" He has done it, and is doing it, as we all well know; for which we should love him more fervently, and for

which, as he commands us we should "be zealous, therefore, and repent." "Zealous" yes, burning hot in repenting of all our backslidings—there is no time to lose. The last offers of mercy are now tendered to you—you are the last church in the seven, and doubtless you are the last that will ever exist before the coming of the Lord. He stands at the door and will soon come and if not ready to meet him you will be lost. But if you are zealous in repenting—obey his counsel—buy of him gold, that you may be rich—white raiment, that you may be clothed—and eye-salve, that you may see, and overcome: then you may claim with confidence and joyful hope the following exceeding great and precious promise: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." v. 21.

Mr. Marsh, in giving the language of one portion of Advent believers, says—

"We are satisfied with our position; and as a general thing we have the truth—are much better off than the surrounding churches which have rejected the doctrine of the coming of Christ and his kingdom. In short, they suppose they are "increased in goods, and have need of nothing." And what renders their case alarming in the extreme, is, they cannot be made to see and feel their poverty. Or as the Word says, "knowest not that thou art wretched and miserable," as every one must be who wavers, or does not hold fast the profession of their faith; "and poor," not rich in faith, "and blind." * * * Much of the past has become darkness to them! "And naked;" faith, an important part of their armor, is lost, or is merely nominal. They are not strong in the faith, giving glory to God. That this is the condition of not a few among us cannot be denied."

Do you inquire "what is the present truth—the gold tried in the fire, the eye-salve," &c.? I answer, "the commandments of God, and the testimony of Jesus Christ." Said John, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii, 17.

"Bind up the testimony, seal the law (the ten commandments) among my disciples." Isa. viii; 16. A part of the third angel's message is—"Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus." The commandments here referred to, are those which were engraved in two tables of stone, "written with the finger of God." Nine of them are universally admitted to be binding on mankind. But the fourth, the Holy Sabbath commandment, is trodden under foot and must be restored, and this breach be made up before the third angel finishes his message and before it can be truly said, "here are they that keep the commandments of God." It is highly necessary that we also "remember," and confess "all the way" the Lord our God has led us in our Advent experience, which brings us to the keeping of his commandments under the voice of the third angel.

He has humbled us to prove us, to know what was in our heart, whether we would keep his commandments or no. And he has humbled us, that he might make us know that man doth not live by bread only, but by EVERY WORD that proceedeth out of the mouth of the Lord, doth man live. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways and to fear him. See Deut. viii. 2-6. But perhaps you are ready to say that this all belonged to the Jews and has nothing to do with us. We will look at this point directly, and try to show you your mistake; and that your position is without foundation in the word of God.

Then I repeat it, let us "remember ALL the way the Lord" our God "led" us, through the proclamation of the hour (or time) of his judgment, the fall of Babylon, and the midnight cry. These messages brought us to the shut door, and an open door, which brought the commandments of God to our view.

"And the temple of God [the most holy place within

the second vail] was opened in heaven, and there was seen in his temple the ark of his testament," or ten commandments.

But you say "I do not believe the door is shut, for I believe there has been true conversions since 1844; we are now in the gleanings time after the great harvest has been reaped." To this I answer, after the harvest is reaped, then there must be a time for the threshing, and then the fanning, and the gathering the wheat into the garner. See Isa. xxi, 10; Matt. iii, 12.

But I, with you, want all the standing heads of WHEAT gleaned out of the field, and let them be threshed and winnowed and the wheat be gathered into the garner but remember that when the wheat and the tares were ripe, and the harvest reaped, it was then too late to convert ripe tares into wheat.

We may glean all the standing heads of wheat, and believe in the shut door too; but let us take good care that we leave the tares in the field, for they are of no value to us.

It is not my design here to enter into the proof of the shut door, but barely state what door is shut, and what door is opened.

The Lord told Moses to make him a Sanctuary, and to make all things according to the pattern showed to him in the Mount. And we learn from Paul that these were patterns of things in the heavens; the figures of the true, into which Christ has entered, and is a minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not man.

In the typical Sanctuary were two apartments; the holy and the most holy places separated by the second vail. The first vail was the door of the tabernacle of the congregation, and the second vail was the door into the most holy place. When this second door was opened, the first thing that was seen was the ARK, which stood right at the entrance of the door; and in that ark were the two tables of stone, tables of the covenant, the ten commandments. And upon the ark was the mercy-seat, shadowed by the cherubims of glory. "Now when these things were thus ordained, the priests went always [daily] into the first tabernacle, accomplishing the service of God: But into the second went the high priest alone once every year, ["on the tenth of the seventh month,"] not without blood," &c. Again Paul says, these priests "served unto the example and shadow of heavenly things." Now let us follow the example and shadow a little farther.—The high priest on the tenth day of the seventh month was arrayed in the holy linen garments, the mitre and the holy crown upon his head, the onyx stones upon his shoulders; on them were graven the names of the children of Israel, and the breast plate of judgment, in which was the Urim and Thummim, and twelve precious stones in four rows, in which was graven the names of the children of Israel. See Ex. xxviii.

Thus all Israel that were within the reach of salvation were embraced in the twelve tribes, and were borne by the high priest into the most holy place, on the breast plate of judgment, when he went in to make atonement for the blotting out of their sins. See Heb. xii, 24; Acts iii, 19, and cleansing the Sanctuary from the sins of Israel, and removing them from it, putting them upon the head of the scape-goat. See Lev. xvi. They were to afflict their souls in the day of atonement, and "whatsoever soul it be that shall not be af-

flicted in that same day, he shall be cut off from among his people." See Lev. xxiii, 27-32. There was to be "no man in the tabernacle of the congregation," when the high priest entered the most holy place. See Lev. xvi, 17. The DOOR of the tabernacle of the congregation was shut on that day, and the DOOR into the most holy place WAS OPENED.

Now let us hear what Jesus, our high priest says to the Philadelphia Church. "And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that OPENETH and NO MAN SHUTTETH; and SHUTTETH, and NO MAN OPENETH: I know thy works: behold, I have set before thee an OPEN DOOR, and NO MAN CAN SHUT it." See Rev. iii, 7-13. Here we have a shut door and an open door to the Philadelphia Church. The shut door is the door of the tabernacle of the congregation, and no man can open it, or find admittance in through that door. The open door is the door into the most holy place, within the second vail, called in Rev. xi, 19, "the temple of God; and there was seen in his temple the ARK of his TESTAMENT," the ten commandments.

Let it be remembered that in the pattern, the most holy place within the second vail, was the only place where the ark of the ten commandments was kept, and could not be opened or entered only on the tenth day of the seventh month, on pain of death. So also, on the tenth day of the seventh month, 1844, at the termination of the 2,300 days, the time appointed to cleanse the Sanctuary, the most holy place of the Sanctuary, or true Temple in Heaven, was opened under the sounding of the seventh angel, and there was seen (by faith, by the little flock,) the ark of His testament," the ten commandments. See Rev. xi, 19. At that time we came to the "blood of sprinkling that speaketh better things than that of Abel." See Heb. xii, 24; and to the blotting out of the sins of the whole house of Israel. See Acts iii, 19-21.

Christ has not entered the holiest of all, of the heavenly Sanctuary, yearly, since the ascension, to blot out sins, and cleanse the Sanctuary, "for then must he often have suffered since the foundation of the world." "But now ONCE in the end of the world," [at the end of the 2,300 days,] hath he appeared [in the holiest of all] to PUT AWAY sin, by virtue of the sacrifice of himself, [on Calvary.] See Heb. ix, 22-28.—Jesus, our High Priest, PUTS "AWAY SIN" by blotting it out, and removing it from the Sanctuary, to the land of separation on the scape-goat. At the end of the 2,300 days, our high priest bore into the most holy, on the breast plate of judgment; all who were within the reach of salvation.

And among those that were borne in, I believe, were some that had not had the light on the second advent doctrine, and had not rejected it, but were living according to the best light they had. And I believe also, that there were others who had a sacred reverence for God and his word, and had his fear before their eyes, yet they made no profession of religion, or of conversion, but in the sight of God who sees not as man sees, they were much nearer a state of justification before God, than very many who made a great profession of religion. Again, children who had not arrived to years of accountability were borne in on the breast plate of judgment. These three classes

are the standing heads of wheat to be gleaned, and gathered in from the field. The Lord will see that the present truth is given to all these, and if they receive and obey the truth their sins will be blotted out and "put away." But if they reject the present truth, their names will be blotted out, and they will be cut off from the house of Israel forever. Many of the above named will be raised up to take the garments and the crowns of those who have backslidden and become luke-warm. Said Jesus, to the Philadelphia Church, "Behold I come quickly: hold that fast which thou hast, that no man take thy crown." Again, "Behold I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."

Oh that you would be entreated to buy gold tried in the fire, and white raiment that the shame of your nakedness do not appear, and anoint your eyes with eye salve, that you may see; and be rebuked and chastened, and be zealous and repent, lest you be spued out of his mouth, and be disinherited, as those were who rebelled in the wilderness of Paran. Those were examples of the Laodicean Church. But Caleb and Joshua, who wholly followed the Lord, were the example of the Philadelphia Church, which follow the Lamb whithersoever he goeth. Read with care Num. xiv; 11, 12, 22-24, 37, 38.

God's purpose was to take them, at once, into the promised land, but for their rebellion they had to learn and know his breach of promise, (margin, altering of his purpose,) by being disinherited. So also now those who have not kept their garments, but lost them, and some one else has taken their crowns, instead of their sins being blotted out, their names will be blotted out of the book of life, and they will be cut off from the house of Israel forever. We are in the "wilderness of the people," see Eze. xx, 35-38, where all the rebels will be purged out.

Some suppose that if the door is shut, there can be no more repentance unto life, or forgiveness of sins.—This is certainly a mistake. All who were borne in on the breast plate of judgment, and have not sinned wilfully, may repent and find forgiveness. Jesus says to the Laodiceans, "as many as I love I rebuke and chasten, be zealous, therefore, and repent." Again, in the type, on the tenth day of the seventh month, the daily; the morning and evening sacrifice, and other offerings for the forgiveness of sins were kept up. See Num. xxix, 7-11.

But we will come again to the Sabbath truth; and we hope that you will lay aside all prejudice, and lose sight of the humble writer, and not reject the truth of God on account of the unworthiness of the feeble instrument, through which it may be brought before your mind. And oh, may the Lord guide us into his truth, that we may see it in all its clearness and simplicity.

But, as I said before, when we urge the claims of the Sabbath, you are ready to give all that is written in the bible on this subject to the Jews; and say it was given to them as a peculiar people, under peculiar circumstances, and that the Sabbath was binding upon them; but not on us Gentiles. You call it the Jewish Sabbath, or Sabbath of the Jews. But the seventh day Sabbath is no where in the bible called the Jewish Sabbath. It is called the Sabbath of the Lord thy God. He calls it "MY HOLY DAY." Jesus says,

"The Sabbath was made for MAN." We are men; then it was made for us.

But the principle which leads you to take the position that those scriptures relating to the Sabbath, have nothing to do with us, or are not binding upon us, if carried out, would aim a deadly blow at the foundation, and unsettle and evade the force of all truth. In the days of the first advent, the scribes and pharisees could say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets; but Jesus told them that they filled up the measure of their fathers, and that all the righteous blood shed upon the earth from the blood of righteous Abel, unto the blood of Zacharias, whom ye slew between the porch and the altar. Verily I say unto you, all these things shall come upon this generation. This was fulfilled in the destruction of Jerusalem, A. D. 70. This was but a figure or an example of what will befall the professed church of these last days, called "Babylon." "And in her was found the blood of prophets and of saints and of all that were slain upon the earth." Again said Jesus, "Suppose ye that those Galileans were sinners above all the Galileans, because they suffered such things," &c? "or those eighteen upon whom the tower in Siloam fell, and slew them," &c. "I tell you nay, but except ye repent, ye shall all likewise perish." The principle by which you reject the Sabbath, contradicts the testimony of the prophets and of Jesus Christ, and his apostles.

Said the Son of God, "Think not that I am come to subvert the law, or the prophets; I am not come to subvert, but to ratify. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, shall be in no esteem in the reign of heaven." (See Campbell's translation. James says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. So speak ye, and so do, as they that shall be judged by the law of liberty." Said Paul—"As many as have sinned in the law, shall be judged by the law. For not the hearers of the law are just before God, but the doers of the law shall be justified." Again, "Whosoever [that is, ALL that] was written afore time, was written for our learning; that we, through patience, and comfort of the scriptures might have hope." Once more, "ALL scripture is given by inspiration of God, and is profitable," &c.

How can these testimonies be true, on the principle by which you reject the Sabbath truth?

FORMER THINGS OF OLD, DECLARING THE END.

"The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun. Is there any thing wherof it may be said: See, this is new? it hath been already of old time which was before us." Eccl. i, 9-10.

"That which hath been is now, and that which is to be hath already been, and God requireth that which is past." Chap iii, 15.

"Remember the former things of old, for I am God, and there is none else: I am God, and there is none like me: Declaring the end from the beginning, and from ancient times the things that are not yet done." Isa. xlv, 9, 10. See Deut. xxxii, 7, 8.

"Now all these things happened unto them for ensamples; (margin typeset) as they are written for OUR admonition, upon whom the ends of the world are come." Cor. x. 11.

Let us now examine some of the former things of ancient time, which declare the end, and compare them with the things now being done. While Israel was in Egyptian bondage, they were not permitted to keep the Holy Sabbath; but God set his hand to deliver them, and with a high hand, and an outstretched arm, brought he them out of it, and led them by a pillar of cloud by day, and by a pillar of fire by night. And when they had reached the wilderness by the Red Sea, which was before them, and the Egyptians behind them, the pillar of fire which was before them, and had led them on, removed from before them and went behind them, and shut down between them and the Egyptians. It was light to Israel, but dark to the Egyptians, so that they came not near each other all that night.

The above is an example of God's setting his hand again the second time to recover the remnant of his people, and by the proclamation of the hour of his judgment, the fall of Babylon and the midnight cry, he brought them out of spiritual Egypt, into the wilderness of the people, and when we passed the midnight cry, our pillar of light was behind us. It is indeed dark to our enemies, so that they come not near us; but it is light to us, while we remember all the way the Lord our God has led us. The proclamation of '43, the fall of Babylon, and the midnight cry, are sure way marks, and are our pillar of fire behind us, which sheds a brilliant light upon our pathway.—When Israel had crossed the Red Sea, and were free from Egyptian bondage, the Lord reminded them of his Holy Sabbath, and said, "How long refuse ye to keep my commandments, and my laws, for see that the Lord hath given you the Sabbath." So also now the first important truth brought to our minds after we came into the wilderness of the people, this side of '44, was the Sabbath truth. It has been ringing in our ears, "How long refuse ye to keep my commandments, and my laws." Israel coming to Mount Sinai, was an example of our coming to Mount Zion, the city of the living God. See Heb. xii, 18-22. And God speaking the ten commandments [which were the strength and glory of Israel; as they passed over Jordan, and had power over the nations of Canaan] from Sinai, whose voice then shook the earth, is a lively example of His roaring out of Zion, and uttering his voice from Jerusalem. Then he will "shake not the earth only, but also heaven," verse 26. At this time God's covenant keeping people, the remnant, have "power over the nations."

And while Moses was in the holy mount with God, receiving the ten commandments, engraven on the tables of stone by his finger, [an example of their afterwards being written in the hearts of God's people, by the Holy Spirit; see ii Cor. iii, 3; Heb. viii, 9, 10,] the people became impatient, by the delay of Moses, and said to Aaron, "Up, make us gods which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." Ex. xxxii, 1. They made a golden calf, an image to a beast, and offered sacrifice to it.

This is a vivid example of the disappointment, and the impatience of advent believers after the midnight cry was given. They expected that Jesus, [the antitypical Moses] would then descend from heaven, but being disappointed, and impatient, many of them organized at the Albany conference, in 1845, and made

to themselves leaders to go before them. Thus doing, they have turned round, and are trying to build up what they once tore down, in exposing the corruptions of the churches, and church organization, during the cry, —Babylon is fallen.

Read the history of Israel, and the virtue of the ten commandments in the ark, in passing over Jordan, which signifies judgment. Let it be remembered, they came up out of Jordan on the tenth day of the first month, and the captain of the Lord's host appeared with a drawn sword in his hand. And the Lord said unto Joshua, "This day have I rolled away the reproach of Egypt from off you." With the ark of the ten commandments, they compassed the walls of Jerico seven days and seven times on the seventh day. Then there was a mighty shout, and the walls of Jerico fell down flat and they took the city. They went on taking city after city, and driving out the nations; but they could do nothing without the ark of God. Thus they took the typical land of Canaan.

All this was typical of the saints finally taking the kingdom under the whole heaven. This is among the former things of old, to be remembered as declaring the end from ancient times, the things that are not yet done. And as ancient Israel could have no power over the nations of typical Canaan without the ten commandments, so none but those who keep the commandments of God, and the faith of Jesus, will receive power over the nations, when the saints take the kingdom.

Again, the unbelief of the Jews in rejecting the first Advent, and the consequent judgments, in the destruction of their city and temple, shadow forth the unbelief of the professed church in rejecting the second Advent, and the consequent seven last plagues to be poured on Babylon.

Now we may understand the application of our Saviour's words, in answer to the question, "When shall these things be, and what shall be the sign of thy coming, and of the end of the world?" We see clearly that one is a figure or example of the other. And although it was necessary for the Christians at the destruction of Jerusalem, to pray that their flight might not be in the winter, or on the Sabbath day, yet it is among the things of which it is said—"That which hath been, is that which shall be." We see that the instructions of our Saviour in answer to the above question, applies with much greater force to the "day when the Son of Man is revealed," and to the "time of trouble, such as never was," than to the destruction of Jerusalem. "As it was in the days of Noah, so shall it be also in the days of the Son of Man." "Likewise also as it was in the days of Lot." See Luke xvii, 20-37. These were also examples of the end of the world. "Even thus shall it be in the day when the Son of man is revealed."

"In that day, [Campbell renders it "on that day,"] let not h'n who shall be on the house-top, having his furniture in the house, come down to take it away. Let not h'm who shall be in the field return home.—Remember Lot's wife. Whoever shall seek to save his life shall lose it, and whosoever shall throw it away shall preserve it. I tell you there will be two men in the one bed; one will be *seized*, and the other will *ESCAPE*. Two women will be grinding together; one will be *seized*, and the other will *ESCAPE*. Two men will be in the field; one will be *seized*, and the other will

ESCAPE." Compare with this Eze. vii, 16. This will be the time of Jacob's trouble. "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it." See Jer. xxx, 6, 7. This will be when the image of the beast shall both speak, and cause that as many as will not "worship the image" shall be "killed." This will be "the hour of temptation which shall come upon all the world, to try them that dwell upon the face of the earth." Then we shall need to "pray that our flight be not in the winter, neither on the Sabbath day."

Perhaps some may be disposed to confine this to the days of Papal persecution, because Matthew says, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," &c. And again, because he says, "Immediately after the tribulation of those days," &c. And Mark says, "In THOSE DAYS after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall," &c. As the sun and moon were darkened in 1780, and the stars fell in 1833, the tribulation, which was just before these signs was the Papal persecutions. Very well, Jesus then recognized the perpetuity, and obligation of the Holy Sabbath, down the stream of time as late as the days of the Papal tribulation. And surely Jesus could not have taught his disciples to pray that their flight be not on the Sabbath day, on account of the Jews preventing them from fleeing on the Sabbath day, as some say, in the days of Papal tribulation. The Jews were previously scattered among all nations, and were at that time slaves and bondmen. The perpetuity and obligation of the Sabbath is, by our Saviour, recognized clear down to the end of the world, even in the time of Jacob's trouble.

The signs in the sun, moon and stars are to be re-acted over, in the time of Jacob's troubles, in the great day of the Lord. Joel clearly teaches the darkening of the sun, moon and stars yet in the future. See Joel ii, 10, 11; iii, 15, 16; Isa. xiii, 9, 10; Eze. xxxii, 7, 8. So we see that, "that which hath been is that which shall be, even down to the latest period in the end of the world."

I have not space to take up all the objections to the Sabbath, such as Col. ii, 14-17; ii Cor. iii, 7-15; and Rom. xiv. For an answer to these and other pretended objections I must refer you to Bro. James White's pamphlet, "Present Truth, No. 1," or his reply to Joseph Marsh's article—seventh day Sabbath abolished. He has clearly and satisfactorily answered these objections, to every candid person who is earnestly seeking after the truth.

ELIJAH THE PROPHET.

"Behold I send you Elijah the prophet before the coming of the great and dreadful day of the Lord."—Mal. iv, 5. Said Jesus, 'Elias truly shall first come and restore all things;' The work of Elijah, in the last days, is to restore, to 'raise up the foundations of many generations,' repair the breach in the law of God, and to restore the true worship of the true God. Those who are engaged in this restoration, are the Elijah that was to immediately precede the second advent, the same as was John the Baptist, who went before Jesus, in the spirit and power of Elijah, at the first advent.

Let me here call your attention to some of the most important points in the very interesting history of Elijah, in the days of Ahab, and his wife Jezebel. This history is one of the most important things of old to be remembered as declaring, from ancient times, the things that are now being done. Please read the entire history in I Kings, xvi, 29, to Chap. xxii: II Kings i and ii Chap's; also Chap's ix and x. Compare I Kings xvi, 31-34, with Deut. vii, 3, 4; Jos. vi, 26.

Ahab did evil above all that were before him. This is an example of the wickedness in the end of the world, which is above all that has ever been before it. Jezebel, the wife of Ahab, is a figure or example of the Catholic Church, see Rev. ii, 20. Jezebel was finally thrown down from an upper loft, and trodden under-foot of horses, so that nothing but the skull and feet and palms of her hands were to be found, and her blood was upon the wall, and upon the horses, and her carcass was dung upon the face of the field.

This is a striking figure of Mystery Babylon, the Jezebel of these last days about to be thrown down, and trodden in the wine-press of the wrath of God.—Jezebel slew all the prophets of the Lord except Elijah. So Jezebel, the Catholic Church, has slain her millions of Christians.

Balaam was a magician, and used enchantments, and was sought unto by kings, to bless them, and to curse their enemies. See Num. xxii, 6, 7. He seems to be a figure, or example of the pope, who has acted the part of Balaam in blessing and cursing. He has professed to be God's vicar on earth. For proof that Balaam is an example of the pope, read Rev. ii, 14.—Holding the 'DOCTRINE OF BALAAM,' in this text, has reference to the doctrine of the Catholic Church.

Jannes and Jambres, according to Jasher, were the two sons of Balaam. He was present when they withstood Moses. They exercised the same power of enchantment that their father, Balaam, had exercised. They deceived Pharaoh and the Egyptians, by means of those miracles which they had power to do.—'That which hath been is that which shall be.' This is an example of the two-horned beasts [Rev. xiii, 11-18] which 'exerciseth all the power of the first beast before him, and he doeth great wonders, so that he maketh fire come down on the earth in the sight of men, and deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast.' 'As Jannes and Jambres withstood Moses, so do these RESIST THE TRUTH, men of corrupt minds, reprobate concerning the faith: But they shall proceed no farther, for their folly shall be made manifest, as theirs also was.' ii Tim. iii, 1-9.

The worshippers of Balaam made an image to supply the place of Balaam. So also the two-horned beast will cause them that dwell on the earth, to make an image to the first beast before him. And those who worship the beast and his image, may properly be called Balaam's worshippers, and the worshippers of Baal.

Elijah prophesied before Ahab, that there should be neither dew nor rain these years, but according to my word.' Then the Lord said to Elijah 'Get thee hence and hide thyself by the brook Cherith, that is before Jordan.' There was a sore famine in Samaria. This was an example of the proclamation of the advent, up to 1844. From that time to 1848, three and a-half years, God's true people were hid and trodden under-

foot; buried under the rubbish, and spurious coin, dust and shavings, as Br. Miller saw in his dream. And there was a sore famine in the land. 'Not a famine of bread, nor a thirst for water, but of hearing the words of the Lord,' Amos viii, 11. There was neither dew nor rain of the Spirit. The religious periodicals teemed with articles headed 'FAMINE OF THE SPIRIT,' and 'GREAT SPIRITUAL DEARTH,' &c.

While Elijah was hid by Jordan, the people supposed he was dead. So also after '44, the funeral sermon of Millerism was preached, and many supposed, that Millerism was dead.

But the Lord said to Elijah, 'go shew thyself unto Ahab.' So at the end of three and a half years, Elijah went to shew himself unto Ahab.' So also, the word of the Lord contained in the sealing message of the third angel came to the true people of God, more clearly in 1848, after they had been hid in the wilderness of the people three and a half years. The angel began to ascend from the east, having the seal of the living God, even from the way that Elijah went to hide himself before Jordan. Yes, in 1848, the light of God's last sealing truth began to dawn upon the scattered church. And she began to look forth from the wilderness, as the morning, then fair as the moon, next clear as the sun. And is destined to 'receive power over the nations,' and be 'terrible as an army with banners.' See Sol. Songs iii, 6; viii, 5; vi, 10.

But when Elijah went to show himself unto Ahab: Ahab said unto Elijah, 'Art thou he that TROUBLETH ISRAEL.' So also it is now, when we urge the keeping of all of the commandments of God, we are charged with troubling Israel, and sowing discord, and of causing divisions, &c.

Some notices of this character have appeared in the 'Advent Herald,' and the 'Advent Harbinger.'

The most prominent Advent preacher in Canada West, said to Br. Holt when we were there, 'I wish you would not present this subject here, (referring to the Sabbath question,) for it will make me so much more LABOR and TROUBLE.'

But we will answer them in the language of Elijah to Ahab. We 'have not troubled Israel: but thou and thy father's house, in that ye have FORSAKEN THE COMMANDMENTS OF THE LORD, AND THOU HAST FOLLOWED BALAAM,' (the Pope.) The commandments of God, then was the message of Elijah when he came out of the wilderness. His work was to restore the keeping of the commandments of the Lord, which constituted the true worship of the true God.

By remembering these former things of old, declaring the end from ancient times, the things now being done, we learn our present position, present duty, and the work before us.

In contemplating this subject, I am led to exclaim, 'O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out.'

But when Elijah had called the people together he said unto them, 'HOW LONG HALT YE BETWEEN TWO OPINIONS. If the Lord be God, follow him, [keep his commandments] but if Baal, then follow him.'

Now go with me back of 1844, before the Sabbath question came up among us. Most if not all of you then regarded Sunday as holy, sanctified time, and looked with religious horror on those who violated it. And

why did you regard it as holy time? I answer, because the fourth commandment in the decalogue, required you to remember the Sabbath day to keep it holy. But when the Sabbath question came up, your leaders, instead of stepping into the gap, to help make up the breach, for the house of Israel to stand in the battle in the day of the Lord, went about to try to prove that Jesus Christ and his apostles kept the first day of the week as holy time, instead of the Sabbath of the bible.

But being driven from this false refuge, their next resort was to take shelter under the *no Sabbath* wall, which they themselves have built, daubing it with untempered mortar; and they have made many 'to hope that they would confirm the word.' [No Sabbath position.]

But unless you speedily make your escape from this false refuge, the storm of Jehovah's burning wrath will very soon overtake you, which will not only destroy the wall, but those who have built it, and daubed it with untempered mortar. See Eze. xiii.

The two opinions, between which you are halting, are God's Holy Sabbath, and the Pope's Sunday—you are neither one thing nor the other—you neither follow God, in keeping his Sabbath, nor Balaam, by regarding the Pope's Sunday as holy time. You are neither cold nor hot, but lukewarm, thinking that you are rich, and increased in goods, and have need of nothing, and know not that you are poor, and miserable, and blind, and naked. As the Lord liveth, and as thy soul liveth, there is no safety or salvation where you are. If you remain where you are, according to the testimony of the faithful and true Witness, He will spue you out of his mouth. O! will you, having come thus far, stop short of the kingdom? Break away from the enchanted ground. With feeling hearts we say to you in the language of Moses, 'Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel.'

But we can take no middle ground with you. God has forbidden it. See Jer. xv. 19-21. Elijah wished to bring the truth of his mission to a test, and requested them to bring two bullocks and they would prepare the sacrifice and put the wood and sacrifice in order, but put no fire under, and they might call on Baal. And he would call on the name of the Lord, and the God that answered by fire, let him be God. So they made ready the sacrifice, and the prophets of Baal called on Baal from morning till noon. Then Elijah mocked them, and said 'cry aloud, he is a God, either he is talking, or pursuing, or in a journey, or peradventure he sleepeth and must be awaked. So they cried aloud, and cut themselves saying 'O Baal, hear us.' But no answer came.

And at the time of the evening sacrifice, Elijah called the people unto him, and he repaired the altar of the Lord that was broken down, and dug a trench about the altar, and put on the wood and the sacrifice. And he told them to fill four barrels of water, and pour it on the burnt sacrifice, and on the wood. They did it the second time, and the third time. In all, twelve barrels full, and the water ran round about the altar, and filled the trench also with water.

Then Elijah prayed, saying 'Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that

thou art the Lord God, and that thou hast turned their heart back again.'

'Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces, and they said the Lord, he is the God! the Lord, he is the God.'

Here Elijah finished his message, and work of restoring the commandments of God, and turning back the hearts of a remnant, to follow God in keeping his commandments: And proved his message and work to be of God, by fire; which was an example of every minister's work, being tried by fire in the end of the world.

As Paul teaches us, 'every man's [minister's] work, shall be manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's [minister's] work, of what sort it is.'

And then Elijah prayed seven times for the Lord to send rain. First, there was a cloud like a man's hand, and the heavens became black with clouds, and there was a great rain. And Ahab rode and went to JEZREEL, 'And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab, to the entrance of Jezreel.'

This was a figure of entering the great day of the Lord. 'For great shall be the day of Jezreel.' Hosea i, 11. The rain that was sent in answer to the prayer of Elijah, was a figure or example of the latter rain, the time of refreshing from the presence of the Lord, which will come upon the remnant, just at their entering the great day of the Lord, to prepare them to endure the time of trouble.

After entering Jezreel, (a figure of entering the great day of the Lord,) Ahab told Jezebel all that Elijah had done, that he had turned the hearts of the people from following Balaam, to follow the Lord in keeping his commandment; and had cut off the prophets of Baal. Then Jezebel sent a messenger unto Elijah, saying, 'So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time.' Here then is a decree of Jezebel, that Elijah should be killed. Then Elijah 'arose, and went for his life,' and fled into the wilderness, and so escaped the hand of Jezebel.

This is an example of the decree of Jezebel, the image of the beast, that will both speak, and cause that as many as will not worship the image should be killed. This will be in the great day of JEZREEL, or day of the Lord. As Elijah had to flee for his life, so also, all that will not worship the image, will have to flee for their lives. This is the time Jesus refers to when he says, "But pray ye that your flight be not in the winter, neither on the Sabbath day." 'In that day (when the Son of man is revealed) he which is on the house-top and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. REMEMBER LOT'S WIFE. Whosoever shall seek to save his life, [by submitting to worship the image,] shall lose it' [in drinking the wine of God's wrath in the seven last plagues,] and whosoever shall lose his life, [as Daniel and the three Hebrews did,] shall preserve it, [as their lives were preserved.]

Some tell us that we must be subject to the powers that be. This we mean to do.

The decree of Darius was that all men should cease

praying for thirty days, to any God or king but Darius, or be cast into the den of lions. Daniel submitted to the latter. The decree of Nebuchadnezzar was that all should worship the image which he had set up, or be cast into the burning fiery furnace. The three Hebrews submitted to the latter. Thus they were subject to the powers that were. This image and decree was but an example of the image of the beast, and the decree, that as many as will not worship the image of the beast, shall be killed. 'That which hath been, is that which shall be done.'

But Jesus said 'I tell you in that night there shall be two in one bed, one will be seized and the other will escape.' And two at the mill; and two in the field; one will be seized and the other will ESCAPE. This will be the time of Jacob's trouble; as it was with Elijah when he escaped the hand of Jezebel, and fled into the wilderness, and came and sat down under a juniper tree, and wished for himself, that he might die. And as he slept, the angel touched him, saying, 'arise and eat,' and he arose and eat, and went in the strength of that meat forty days and forty nights, unto Horeb, the Mount of God. Here Elijah saw the mountains rent, and the rocks broken to pieces, and a mighty earthquake, &c. This is an example of our coming, not to Horeb, that might be touched, and that burned with blackness and darkness, &c., but as Paul says, ye are come unto Mount Zion, and unto the city of the living God, the Heavenly Jerusalem, &c., where we shall hear the voice of God, when he shall 'roar out of Zion and utter his voice from Jerusalem,' and shake the heavens and the earth.

Then the Lord said to Elijah, go and anoint Hazael, Jehu and Elisha. The object of this anointing was that they should slay all the house of Ahab and Jezebel, and all the prophets and worshippers of Baal, and break down the image and house of Baal, and destroy Baal out of Israel. This was accomplished in Jezreel. See ii Kings ix, 6-10, 30-37; x, 1-38. This was a striking example of the anointing of the saints, [Isa. x, 26, 27] and their receiving power over the nations. 'And he that overcometh and keepeth my works unto the end, to him will I give power over the nations; And he shall rule them with a rod of iron; as the vessels of a potter, shall they be broken to shivers; even as I received of my father.' Rev. ii, 26, 27.

The fury of Jehu is but an example of the fury which will be manifested in the great day of the Lord's wrath. The Lord also told Elijah that he had reserved him 'all the knees which had not bowed unto Baal.' These were an example of those who will not now worship the beast nor his image. 'That which hath been is that which shall be.'

THE THIRD ANGEL'S MESSAGE.

In the fourteenth chapter of Revelations, we have a series of angels, five in number, whose work carry us down to the treading of the wine press of the wrath of God.

The first angel was a message of warning and mercy to the world, and nominal church. The rejection of this message, by the churches proved their FALL. This prepared the way for the second angel to follow, saying, 'Babylon is fallen, is fallen, that great city,' &c. This brought God's people out of Babylon,

and made them a free people, and prepared them to receive and obey the third angel's message, which they could not have obeyed while in Babylon, no more than Israel could have kept the Holy Sabbath, while they were bondmen and slaves in Egypt.

And the third angel FOLLOWED THEM saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, &c."

From the solemn declaration of the third angel, we see that it is of the utmost importance that we understand clearly what the beast is, and what his image is, and what is his mark, and what constitutes his worship, in order that we may avoid their worship, and their mark, and escape drinking the wine of the wrath of God.

Would God put forth such a solemn declaration, attaching such a great penalty to be inflicted on all who do not avoid the mark and worship of the beast and his image, and then leave us in the dark to guess what these things mean?

Will any man say that we do not and can not understand, from the bible, what constitutes the mark, and the worship of the beast and his image? Such a position would charge God with folly, and the height of injustice!

The clear truth, most certainly, exists on this point, and it is not only the privilege, but the duty of all of God's dear children to search and ascertain the clear truth on this point.

O, may God Almighty help us to learn and know this truth, and escape the storm of his indignant wrath, that is about to burst, with all the fury of a sin-avenging God, upon the heads of all who have the mark of the beast, and his image.

From the manner in which the third angel introduces the subject of the beast and his image, it is manifest that they had been previously brought to view.—Just before introducing the prophetic advent history of Chap. xiv, we have in Chap. xiii a description of the beast and his image, and their mark and worship, referred to by the third angel.

The beast then, whose mark and worship we are to avoid, is the one with seven heads and ten horns, of Chap. xiii, which made war with the saints, and overcame them; and had power given him to continue forty and two months, 1260 years; at the end of which he received a deadly wound by a sword, and was led into captivity. This was somewhere between 1798 and 1809, when a quarrel of no short standing, between Bonaparte and the Pope, reached its crisis.—The following is from Lockhart's Napoleon, vol. 2, pages 89, 90, 91:—

"General Mollis took military possession of Rome in Feb., 1809." "On the 17th of May, Napoleon issued his final decree from Vienna, declaring the temporal sovereignty of the Pope to be wholly at an end; incorporating Rome with the French Empire; declaring it to be his second city, settling a pension on the holy father, in his spiritual capacity, and appointing a committee of administration of the civil government of Rome. The Pope was arrested and dispatched, under a strong escort, to Savona and from thence conveyed across the Alps to Grenoble, and from thence he was removed to Fontainebleau, where he continued a prisoner during more than three years, viz. till, in the general darkening of his own fortune, the imperial jailer was compelled to adopt another line of conduct."

The above history shows clearly that a deadly wound

by a sword (military power) was inflicted upon the Papal head, and that he went into captivity. At this point, John saw another beast COMING UP—not yet up, but coming up—having two horns like a lamb, and he spake as a dragon. Now it is certain that this two horned beast does not apply to the reign of Bonaparte, for this good reason—that Bonaparte was then already in the height of his power. Neither did he ever exercise ALL the power of the Papal beast, or do the miracles to be accomplished by the two horned beast.

In this chapter John sees the first beast wounded as it were to death, and go into captivity. Then he sees the two horned beast coming up, which causes them that dwell on the earth to worship the first beast, whose deadly wound was healed, and which causes an image to be made to the first beast, and gives "life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

In Chap. xvii, John is carried away in the Spirit into the wilderness, and here he sees a woman seated on a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. This is the image of the first beast.

The angel, after giving John this view of the image, then steps back with him to the point where the first beast received his deadly wound and went into captivity, and where John saw the two horned beast COMING UP. At this point the angel talks with John, and gives him an explanation of the seven heads and the ten horns. He says, the seven heads are seven mountains, on which the woman sitteth. Some would tell us that these seven mountains are the seven literal hills of earth on which the city of Rome is built.—But how could one of those literal hills of earth be wounded to death by a sword, and then be healed again? This cannot be the correct view.

When the stone smites the metallic image upon his feet, THEN "the iron, the clay, the brass, the silver and the gold" will be "broken to pieces TOGETHER." "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion." Rev. xiii, 2.

These texts seem to authorize us to go back to the head of gold or lion, Babylon, to count the seven heads:—Babylon, one; Medo-Persia, two; Grecia, three; Rome Imperial, four; Rome Kingly, five; Rome Papal, six; and Rome Protestant, or two-horned beast, seven. Said the angel to John, "there are seven kings, five ARE FALLEN," in the past, "one is" present, (the sixth,) "and the other, (the seventh,) is not yet come," but is COMING UP. (Two horned beast.)

Mark this—John in vision, is standing at the end of the 1260 years of Papal rule, when he sees the two horned beast COMING UP.

"The beast that thou sawest, WAS and IS NOT, [because he is wounded as it were to death, and gone into captivity,] and shall ascend [future] out of the bottomless pit, and go into perdition." Chap. xvii, 8. Again, "And the beast that was, and is not, even he is the EIGHTH, and is of the SEVEN, and goeth into perdition." Verse 11. This is the image; it is the son of perdition.

The two-horned beast is Protestant Rome, and is the seventh head. The two horns are civil and ecclesiastical power. The great and grand principle on which the Protestant churches have reared themselves was the right of liberty of conscience, and free toleration. This was, indeed, lamb-like. The civil power became deeply imbued with the same spirit. It protected, sustained, and upheld the churches in this principle. This was also lamb-like in the civil power. These are the "two horns like a lamb;" but he is to speak "as a dragon." "And he exerciseth all the power of the first beast before him." Here again we learn the great truth, "that which hath been is that which shall be done." So that by learning the history of the first beast, we may know what to expect from the latter, which "exerciseth ALL the power of the first beast before him," although he continues but a short space. He "causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed."

It is said of the first beast, that he made war with the saints. Daniel gives the same testimony, and says he shall "have indignation against the HOLY COVENANT," and shall have intelligence with them that FORSAKE the holy covenant." "And such as do wickedly against the COVENANT shall be corrupt by flatteries; but the people that do know their God shall be strong and do exploits;" "yet they shall fall by the sword and by flame, by captivity and by spoil many days." Once more, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to CHANGE TIMES AND LAWS."

This text has no reference to human times and laws, but to God's times and laws—laws of the HOLY COVENANT, of which God has said, "My covenant will I not break nor ALTER the thing that is gone out of my lips." But this beast speaks great words against the Most High, and thinks to change the very laws of which He has declared that He will NEVER BREAK NOR ALTER.

I will here give a few short extracts of history from Sabbath tract No. 4, published by the New York Sabbath Tract Society:

"Early in the seventh century, in the time of Pope Gregory I, the subject of the Sabbath attracted considerable attention. *Baronius*, in his Councils, says, "his year (608) at Rome, St. Gregory, the Pope, corrected that error, which some preached by Jewish superstition, or the Grecian custom that it was a duty to worship on the Sabbath as likewise upon the dominical days; and he calls such preachers the preachers of Antichrist."

"The observance of the first day was not so early in England and in Scotland as in most other parts of the Roman Empire. According to *Heylyn*, there were Christian societies established in Scotland as early as A. D. 435; and it is supposed that the gospel was preached in England in the first century by St. Paul. For many ages after Christianity was received in these kingdoms, they paid no respect to the first day. *Binius*, a Catholic writer, in the second volume of his works, gives some account of the bringing into use the Dominical day (Sunday) in Scotland, as late as A. D. 1203. "This year," he says, "a council was held in Scotland concerning the introduction of the Lord's day, which council was held in 1203, in the time of Pope Innocent III," and quotes as his authority *Roger Hoveden*, *Matth. Paris*, and *Lucius Eccl. Hist.* He says: "By this council it was enacted that it should be holy time from the twelfth hour on Saturday noon until Monday."

Mr. Bamfield says, "The king and princes of England, in 1203, would not agree to change the Sabbath and keep the first day, by this authority."

[A letter which Eustachius Abbott, of Flay, said came down from heaven, which threatened the people

with dreadful judgments, if they did not keep the first day of the week. Read it in Sabbath Tract No. 4, or Bro. White's pamphlet—Present Truth, No. 1.]

"This was in the time of King John, against whom the popish clergy had a great pique for not honoring their prelacy and the monks, by one of whom he was finally poisoned.

"The parliament of England met on Sundays until the time of Richard II., who adjourned it from that to the following day.

"In 1203, "A council was held in Scotland to inaugurate the king, and [concerning] the feast of the Sabbath.

"The Magdeburgenses say, this Council was about the observation of the Dominical day newly brought in, and that they ordained that it should be holy from the twelfth hour of Saturday even till Monday.

"The first law of England made for the keeping of Sunday, was in the time of Edward VI. about 1470. "Parliament then passed an act, by which Sunday and many holy days, the feasts of all Saints, of holy Innocents, were established as festivals by law."

From the above texts of scripture, and quotations from history, there is not a clearer revealed truth in all God's Holy Word, than that the first beast of Rev. xiii., did have indignation against the holy covenant, and did cast down the truth to the ground, by changing the keeping of holy time from the seventh, to the first day of the week, thinking thereby to CHANGE TIMES and LAWS.

Catholics themselves do not deny that their church did institute Sunday keeping instead of the observance of the seventh day, and they are proud of the honor of so doing. The pope, professing to be God's vicar on earth, claiming infallibility, claims the right to change the times and laws of God. For say they, the keys of the kingdom were delivered unto Peter, and have been held in our church by succession.

CUTTING REPROOF.

PAPISTS.—In a book called An Antidote, or Treatise of Thirty Controversies, intended as a reply to the writings of Dr. Faak, Dr. Whitaker, Dr. Field, and others, the author speaks thus: "The Word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy; you [Protestants] without any precept of scripture change it to the first day of the week, only authorized by our traditions. Divers English Puritans oppose against this point, that the observation of the first day is proved out of Scripture, where it is said the first day of the week Acts xx. 7; 1 Cor. xvi. 2; Rev. i. 10. Have they not spun a fair thread, in quoting these places? If we should produce no better for purgatory and prayers for the dead, invocation of the saints, and the like, they might have good cause indeed to laugh us to scorn; for where is it written that these were Sabbath days, in which those meetings were kept? Or where is it ordained they should be always observed? Or, which is the sum of all, where is it decreed that the observation of the first day should abrogate or abolish the sanctifying of the seventh day which God commanded everlastingly to be kept holy? Not one of those is expressed in the written word of God."

In this extract the Papists justly charge the Protestants of changing the keeping of the seventh day, to the first day of the week, without any precept of scripture, "ONLY AUTHORIZED by their traditions." So says the first beast. In this, the two horned beast, Protestant Rome, has done just what was predicted that he would do, viz: "And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein to worship the first beast, whose deadly wound was healed."

Sunday keeping is an institution of the first beast, and all who submit to obey this institution emphatically worship the first beast, and receive his MARK, "THE MARK of the beast." This is the very identical thing, wherein the two horned beast has caused the earth and them that dwell therein to worship the first beast, and to receive his mark. The truth of God

declares it and history shows its fulfilment. And I pity the man who disregards it. For "if ANY MAN worship the beast or his image, or receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." &c. A few short months from this, and the warning notes of the sealing angel will die away, and God will set his broad seal upon this truth, by pouring out the vials of his wrath, upon those who have the mark of the beast, and upon them which worship his image. Then they will be compelled to confess this truth which they now spurn and trample under foot, viz: that Sunday keeping is the mark and worship of the beast, and that the Holy Sabbath truth is the sign, seal or mark of the living God. The message of the third angel is the last to the little flock, to prepare them for the time of trouble. When this message is finished, the four winds will be loosed. This angel is the same as the one in Chap. vii., "having the seal (or mark, as it is called in Eze. ix, 4—6,) of the living God." His work is to seal (or mark) the servants of God in their foreheads. Seal, mark and forehead are figurative language in these texts. See Chap. xvii, 5; Eze. iii, 8, 9. All must see that forehead in these texts refers to a prominent development of character, and that the mark in the forehead means the most prominent characteristic mark in the lives, profession, or conduct of those referred to.

And all must admit that there is no point of religious faith, so prominent in the Roman world, as that of Sunday keeping, and that there is no other principle in their religious character, upon which such unity of faith exists as upon Sunday keeping. In this the great majority of the Roman world are agreed. This is their most prominent characteristic MARK, and it is "of the beast."

The third angel is raising his loud and warning voice against worshipping the beast, or receiving his mark, and has he no mark to administer? Yes, he has the seal [or mark] of the living God. What is it? Keeping "the commandments of God, and the faith of Jesus." Why is it said HERE are they that keep the commandments of God? Evidently because one of them had been cast down to the ground, and trodden under foot for more than 1200 years. And although the other nine had been kept, yet it could not be said that they were keeping THE COMMANDMENTS, because it is written, "For whosoever shall keep the whole law, but shall fail with respect to ONE PRECEPT, hath become guilty of all." [Campbell.]

Therefore the trodden down commandment must be restored and kept, before it can be said, "HERE are they that keep the COMMANDMENTS OF GOD." Nine of them are universally admitted to be in full force, and binding upon mankind. And there is no particular cross, or test of faith in admitting or confessing them. The veriest worldling will do this.

But the cross and test is, in confessing and obeying the trodden down Holy Sabbath commandment. God has always had a present test truth for his church to believe, which was the sealing, saving truth of the time then present. In the days of the apostles, it was the present sealing truth to believe that Jesus Christ had come in the flesh, and had suffered and had risen

again from the dead, &c. See ii Cor. i, 22; Eph. i, 13, 14; iv, 30; ii Pet. i, 12.

Then come down to the proclamation of 1843, the hour of God's judgment, the fall of Babylon and the Midnight cry. These were the *then* PRESENT saving truths, and the world by rejecting them sealed their own damnation.

And think you that the third angel has no testing, sealing truth? strange indeed if he has not. What then, could be the object of his message? Some tell us that they have no objection to our believing, and obeying the Sabbath commandment, if we will not make it a test of salvation. I ask what would be the object of teaching this truth, if there was no salvation in it?—It is the last testing sealing truth that will ever be offered to mortals; and all who reject it will speedily drink the wine of God Almighty's wrath.

So far as the third angel's message has been proclaimed, it is known that the burden of the message has been to restore the down trodden Sabbath commandment. This is the most *prominent* characteristic mark of those who are proclaiming the present truth. It is the seal or mark of the living God. But some require a thus saith the Lord, that the Sabbath is the seal. They might with equal propriety require the same of every sealing truth that has ever been proclaimed to man. But thank heaven, we have got a thus saith the Lord for the Sabbath seal. He has said by his prophet, Isa. viii, 16, speaking of the present crisis, "Bind up the testimony, SEAL [or ratify] THE LAW among my disciples." This could never be done while they were violating one precept of that law.

Again, when the children of Israel had left Egypt, the first commandment urged on them was the Sabbath of the Lord our God. So, also, it was with us, after we got out of Babylon into the wilderness of the people, this side of 1844. Then it began to ring in our ears, "How long refuse ye to keep my commandments and my laws, for see that the Lord hath given you the Sabbath.

It was the LAST important truth and commandment urged from Mount Sinai, when God "made an end of communing with Moses upon the Mount;" Read Ex. xxxi, 12-18. It was then and there urged and enjoined by the most powerful motives. It was enjoined as a holy sanctifying truth, and by keeping it they should know that the Lord their God did sanctify them. It was enjoined by the most heavy penalties that could be inflicted upon the one who dared to violate or defile it. By doing any work therein, "that soul should be cut off from among his people," and should surely be put to death.

Again, the greatest favor and blessing that could be bestowed upon mortal man, was held out as the most powerful motive, to the willing and obedient, viz: "a SIGN between me and you," "that ye may know that I am the Lord that doth sanctify you." Walker's definition of a sign is "a token, to MARK, to ratify by hand or to SEAL. So also, now the Sabbath is enjoined upon the little flock, as a MARK, a SEAL, and it is now enjoined and urged from the same powerful motives that it was then, viz: all who reject this truth after receiving the light upon it, and continue to defile the Holy Sabbath, by doing any work therein, are to be cut off from among his people, and purged out from among them as rebels, and are surely and

speedily to be put to death, by drinking the wine of God's wrath, in the seven last plagues.

But it is a sign, a seal, a mark to the willing and the obedient, that the Lord their God doth sanctify them. Paul says, "Now these things were our examples; [margin our figures.] Cor. x, 6. Once more, "Now ALL these things happened unto them for ensamples, [margin types,] and they are written for our admonition, upon whom the ends of the world are come.—Wherefore let him that thinketh he standeth, [while he is defiling the Holy Sabbath, by doing any work therein,] take heed lest he fall." Verses 11, 12.

God hath said, "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Said Jesus, "Elias truly shall first come, and RESTORE all things."

You have heard the voice of Elijah in the advent doctrine, which has been proclaimed in the spirit and power of Elijah, and will you now turn a deaf ear to his voice in the message of the third angel, crying in the wilderness of the people, "Prepare ye the way of the lord, make *strait* in the desert a high way for our God." Read Isa. lvii, 14; lxii, 10-12; xxxv, 8-10. The highway for the redeemed and ransomed of the Lord to walk in, and return and come to Zion, is so plain that the wayfaring man shall not err therein.

"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein. Also, I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not harken. Therefore hear, ye nations and know, O congregation, what is among them. Hear, O earth, Behold I will bring evil upon this people, even the fruit of their thoughts, BECAUSE they have not harkened unto my words, nor to my LAW, but REJECTED IT."

Those who will not walk in this clear and plain highway, evidently do not delight in the law of the Lord, as did David and Paul.

The beast and his image, his mark and worship, (Sunday keeping,) are clear. Also, it is clear the keeping the true Sabbath is the seal or mark of God. Those who worship the beast and his image, by observing the first day, are certainly idolators, as were the worshippers of the golden calf in the wilderness. Compare Ex. xxxii, 1-10, with Cor. x, 7, 14. "Neither be ye idolators, as were some of them." "Wherefore, my dearly beloved, flee from idolatry?"

Satan always gets his counterfeit mark just as near the true mark of God as he can. This he has done in bringing into use the first day for the Sabbath. One is the true worship of the true God, and is his SEAL or MARK, the other is the worship and mark or seal of the beast and his image.

God says, by his messenger—the third angel—"If any man worship the beast or his image, or receive his mark, &c., the same shall drink of the wine of the wrath of God." The opposite, has power to both speak and cause, that as many as will not worship the image of the beast, should be killed. This is what Daniel heard, when he said, "I beheld then, [just before the beast was slain at the close of time] because of the voice of the GREAT WORDS which the horn spake." This is opening his mouth in blasphemy against God. John said, "He spake as a dragon."

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii, 17.

God will have his followers united in his worship, and brought into the "unity of the faith," by keeping the Holy Sabbath; also, the second commandment, in refusing to worship the image of the beast, by not keeping Sunday.

The opposite will have his followers united, and in unity, in his image worship, by keeping Sunday. And he makes war with the remnant for keeping the opposite commandments, viz: the Holy Sabbath, and not worship an image, in keeping Sunday. This is the bone of contention. This is the foundation of the dragon's declaration of war with the remnant.

"The battle is coming between the two kingdoms,
The armies are gathering round;
The pure testimony and vile persecution
Will come to close battle ere long.
Then gird on your armor, ye saints of the Lord
And he will direct you by his living word;
The pure testimony will cut like a sword."

"Then Moses stood in the gate of the camp, and said, who is on the Lord's side? let him come unto me. And ALL the sons of Levi gathered themselves together unto him." The sons of Levi then separated themselves from the idolitry of image worship. So, also, under the loud voice of the third angel, it is to be declared, in the language of Moses, who is on the Lord's side, let them come unto us. And we know that all who are on the Lord's side, will manifest themselves to be the sons of Levi, by leaving the idolitry of Sunday keeping. Such are the sons of Levi, referred to in Mal. iii, 1-3. The dragon will make war with them for keeping the Holy Sabbath, and refusing to worship the beast or his image. This will bring Jacob's time of trouble—the fiery trial, which is to try them in this fiery furnace, and purge them as gold, &c. Well might Malachi, in view of all this, say: "Who may abide the day of his coming, and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap." "And he shall purify the sons of Levi, and purge them as gold, &c."

In the language of Elijah, we would say, "How long halt ye between two opinions? If the Lord be God, then follow him; [break away from your idolatry, and keep God's Holy Sabbath] but if Baal, then follow him," [keep his Sunday.] Do you answer, that you are not following Balaam, because you do not keep Sunday. This will avail you nothing. If you continue to defile the Sabbath, you will be cut off from among his people, and surely be put to death, by the seven last plagues.

O ye Laodiceans, to you is the word of this salvation sent. No longer halt between two opinions.—"The Lord he is the God, the Lord he is the God." "And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. xiv, 12.

O, my beloved brethren, my soul goes out after you. I want to see you manifesting yourselves the sons of

Levi, by marching out from that company of idolaters, and coming over on the Lord's side.

O, may God help you to buckle on the whole armor of God "for an helmet," take "the hope of salvation," then "the sword of the Spirit, which is the word of God;" "But, ABOVE ALL, take the *Shield of Faith*, whereby ye may be able to quench all the fiery darts of the wicked." For "as the Lord liveth, and as thy soul liveth," there is but a step between us and the battle of the great day of God Almighty. And if you would not fall, but stand in that mighty contest, when the dragon shall make "war with the remnant," because they refuse the mark and worship of the beast, and keep God's Holy Sabbath, then step into this gap, and help repair and make up the breach in the law of God. Then you, with Israel, will "stand in the battle in the day of the Lord." Read Isa. cviii, 12-14; Eze. xiii, 4, 5; xxii, 30, 31; Isa. xxx, 1, 8, 9, 17, 18. See marginal reading of verse 8.

But I want to say a little more about the two-horned beast. It is said that "he doeth GREAT WONDERS, so that he maketh fire come down from heaven on the earth, in the sight of men, and he deceiveth them that dwell on the earth by the means of those miracles, [or wonders.] which he had power to do in the sight of the beast."

How common is the remark, that this is an age of wonders. The mind can scarce keep pace with the march of improvement. And when the truth of the second speedy coming of Messiah to raise the righteous dead and change the living saints, and usher in the glorious jubilee, the seventh thousand years reign with Christ, the true Bible millenium, was proclaimed the priesthood of Protestant Rome, opposed this glorious truth, and have taught "them that dwell on the earth" that there was to be a temporal millenium. And the road which they marked out as leading to it, was through the improvement of the arts and sciences, and that by this means the earth would be brought into a high state of cultivation—society would be improved—a congress of nations would be established to adjust and amicably settle all difficulties, and thus all war be avoided, and that all nations would "beat their swords into plough-shares, and their spears into spurning-hooks, and that nation should not lift up sword against nation, neither learn war any more; and that by means of improvement in navigation and the magnetic telegraph, the nations of the earth could communicate with each other as readily as though they lived in one common neighborhood. And thus they, like "Jannes and Jambres," have withstood the truth, and "deceived them that dwell on the earth" with the fable of a temporal millenium, when in fact, the seven last plagues, and the battle of the great day of God Almighty, when the slain of the Lord will be many from one end of the earth to the other, is just ready to burst upon them in all its fury and vengeance.

The wonders and miracles performed by ancient magicians, especially those done by Jannes and Jambres, by which Pharaoh and the Egyptians were deceived, are among the former things of old to be remembered as declaring the END from ancient times, the things now being done. It was an example of the wonders and miracles which the two-horned beast was to perform, viz: "And he doeth great wonders, so

that he maketh fire come down from heaven on the earth, in the sight of men; and deceiveth them that dwell on the earth by the means of those miracles, and is not, [civil power gone,] and "yet is." [The image beast.]

This prophecy is already in process of fulfillment, by the wonderful discoveries by mesmerism, the Rochester knockings, &c. "As Jannes and Jambres withstood Moses," so will these "resist the truth." See ii Tim. iii, 1-9; i Tim. iv, 1. They profess to have found out the principle by which Christ and the Holy Apostles did miracles. Through these agencies Satan will work "with all power and signs, and lying wonders and with all deceivableness of unrighteousness in them that perish; BECAUSE they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." ii Thes. ii, 9-12. Instead of seeking unto the living God, those who reject the truth, will seek unto mesmerizers and unto familiar spirits, such as the Rochester knocking spirits. In this way they will fill up the cup of their iniquity, as did the Amorites, who dwelt in the land of Canaan, and were driven out for doing these things. See Deut. xviii, 9-14; Saml. xxviii, 7-9; Ex. xxii, 18; Lev. xix, 26, 30, 31; xx, 6, 27; ii Kings xvii, 16-18.

"And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that matter; should not a people seek unto their God? for the living to the dead? To the law [of God, ten commandments] and to the testimony; [of Jesus Christ.] if they speak not according to this word, it is because there is no light in them." Isa. viii, 19, 20.

The Rochester knocking professes to be the spirits of the dead, conversing with the living who seek unto them. "Should not a people seek unto their God? for the living to the dead?" But instead of seeking unto the living God for instruction, those who are carried away with this delusion, seek unto the dead, of whom the scriptures testifies as follows: "But the dead know not any thing." Here we see that Isa. viii, 19, is being fulfilled, just at this point of time, when the "law" of God is being sealed "among the disciples," [verse 16] under the third angel's message.

Once more, "Saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

When such a law as this last text describes is passed by the image beast, it will make void the law of free toleration, and the right of liberty of conscience. The passing of such a law would indeed seem to be exercising the power of the Papal beast, and would manifest it to be truly the image of the beast. This would bring Protestants and Catholics on to one common platform. It would be like Ahab, king of Israel, taking Jezebel to wife.

"The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into per-

dition. And they that dwell on the earth shall worship him, when they behold the beast that was [Papacy] and is not, [civil power gone,] and "yet is." [The image beast.]

The "image" is the "eighth," "and is of the seven, and goeth into perdition." It is "of the seven," because it is but an image of Papacy, which is one of the seven. It is to "go into perdition" therefore it is the son of perdition, to be destroyed by the "brightness of Christ's coming." See ii Thess. ii, 8.

Said the angel, "the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings ONE HOUR WITH the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the lamb," &c. ONE HOUR is allotted for the ten horns, and the beast to have power. This will be the hour of Babylon's judgment. See Chap. xviii, 10, 19. And when the image puts forth the decree that as many as will not worship the image shall be killed, then will be the "hour of temptation which shall come upon all the world to try them that dwell upon the earth." It will be the trial of the saints, mentioned in Dan. xii, 10. "Many shall be purified and made white and TRIED," and the time of Jacob's trouble when the saints will have to flee, without taking any thing out of their houses to carry with them; and those that are in the field are not even to return back to take up their garments, but REMEMBER LOT'S WIFE, and flee for their lives, as did Elijah. But does your heart sadden or fail you, on account of the roughness of the way? Read some of the precious promises that God has given for our special benefit, and comfort in this last mighty conflict with the powers of darkness. Isa. xciii, 1-7; civ, 6-17; cxv, 12, 13; Ps. xci, 2-12; cxxiv, and cii. Mark the heading of Ps. cii, and verses 16-20, and cxxix, 11; Luke xii, 32-36.

The way is narrowing up; "straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it."

God has ever brought his people into a straight place before delivering them, that he might manifest his mighty power in their salvation, and get to himself honor and glory. And shall we murmur at the roughness of the way before us? Shall we, like Ephraim, being armed, turn back in the day of battle? God forbid. Let our motto and watchword be, ONWARD, ONWARD to victory; for victory will turn on Zion's side.

If you seek to save your life by worshipping the image, you will speedily lose it by drinking the wine of God's wrath. But if you will lose your life, as Daniel and the three Hebrews did, rather than commit idolatry, you will then preserve your life, as Daniel and the three Hebrews did. God has promised to deliver us out of this snare of the fowler; and that NO WEAPON formed against us, at this crisis, shall prosper. He has promised "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon us." Said Jesus, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

THE AGE TO COME.

We can have no faith in the new doctrine, now being taught, of probation in the age to come, after the second Advent. Before Christ comes in the clouds of heaven to raise the dead and change the living saints, the great plan and work of salvation by his blood, will be finished. Before our Great High Priest leaves the Sanctuary in heaven, the sins of all Israel will be blotted out, and put upon the head of the scape-goat, and by him borne into the land of separation, or forgetfulness.

Then 'He that is UNJUST, let him be UNJUST STILL; and he which is FILTHY, let him be FILTHY STILL; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.—And behold, I come quickly; and my reward is with me, to GIVE EVERY MAN according as his work shall be.' Rev. xxii, 11, 12.

When Jesus comes the second time, it is without sin [sin offering] unto salvation. He will then no longer be a sin offering, consequently, no more sinners can come to God through him, after he ceases to be a sin offering, which is before he comes in the clouds of heaven.

'Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.' Acts iv, 12.

This new doctrine of probation in the age to come, looks to me like a devise of the enemy, to draw the mind away from the present sealing truth of the third angel's message.

I will now present some further objections to the doctrine of probation in the age to come. The 'law of Moses was a shadow of good things to come.' And there can be no shadow without a body or substance which casts the shadow. Take one example, the Paschal lamb was slain on the fourteenth day of the first month at evening, (margin between the two evenings,) which is 3 o'clock P. M., or the ninth hour of the day. — Jesus, the Lamb of God, was slain on the fourteenth day of the first month. The ninth hour of the day, he cried out 'It is finished.' And he arose the morrow after the Sabbath, in fulfill-

ment of the first fruits. Thus he 'died for our sins according to the scriptures;' and 'rose again the third day, according to the scriptures;' that is, according to the law of Moses. And will any other portion of the law of Moses fail of being fulfilled, or fail of reaching its body or substance? Certainly not.

The Jews were permitted, by the law of Moses, in the typical land of Canaan, to sow their fields, and plant their vineyards six years. 'But in the seventh year shall be a Sabbath of rest unto the LAND, a Sabbath for the Lord;' 'And thou shalt number seven Sabbath of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month, IN the day of atonement, &c.' Read Lev. xxv. Now it is perfectly clear that the seventh year Sabbath, and the jubilee, shadow forth the great antitypical Jubilee, the one thousand years reign with Christ. And there must be 'a Sabbath of rest unto the LAND,' [the WHOLE EARTH,] through the antitypical Jubilee, the seventh thousand years. This conclusion is unavoidable. There is no body of the shadow without it.

And we have other examples of this fact. The history of ancient Babylon, its downfall, and that land lying desolate, and not dwelt in from generation to generation, are examples of the downfall, and destruction of Mystery Babylon the great, and of her land lying desolate, without inhabitant through the thousand years. The typical land of Canaan lying desolate, from generation to generation is another example; also Ninevah and Sodom and Gomorrah. All these are among the former things of old, which we are required to remember, as declaring the end from ancient times, the things that are not yet done. Now read the fate of Mystery Babylon the great, in the great day of the Lord, after which it is to be 'as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in, from generation to generation, &c.' See Isa. xiii. This should forever settle the question with every reasonable mind. See Chap. xxiv, 1, 3, 4; and Chap. xxxiv; Jer. iv, 23-29,

Esdras xiv, 21-32. But where will the saints reign with Christ through the one thousand years, if the earth lies desolate? We would here say that the doctrine, that the saints will dwell on the earth through theseventh thousand years, is without foundation in the word of God. It is true that the saints will finally inherit, and dwell on the earth, but not till after the seventh thousand years. Not till the new heaven and the new earth are created.

Jesus said, 'I go to prepare a place for you, and if I go and prepare a place for you, I will come again and **RECEIVE YOU UNTO MYSELF; THAT WHERE I AM, THERE YE MAY BE ALSO.**' And in fulfillment of this promise, at the beginning of the seventh thousand years, Jesus, 'the Lord himself will descend from heaven,' and the saints will be 'caught up' to 'MEET the Lord in the AIR: and so shall we ever be with the Lord.' [Just as Jesus said,] 'That *where* I am **THERE** ye may be also.' They ascend up into heaven, as Enoch, Elijah and Jesus did, and enter in through the gates into the City, the place prepared for them, and that is their home through the thousand years. For 'the heavens must receive' Jesus until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.' Acts iii, 21. And certainly, the heavens and the earth will not be restored, or made new, until the end of the thousand years.

Then 'the rest of the dead,' (the wicked,) live again,' 'And his feet shall stand in that day, (at the end of the thousand years) upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east, and toward the west, and there shall be a very great valley.' This process prepares the location for the Holy City, which then descends and rests upon it. 'And the Lord my God shall come, and all the saints with thee.' This cannot be when the Lord comes in the clouds of heaven, at the commencement of the thousand years, for then he comes with angels, after the saints, to gather and to translate them. But it is at the close of the thousand years, when he returns with ALL his

saints who have 'lived and reigned with Christ a thousand years,' then the wicked who live again come up on breadth of the earth, and compass the camp of the saints about. &c., and fire come down from heaven and devours them. Then will come the 'restitution of all things.' 'He that sat upon the throne' 'will make all things new.'

Now see Zech. xiv, 6-9, read margin of verse 6. 'It shall not be clear in some places, and dark in other places of the world.' 'But it shall be ONE day,' margin, 'the day shall be ONE,' 'which shall be known to the Lord, not day nor night: but it shall come to pass at evening time it shall be light.' Or as John saw it, 'there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign,' how long? a thousand years? yea, "forever and ever." "And the Lord shall be king over all the earth. In that day shall there be one Lord, and his name one."

- After the treading of the wine press of the wrath of God, in the battle of the great day, it is evident from many texts of scripture, that a small remnant will be left. They will doubtless be the special subjects of God's wrath, who will seek death in vain. Having rejected great light, they will be left to wander a few years in mournful solitude, and behold the desolations of the earth.

This is the class spoken of in Zech. xiv, 6-19. The new doctrine of probation in the age to come supposes that these will have a probation, and may secure salvation by going "up from year to year, to worship the King, the Lord of hosts, and to keep the feast of tabernacle," &c. Now that this idea is incorrect, is evident from the following scriptures: Rom. xiv, ii; Phil. ii, 9-11; Isa. xlv, 23; Ps. lxxxvi, 9; Rev. xv, 4. We see clearly from these texts that God will cause "all nations to COME and WORSHIP BEFORE" HIM. This is when his 'JUDGMENTS ARE MADE MANIFEST.'

But does their worship at this point secure the King's favor? Most certainly it does not. Well, then, will not the judgments of God be

MANIFEST to those who are left after the battle of the great day of God Almighty, after the cities of the nations are fallen, and the earth desolated and broken down? It is **BECAUSE** his judgments are made manifest, that they go up from year to year to worship the **King**, the Lord of hosts, and to keep the feast of tabernacles. And if they neglect or refuse to perform this worship, God will still manifest his judgment unto them and smite them with the plague, even the **HEATHEN** that come not up to keep the feast of tabernacles. But, I ask again, will this worship secure the King's favor, and bring salvation to these worshippers? Nay, verily, it will then be forever too late; the die will have been cast; and the solemn tidings will have gone forth, 'he that is filthy, let him be filthy still.' It will then be entirely too late for a great ransom to redeem any soul.

But this remnant, after wandering a few years in mournful solitude, beholding the desolation of the earth, will be slain, and the earth will be left desolate, without inhabitant, **UTTERLY EMPTIED**, and 'none shall pass through it forever and ever.' See Isa. xxiv, 1, 3, 6-8; xxxiv, 8-10; Jer. iv, 23-29; Esdras xvi, 23-32.

Well, say some, what do you think of the

LIFE AND DEATH QUESTION?

What do you think of the sleep of the saints, and the destruction of the wicked? Do you believe that doctrine? Yes; but I do not believe that our minds should be wholly occupied with that one question, at this all-important crisis.

Let me here quote Esdras ix, 11-13:— 'And they that have **LOATHED MY LAW**, while they had yet liberty, and, when as yet, place of repentance was open unto them, understood not, but despised it, the same must know it after death by pain. And therefore **BE THOU NOT CURIOUS HOW THE UNGODLY SHALL BE PUNISHED**, and when: but enquire **HOW THE RIGHTEOUS SHALL BE SAVED**.'

This, to me, is of the most vital importance at this momentous time, to enquire how the righteous shall be saved; which is by 'keeping the commandments of God, and the faith of Jesus.' 'If thou wilt enter into life, keep the commandments.' Matt. xix, 17.

O, do not suffer your minds to be diverted from the present truth, by the enemy. On your speedy decision and action, with respect to the present truth, hangs your eternal destiny, for weal or woe. Oh! may God help you to make your calling and election sure, by securing the seal of the living God, before the last notes of the sealing angel shall die away, and the doleful echo come back, '**HE THAT IS FILTHY, LET HIM BE FILTHY STILL**.'

HIRAM EDSON.

Port Gibson, N. Y. Sept. 1850.

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for distribution, will please address the subscriber, at Port Gibson, or Elias Goodwin, Oswego, N. Y., post paid. Terms, Gratis.

H. E.

SECOND ADVENT REVIEW, AND SABBATH HERALD.

"HERE IS THE PATIENCE OF THE SAINTS; HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."

Vol. I.

PARIS, ME., FEBRUARY, 1851.

No. 6.

JOSEPH BATES, S. W. RHODES, J. N. ANDREWS, and
JAMES WHITE, Publishing Committee.
G. L. MELLETT & CO., Printers.

TERMS—Gratis, except the reader desires to aid in its publication.
All communications, orders, and remittances, for the Review and Herald,
should be addressed to JAMES WHITE, Paris, Me., (Post paid.)

"IT'S JEWISH."

BY ROSWELL F. COTTRELL.

When we present God's holy law,
And arguments from scripture draw;
Objectors say, to pick a flaw,
"It's Jewish."

Though at the first Jehovah blessed
And sanctified His day of rest;
The same belief is still expressed—
"It's Jewish."

Though with the world this rest began,
And thence through all the scriptures ran,
And Jesus said 'twas made for man—
"It's Jewish."

Though not with Jewish rites, which passed,
But with the moral law 'twas classed
Which must endure while time shall last—
"It's Jewish."

Though the disciples, Luke and Paul.
Continue still this rest to call
The "Sabbath day," this answers all—
"It's Jewish."

The gospel teachers' plain expression,
That "Sin is of the law transgression,"
Seems not to make the least impression—
"It's Jewish."

They love the rest of man's invention,
But if Jehovah's day we mention,
This puts an end to all contention—
"It's Jewish."

THE PERPETUITY OF THE LAW OF GOD.

BY J. N. ANDREWS.—[Concluded.]

But there is another strong objection existing in the minds of many, which we will now examine. It is this: "The world is under the law, but the Christian is under grace, and not under the school-master." This view admits the fact that the law of God is not abolished, but attempts to show that the Christian is not under obligation to obey it. Nay, that if he should keep its precepts he would be in danger of falling from grace! We say that this view is based on the fact that the law was not abolished at the crucifixion, for an abolished law cannot hold men under it, neither can it convince men of sin as its transgressors, after it has ceased to exist. The fact that the law is our school-master to bring us to Christ, shows conclusively that it has not been abolished. Because an abolished law can never show men that they are condemned and must perish without a Saviour. This view then, is distinct from the idea that the law was abolished at Christ's death. For if it was abolished at that time, then the world is not under it. If the world is under the law, then it has not been abolished. Let us examine the testimony on this subject.

Gal. iii, 23—26. "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our school-master to bring us

unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master, for ye are all the children of God by faith in Christ Jesus."

Rom. vi, 14, 15. "For sin shall not have dominion over you; for ye are not under the law, but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid." What is it to be under the law then? Hear the testimony of the Bible. Rom. iii, 19, 23. "Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. For all have sinned, and come short of the glory of God." Then in the sight of God, the whole world is condemned and become guilty before him, as transgressors of his law. The sentence of condemnation is just and righteous, so that EVERY MOUTH IS STOPPED. Where is there hope of salvation then? Surely, man in this state is lost.

How is the law a school-master to bring us to Christ? Answer. The law shows our guilt and just condemnation, and that we are lost without a Saviour. Read Paul's account of this school in Rom. vii, 7—25. "By the law is the knowledge of sin." Rom. iii, 20. "I had not known sin but by the law." Rom. vii, 7. Then the instruction of the law is absolutely necessary, that we may know ourselves to be sinners in the sight of God. We find ourselves sinners by past offences, and unable to render present obedience. The just penalty of the law hangs over our heads; we find ourselves lost, and fly to Jesus Christ for refuge. What does he do to save us from the curse of the law? Does he abolish the law, that he may save its transgressor? He tells us that he did "not come to destroy" it; and we know that the law being holy, just, and good, cannot be taken back without destroying the government of Him who gave it. Does the Saviour modify its character, and lessen its requirements? Far from it. He testifies that not one jot or tittle shall "pass from it till all be fulfilled." Matt. v, 18; Luke xvi, 17; James ii, 10. And he shows that those who in heart commit any act of iniquity, are transgressors of the law. Matt. v, 22, 27, 28; I John iii, 15. If the Saviour did not abolish or relax the law, how can guilty man hope for salvation? What then does the Saviour do? He gives himself to die in our stead. He offers his own "life a ransom for many." Matt. xx, 28. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii, 16. We now lay hold on Jesus Christ as the great atonement for our transgressions, and receive a full and free pardon of all offence. A way has now been laid open by which man, though justly condemned by the law of God, can yet be saved without dishonoring, or making void the law. God can be just and yet "the justifier of him who believes in Jesus." Rom. iii, 25, 26.

Need we inquire further what it is to be under grace? We have already seen in what manner we are saved, notwithstanding the law condemns us, and yet the claims of the law are not made void. When we were lost and ruined by transgression, and had no way to escape the just sentence of the law, God gave his own Son to die for us. The law can then allow mercy to enter and offer pardon to all who will accept it by faith in Jesus Christ. In his person mercy and truth meet together. The law justly condemns us; Jesus bears our sins in his own body on the tree; faith in him justifies, and saves us. The law brings us to faith; faith does not make void the law, but establishes it. Those who are under sin are under the law, those who have been pardoned are under grace. Two states then are brought to view in the New Testament.—1. Under the law.—2. Under grace. Those who are under the law, are condemned: those who are under grace, are pardoned. We ask, does Christ come and die to redeem us from the just sentence of the law, that he may bring us to a state where we may at pleasure violate its precepts? Is the law of a character so sacred that it must needs have the death of the Son of God for its atonement,

brethren by traveling. At this meeting we formed a happy acquaintance with a number who have recently embraced present truth, and who will, we believe, prove a blessing to the cause.

We visited a number of other towns in Vermont where the truth is taking deep root in the hearts of honest souls who have been prejudiced against our views till recently. One John Libby, of Johnson, Vt., is doing what he can to prejudice those few, with whom he has influence, against the truth by reporting falsehoods about the brethren and their faith. As Paul said of the copper-smith, (II Tim. iv, 14,) "the Lord reward him according to his works."

We learned that it had been reported in Bristol, (Vt.) that we profess to be the "angel ascending from the East, having the seal of the living God," &c.—Rev. vii, 2. But those who have read our writings, and have known our faith, know better. We have believed and taught that the ascending angel of Rev. vii, 2, was a symbol of the last sealing message of mercy to the remnant; the same as the angel with the "everlasting gospel" [Rev. xiv, 6, 7] was a symbol of the Advent message as preached by Bro. Miller and others. And we have given no more reason for men to report that we believe that any one man is the ascending angel, than has been given through Advent papers, or otherwise, that Mr. Miller, or Mr. Himes, professed to be the angel with the "everlasting gospel."

When men resort to flying reports against individuals in order to put down the views of a class of Christians, they betray a want of Scripture argument against the views in question. Such are more to be pitied than censured.

We also visited the brethren at Fairhaven and Dartmouth, (Mass.) and had freedom in presenting the evidences of our position. God has revived his bleeding cause in these places wonderfully since last June. In Dartmouth a few have very lately embraced the truth, and others are examining. It is with the tenderest feelings of Christian affection that we think of our brethren in these two places who have passed through severe trials; but out of them all the Lord has and will deliver them. Praise his name.

W.

THE DESIGN OF THE CHART.

1. To supply those who travel and teach the present truth. This was the main object in publishing the Chart. Those whom the Lord has chosen and called to give the message of the third angel, are to be supplied gratuitously.

2. That each band of brethren might have one at their places of meeting. And if the brethren in any place are not able to pay for it, they also are to be supplied gratuitously. We never expected to supply all the brethren with a Chart, if we had, some thousands should have been prepared instead of 300. But this would be a useless expense, and waste of the Lord's money. Those, therefore, who do not travel, and who are situated where they can meet with those who have a Chart, must not expect to have one without paying for it. Price—well prepared on rollers—\$2; without being sized, painted &c., just as it comes from the Lithographer, \$1.25. Those sent by mail have to be pre-paid.

Those who send money should be particular to state whether they wish the amount in Charts, or, whether it is a donation. If more is received than enough to pay the cost of the Chart, it will be used in publishing the paper. All orders for it must be addressed (Post paid) to Otis Nichols, Dorchester, Mass. The name, town, county and State to which it is to be sent, should be written out plainly.

W.

We copy the following from the "Advent Herald" for Jan. 18, 1851:

"Bro. S. R. Dennett writes from Canaan (Vt.) Jan. 8th, 1851:—Dear Bro. Himes:—I want you to say through the "Herald," that I have been very much annoyed with newspapers and pamphlets containing, as I believe, spurious doctrines, such as the old Jewish Sabbath, door of mercy closed, dreams, visions, &c. I have received as many of the above as I wish for. I want no more of such chaff."

Bro. Lothrop, of Canada East, gave us, last June, the names of a number, all strangers to us, and among them was Samuel Dennett.—We sent him the "Advent Review," containing the spirited testimonies of leading Advent men, (which certainly should not "annoy" any one bearing the Advent name,) and all we have since published up to No. 2 of the Review and Herald; therefore we infer that he refers to our publications. Here we wish to remark:—1. The terms "Jewish Sabbath" and "Christian Sabbath" are not the language of the Bible. The language of both Testaments is "THE SABBATH." Jehovah styles

it "THE SABBATH OF THE LORD THY GOD," and "MY HOLY DAY;" but Mr. Dennett, in order to stigmatize the day that God has highly honored, calls it the "Old Jewish Sabbath."

2. Mr. Dennett speaks of the "door of mercy;" but the Bible speaks of no such "door." True, Bro. Miller, and others, have used this unscriptural term, (which gives a very wrong idea of our views,) to express their work done for the world; but if we believed that God had forgotten to be merciful to his erring children, we should cease to present truth to them.

3. It really seems a pity that Mr. Dennett should be "annoyed," as he says, so long with the truth, when if he had returned one paper, we should have sent him no more. And here we wish to say that if any, to whom we send the paper, are in a like condition, you can be relieved at once by returning this No. with your name and address written on it. Such a course would look much more Christian and consistent, for those who reject the letter of the law of God, and profess to fulfill it in LOVE, than to breathe out such bitterness through the "Advent Herald."

[A letter written by a Second Advent brother to his son.]

I have, from the presentation of truth, embraced the seventh day Sabbath, and the shut door, as being my last refuge in this dark and gloomy day. I am well aware that this news may be astonishing to you, as you were well acquainted with my former views, and scriptural objections to this faith. But do not throw by the letter and refuse to read, and call your father a fanatic. Read a few of the many reasons that have led me to this change of views, with prayerful attention. And I will commence by asking you some questions, as you are well acquainted with all the Advent movement. And although previous to this movement your experience was quite limited, yet it may be well for those of us, who are pretending to hold on to the speedy coming of the Lord, to ask ourselves what is the ground of our faith.

Do you believe that the Angel that was to fly through the midst of heaven having the everlasting gospel to preach, spoken of in Rev. xiv, 6-7, is fulfilled? Read the verses, weigh well their contents. It was to "them that dwell on the earth, to every nation, tongue and people, saying with a loud voice, fear God." Was it done? "Give glory to him," was it done? "and worship him that made heaven and earth, and the sea and fountains of waters." Is what we have seen and heard a fulfillment of this prophecy? I am struck, while reading it, with its exact fulfillment. Settle this question before God. If settled in the affirmative, which I think it must be, then I ask is not "the hour of his judgment come?" This may be a new thought to you; but God's world must settle these questions. I ask again, whether the Angel which was to follow in verse 8, saying, "Babylon is fallen, is fallen," together with Rev. xviii, 4, saying, "come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues," has been fulfilled. Were God's people in the Catholic Church?—Was the simultaneous cry of almost all who gave the first cry, and the rushing of the living members in the churches, and the fear lest they should be found in them, (the only place where, but a few months before, they thought there was safety,) the work of man? What was the cause of this universal panic among the churches? All the living members were leaving them. Was this the power in man's voice? Where is that powerful voice now? Or was this the voice of that Angel that was to follow the first, the power of God in this message to the children of men? Settle these questions in your own mind as in view of the judgment. I ask not what others have thought; I am well aware of the giving up on this point. Can we ever expect, or can any generation to follow us, expect to see the like again? See if there is not as exact a fulfillment, as there was in any of the prophecies of the first advent of our Saviour.

Again I ask, what was it that gave such tremendous power to the words, "Behold the Bridegroom cometh," which broke upon us, as it were, in the stillness of night, while one servant was saying, "My Lord delayeth his coming," and the other, "The Lord is coming!" What was it that hurried those messengers through the land to spread the message as though a world's destiny depended on their flight? What was it created such an awful fear on the churches, and that made such a complete consecration of time, property and self, among the Advent bands? Was there ever such a time in the world's history? Did it not savor of the work of God? Can there ever be another "Midnight Cry," given, if Christ should not come for a thousand years, that would produce such wonderful effects? Will God suffer his people who have

been praying, searching the Word, and sacrificing, to find the truth, to be deceived by these movements, and utterly fall? Or has the devil been permitted to make so exact a counterfeit, as to deceive the very elect?

It does not destroy the fulfillment of prophecy, if we should get a hundred unscriptural views of what constituted the Bridegroom's coming. I think it is more safe to acknowledge that we may have been mistaken in what constituted the coming of the Bridegroom, and the shut door, than to throw the whole prophecy away. God will not fulfill his prophecies but once, if we look for their fulfillment again as long as the Jews have for the first coming of Christ. And now what has given force and edge to these messages? It has been the preaching of time. Had time been out of the "messages," they would never have come to any point. And now has the preaching of time been of God, or of men? God has certainly given us time in his word. The 2300 days, as preached by Bro. Miller and others, ended in '44, tenth day of seventh month. This gave point to the Midnight Cry. Here all the numbers given us in the Bible ended harmoniously. From that time what confusion has there been about the ending of the 2300 days!

No one has successfully attempted to make the different numbers harmonize at any other point of time. But they have labored for six years to show that these days would end somewhere else, and in this labor have almost, if not quite, destroyed the faith of all their hearers in the speedy coming of the Lord. The only question to be decided as to the ending of the 2300 days is to find their commencement. And B. C. 457 was the starting point. Whether there will be any further attempts to make those days cover '51, '52, or '55, I know not. But for one I have lost all confidence in these brethren having any light on prophecy since '44. I must turn my eye to some other quarter for light. If the 2300 days have ended, (and the "Advent Herald" of March last says, that to fix the starting point of the 2300 days anywhere else than B. C. 457, you would have to altar the dates of more than twenty eclipses, which would throw every date into confusion. This quotation is from memory.) where did they end? and what was done at their ending?—They say in effect, that nothing has been done; the earth has not been cleansed; therefore the Sanctuary has not been cleansed.

But God says, Dan. viii, 14, "Unto 2300 days, then shall the sanctuary be cleansed." I feel bound to believe this plain word of God, rather than follow the delusive idea that this earth was the Sanctuary to be cleansed. Turn to Ex. xxv, and read a few of the first verses, then turn to the first of chap. xxxvi, and you will be at no loss to know what God has called his Sanctuary. You will recollect that this was to be made in exact imitation of something that God showed Moses on Mount Sinai. Here is light, but I do not expect what I have written on the subject of the Sanctuary will give you much light. Defer deciding until you hear more.

I think I have foreseen the awful vortex to which we must be driven, who have adopted any other time for the ending of the 2300 days than '43, or tenth day of seventh month, 1844, unless the Lord should come soon. The genius of men will not be able to move them much further, and then where are we? God's prophetic time has failed, and all the past movement which was got up by the preaching of time, and all our confidence that we were led by the Spirit of God in that movement is lost. I ask again, where are we? If God did not lead this people when did he ever lead a people? I confess for one, that if I were not led by the Spirit of God in trying to spread these messages, I have never known what the Spirit of God was. In more than twenty years experience, I have had no doubts of the leadings of God's Spirit, and never less than while penning these lines. With this view of the subject, I ask where is the evidence that the Lord will come in my day, or in yours?—You may answer that the signs and the images spoken of in Daniel show that He is near. So they do in connection with the time, but how definite is the image? Almost 1100 years have we been in the "toes," and can you tell how much longer we may remain there? The darkening of the sun and moon in 1780, and the falling of the stars in 1833, how long will it be to the shaking of the powers of heaven, and how long from this point to the coming of the Lord? Who can tell? You see ———, that by following these opinions, (for I think they have no light on prophecy answering to this day,) and their necessary results, I am brought near the vortex. Hence I embrace the "Midnight Cry," the "Shut Door," and "the Third Angel's Message" as being my last refuge, as I stated at first.

The embracing these truths has opened a light upon the book of Revelation, and on the Types, (so freely used in proclaiming the Midnight Cry,) as I have never seen before. I now feel that I am on the track of prophecy, and that the coming of the Lord is near. This to me is no small source of comfort, to have evidence on which I can rest, that this state of trial is soon to end. My time and your patience might be exhausted, were I to undertake to bring to your view the whole subject connected with the Shut Door. Suffice it to say, it does not in my opinion, exclude all conversion. But it does exclude those who have wilfully rejected all these Messages. I believe that the names recorded in the Lamb's Book of Life, were brought in at the tenth day of seventh month. That He then bore in their names before the Father, as the antitype of the "Breastplate of Judgment." Ex. xxviii, 15; and xxxix, 8. Read the passages in their connection, and if you will read from Ex. xxiv, to chap. xl, you will see with what exactness God has had his Sanctuary made, and all that pertains to it. Were these things recorded with such precision for the Jews only? Since I began this, I have got the small tract on the Sanctuary, and Shut Door, which I will send you. Read it with attention, it will give you much light on the cleansing of the Sanctuary.

I fear it would be wrong in me to withhold from you my views of most of our Advent brethren. They compose the Laodicean Church.—Start not, but hear my reasons. This church is neither cold nor hot, but lukewarm. Is not this applicable? This church says that they are "rich and increased in goods, and have need of nothing." Do not our brethren say they have a great amount of truth, that they are far in advance of the churches? Do they not say they have truth enough?—Have need of nothing? Do not know they are "poor and miserable," etc. They are all "counseled to buy gold," etc. "That the shame of their nakedness do not appear." "As many as I love I rebuke and chasten." I hope there are many of this class. Read Rev. iii, 11-22. They must be "zealous and repent." This church came out of the Philadelphia or Brotherly-Love church, and this, out of the Sardis church, as was preached in '44. When has the world beheld, since the days of the apostles, a band of brethren that loved more fervently, coming together from the different churches. But where was the Laodicean church organized? At the Albany Conference. "Let patience have its perfect work." This point shall be made as plain as any fulfilled prophecy, if reason and facts may determine. A great proportion of the brethren went to this Conference believing in the "Shut Door." You may doubt this statement because the leaders and managers were of a different opinion, and there succeeded in convincing their brethren that the door was open, and they must now "double their diligence" to convert the world. They say they are the true Israel of God. Now read Rev. iii, 9. I ask where has been the brotherly love in this body since? Where is the light on prophecy that used to shine with such clearness from these brethren? There is need of zeal and repentance, or the Lord will execute his threatening in verse 16.

When I began this I had no expectation of using so much paper in asking and answering questions, and giving my views. However, the opinions expressed have not been formed hastily; but from long reflection. Therefore examine them patiently and prayerfully in all their parts, before you reject my conclusion; as I fear in rejecting you will reject the truth of God. I believe the Third Angel's message will be sounded louder and louder, until it is heard by every humble and penitent soul, who has not rejected God's former messages. And when the Angel has accomplished his work, (the last work to prepare God's people,) the vials of God's wrath will be poured out upon the world. And I cannot put the pouring out of these vials far in the future.

I cannot reject the idea that there will be a clear distinction between saint and sinner previous to the Lord's coming, and of course there must be something to draw out the real character. That there is need of something now to test the real friends of God, as in former days, I doubt not. And that something should be preached so crossing that the proud heart will not receive, and the humble and contrite will not reject, I doubt not.

This letter is too far advanced to gratify your wish to know how I dispose of all the New Testament objections we used to urge against my present views: and had I more space I might fail of doing it to your satisfaction. I will freely acknowledge that there are some passages that have had a strong influence upon my mind, to hold me to my former views (and when once the position is taken that there is no distinction

between the Law given by Moses, for the observance of the children of Israel, through their generations, and the Law written by the finger of God, and deposited in the Ark of the Covenant, and was kept in the Sanctuary or Tabernacle which was the strength of the children of Israel, a type of what John saw in heaven, Rev. xi, 19,) and have held me for a long time. You may well suppose, with so much labor and trial, together with some conviction of the truth of my opponents, that the subject of the Sabbath has not been slightly examined, or hastily embraced. I am not aware of being influenced by any soul; but by the truth presented. I have never embraced a doctrine more crossing; but he that follows Christ will find crosses.

"The Sabbath was made for man." I have never been able to reconcile the idea that there was no Sabbath, with what I believe to be the wants of man, and the goodness and providence of God. If he was good and merciful in commanding the children of Israel to rest the seventh day, instead of requiring them to work, is there any good reason why he should not require it after Christ came? Is the Sabbath any less needed as a day of rest under *this*, than under the former dispensation? If there is no express command, it is evident that Christ and his Apostles observed it through their day. And Christ directed his disciples to pray that their flight be not on the Sabbath day. Matt. xxiv, 20. And it is evident from history that the seventh day Sabbath was observed for centuries after the Apostles day. If Christ thought the keeping of a Sabbath was of so much importance that he directed them to pray that they might have no occasion for breaking it forty years after his death, surely he had some expectation that it would be observed. How far these examples and requirements will supply the want of an express command in the New Testament, after so many in the Old, judge ye.—Our Savior said whosoever shall break one of the least of these commandments and shall teach men so, shall be of no esteem in the reign of heaven. If thou wilt enter into life keep the commandments. "And they returned and prepared spices and ointments; and rested the Sabbath-day, according to the commandment." Luke xxiii, 56. You say you know well the influence these test questions have upon the trembling, sincere and honest disciple, when enforced with zeal and power; for you have felt it many times. So you have come to the conclusion there have been *false tests* presented to you. A rational conclusion, I think.—But am I to understand because there are false tests, that there are no true ones? Such a conclusion, if true, would uproot the religion of Jesus Christ from the land. The whole economy of God as revealed in the Bible, to nations and individuals, is designed to *test* their fidelity to him. Why was Satan, the arch deceiver, permitted to have an existence in the world, and tempt and try the children of God, if not to test their love to Him. This opens a large field, which I have not time to explore. I will ask what advances have you made in your christian course, without having every step tested? Is it probable that at the closing scenes of this world, and the final conflict with the powers of darkness, God will have no test by which to prove his children? Will the danger to which we are exposed consist in submitting to false tests for Christ's sake, or rejecting true ones? Do any doubt, who believe in the Advent movement, that the first Angel's message tested the churches, and those churches or individuals who understandingly rejected have fallen? So with the second, and so it will be with the third. You see, —, it has taken a good deal of paper, to get out a few thoughts. I have endeavored to be as short as possible, and answer my mind. You know I am unaccustomed to putting them on paper. You will I trust, pass over the errors in the writing and composition; but *mark* well the subject matter. I am aware that some of it may seem simple, perhaps foolish, but "God has chosen the foolish things of the world to confound the wise." I know it will not accord well with the instruction you have listened to, for some time past, and the influence that may still surround you. The change made in my mind since embracing these sentiments, has been happyfying indeed. A strength has been imparted which I have not felt for years. I have endeavored to keep two Sabbaths holy unto the Lord.

✠ We do not hesitate to say that the article, "The perpetuity of the law of God," in this No. and No. 5, written by Bro. J. N. Andrews, is *unanswerable*. Though written under unfavorable circumstances, mostly while Bro. Andrews was traveling from place to place, yet it contains irrefutable proofs that the whole law of God, as engraven in tables of stone, is perpetual.

W.

NEW PUBLICATIONS.

We are getting out two important works which will be ready in a few days.

THE BIBLE SABBATH.—This work is a careful selection from the publications of the "American Sabbath Tract Society," including their "History of the Sabbath."—64 pages.

THOUGHTS ON THE SABBATH, AND THE PERPETUITY OF THE LAW OF GOD.—This work embraces the articles of Bro. J. N. Andrews, published in the Review and Herald.—32 pages.

The above works can be obtained, at the present, only at this place.

Bro. Hiram Edson writes from Port Gibson, (N. Y.) Feb. 13. "Since I parted with Bro. Holt, I have been South, into Yates and Steuben Counties, where I found a number of precious 'jewels;' three or four who will be capable of giving the third angel's message. Bro. J. H. Lockwood and wife, of Wheeler, love the present truth. Bro. L. Lockwood, their eldest son, an interesting young man, who was strong in the truth in 1844, has ever believed the Advent movement was of God, and that the prophetic periods must have ended as proclaimed in '44. The general course of Advent believers since that time in calling the moves in '43 and '44 'a mistake,' and their making new calculations on the periods looked inconsistent to him. He finally lost his interest, backslid, gave up his hope, and went into the world; but never denied, nor gave up the truth. He always felt like standing in defence of it when he heard it ridiculed. But when he heard our present position defended and the Advent movement justified, and shown to be a clear fulfillment of prophecy, he believed and received the present truth.

He expressed a desire to accompany me home, and did so. He is gaining strength fast. Last evening, in the beginning of the Holy Sabbath, we had a glorious time of special refreshing from the presence of the Lord. It was a time of victory, complete, perfect and entire. Free and full "Hallelujahs" ascended to God and he was glorified in praise, love and adoration. Bro. L. was greatly blessed."

Bro. Geo. W. Holt writes from Oswego, (N. Y.) Feb. 3: "I have just returned home after an absence of three weeks, in company with Bro. Edson. We found a number of precious souls who were ready to receive the present truth. The interest on this subject is increasing.—Bro. Butler's letter in the 'Harbinger,' and the inquiries of C. W. S. and the weak note of 'C.' has done much to open the eyes of the honest seekers after truth. Our opponents are doing more for us than against us. Praise the Lord.

I hope the paper will continue; I think it is doing much good.—While the strife is going on in the 'Harbinger' and 'Herald,' the Lord is opening the way for the message. I never felt more like doing the whole will of God than now. Never did I realize the goodness of God, and his tender love for his people as at the present. The fellowship of the saints is sweet. O, I want to be pure in heart that I may see God, and join the heavenly company that have washed their robes, and made them white in the blood of the Lamb."

Bro. Bates writes from Guildhall, Vt., Jan. 22: "Bro. Lindsey and self accompanied Bro. Lothrop and family [from Melbourne] to Eaton. The Lord blessed his word to the good of souls there. Edwin Lothrop, wife, two daughters and sister have embraced the *present truth*, and are rejoicing with the other five that keep the Sabbath there. Opposition raged high; but God gave his children the victory.

At Ascot we held one meeting. I think three decided to keep the Sabbath. At Compton we held two meetings at Bro. John Cramer's. He said he would keep the commandments."

We have received a small tract of 8 pages, entitled—"A letter to the disciples of the Lord, by Roswell F. Cottrell," of Mill Grove, N. Y.—We think it *very good*, and hope to be able to publish it entire, soon.—He also writes Feb. 9:

"I am old, and have but little of this world's good; but I have a strong desire to see the truth spread abroad in this world. We are not Seventh-day Baptists; but I have taught my children to keep the Sabbath, and those about me here still adhere to my instruction, and the teaching of the Bible on that point."

LETTERS RECEIVED SINCE JAN. 27.—H. S. Case, 2; S. T. Belden; G. W. Holt; J. G. Smith; S. W. Rhodes, 2; F. Wheeler; E. S. Robbins; E. W. Waters; E. Melcher; J. Sellers; N. A. Hollis, 2; H. Edson; S. Howland; I. Camp; David Arnold; E. Harmon; J. B. Sweet, \$1; R. F. Cottrell, \$1; C. S. Harbut, \$3; ("For the cause," which we use in publishing the pamphlets;) D. R. Palmer, \$20; A. Ross, \$10; E. Everts, \$3; (being a part of \$5, sent to Bro. Nichols for a Chart, and books.)

✠ Error in No. 5.—Page 36, column 1, second line from the bottom, for "none," read nine.

SECOND ADVENT REVIEW, AND SABBATH HERALD.

"HERE IS THE PATIENCE OF THE SAINTS; HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."

Vol. I.

PARIS, ME., MONDAY, JUNE 9, 1851.

No. 13.

JOSEPH BATES, S. W. RHODES, J. N. ANDREWS, and
JAMES WHITE, Publishing Committee.
G. L. MELLIN & CO., Printers.

PUBLISHED SEMI-MONTHLY.

TERMS.—*Gratis.* It is expected that all the friends of the cause will aid in its publication, as the Lord hath prospered them.

All communications, orders, and remittances, for the Review and Herald, should be addressed to JAMES WHITE, Paris, Me., (*Post paid.*)

THE PARABLE, MATTHEW XXV, 1—12.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made. Behold the bridegroom cometh, go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered saying, Not so, lest there be not enough for us and you; but but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, Lord, lord, open to us. But he answered and said, Verily, I say unto you, I know you not."

Many have desired to obtain a correct account of an eastern marriage that they might better understand this parable. But let it be distinctly understood that our Saviour has here given us the desired history, and testifies that the kingdom of heaven shall be likened ["*compared,*" Campbell's translation] unto it. But when shall the kingdom of heaven be likened, or compared to an eastern marriage? Our Saviour says, "THEN shall the kingdom," &c., showing beyond all doubt that there is some definite period in the history of the church where the parable may be applied. If the parable applies to a definite period, it is of the utmost importance that we understand what period it does apply to, so as to make a right application.

The twenty-fourth and twenty-fifth chapters of Matthew are one connected discourse. In this discourse our Lord has pointed out the most important events, with which the Christian Church was to be connected, from the time of the First to the Second Advent. Such as the destruction of Jerusalem, and the Papal persecution of 1260 years. Next the special signs of the Second Advent, the darkening of the sun and moon in 1780, and the falling stars in 1833. Our Lord next points out two classes of teachers. One class is represented by the "faithful and wise servant" who gave to his master's household "meat in due season." The other class of servants is represented by the "evil servant" who was saying "in his heart, My lord delayeth his coming," was eating and drinking with the drunken, and was smiting "*his fellow-servants.*" Those who have had any experience in the Advent, know that two such classes of servants as are pointed out by Christ have appeared. The wise and faithful servants seeing by the prophetic periods, and the signs of the times, but especially the signs in the sun, moon and stars, that Christ was soon coming, gave the warning to the church and world. This warning message called out and manifested the other class of servants who first said in their heart, The Lord is not so soon coming, then they began to "*smite*" those who were proclaiming the coming of the Lord, and by this time they were united with every class of wicked men on the earth—eating and drinking with the drunken.

But does not this portion of our Lord's discourse have a still more close application? The "*evil servant*" smites his "*fellow-servants.*" Does not this show that both classes of servants had previously been united in proclaiming the coming of the Lord until they were disappointed? This seems necessary for them to be called "*fellow-servants*" One class "*hold fast*" the Advent, as proclaimed in its purity by all the servants united,

and still follow down the track of prophecy, and receive the warning message of the third Angel, while the other class doubt, give up the past, fall into the spirit of the world, and say in their heart, My Lord delayeth his coming, &c. Thus closes the twenty-fourth chapter of Matthew. The twenty-fifth chapter commences thus; "THEN shall the kingdom of heaven be likened unto ten virgins," &c. Thus we are brought down into the experience of those who have been connected with the Advent doctrine, and are shown where the parable applies. This conclusion is natural and irresistible.

But what shall we understand by the kingdom of heaven?—Certainly not all the component parts of the kingdom; for in that case the King, [Christ,] the territory, [New Earth,] and the subjects of the kingdom [the children of the resurrection] would all be represented as going forth, tarrying, sleeping, waking, and trimming lamps, &c. It is evident that the kingdom of heaven here can only mean what may be represented by the going forth, tarrying, &c., which must be the people of God who are interested in, and are looking for the coming and kingdom of Christ. The "kingdom of heaven" should be understood here, as it is generally used in the New Testament.—Then we understand it to mean as taught by Bro. Miller and the Advent lecturers, with hardly an exception, and as published in all the Advent papers till the Albany Conference in 1845, that the history or experience of the living people of God is to be likened, or compared, unto an eastern marriage. It has been said that the Second Advent people have literally fulfilled Matt. xxv, 1—12. It is not so. Jesus is there giving the history of an eastern marriage. But Second Advent people were to experience a series of events which were to have a natural application to the events of the eastern marriage rehearsed by Christ. After the signs of Christ's coming should be preached, the two classes of servants should appear, "*then*" Second Advent history was not only to have a natural application, but was actually to be compared to the history of the eastern marriage found in Matt. xxv.

In order that the two histories may be likened or compared, some things are indispensable. First, both histories must be complete; all the events in both must be in the past. It is not possible to compare past history with what has not taken place. Second, after each event in Advent history has occurred, answering to each point in the history of the marriage, shut door, and knocking not excepted, there must be time to compare the two histories, also those who will compare them. We say that this is a part of the work of the faithful and wise servant who is giving to the household meat in due season. Those who have given up the past Advent movement, as the work of man only, or of unclean spirits, choose to apply the parable to the future, to be fulfilled at the coming of the Lord. But if they would only carry out the natural and true position taken of it by Bro. Miller and the entire Advent host, with hardly an exception, up to 1845, it would lead them to acknowledge the work of God in the past, it would show them their present whereabouts, and give them living faith in the speedy coming of Christ. No one has yet shown how the events, represented by trimming lamps, asking for oil, going to buy, and the knocking of the foolish could be fulfilled at, and after the Second Advent. The cry, "Behold the bridegroom cometh," is made to apply by all classes of Advent believers, then why not let each part of the parable also apply? We ask, Why should the cry, this one point in the parable, be made to cover all time to the resurrection, and the other parts not be suffered to have any application? Consistency becomes us on this subject, as well as on others.—Some seem to make every thing of the cry, "Behold the bridegroom cometh," but nothing of the other parts of the parable. By referring to the "Advent Herald" it will be seen that it is the editor's motto. If he is to give this cry till the coming of Christ, and the resurrection, then the other points in the parable that follow must apply after the Second Advent. But we do

not hesitate to say that they will not then apply. No one will attempt to apply each event there.

The saints will be raised and the righteous changed "in a moment, in the twinkling of an eye," and caught away from the earth. The wicked who remain after the plagues, will be fleeing from the presence of the Lamb. None asking for oil, none knocking then. They will cry, but not "Lord, Lord, open unto us." No, no. They will flee from the burning glory of the Lamb, and their cry will be, "Mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb. For the great day of his wrath is come." Rev. vi, 15—17. No one will say that there is anything in this like asking for oil, going to buy, or knocking. Wherever the Bible refers to the position of the lost, after they are apprised of their real condition, they are represented as hiding, fleeing, &c., from the presence of the Lord, instead of saying, "Lord, Lord, open to us." But this will be noticed hereafter. As we are convinced that we now occupy the time when Advent history was to be "likened" to the history of an eastern marriage, we will now compare them.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."

Let the reader be sure to shun the common error of confounding Advent History, with that of the marriage. Keep both distinct, then they may both be compared. The ten virgins had literal lamps, and literally "went forth." Not so with Adventists, yet they had what is well compared to a lamp. Says David, "Thy WORD is a LAMP unto my feet, and a light unto my path." Ps. cxix, 105. Those looking for the second coming of Christ did not literally go forth, yet the great movement produced by the proclamation that Christ would come in 1843, may well be likened to the ten virgins going forth with their lamps. This movement is also symbolized by the angel of Rev. xiv, 6, 7. But it is said that this movement represented by the going forth of the ten virgins, commenced two hundred years ago.—To this we reply, that our Lord is giving in Matt. xxiv, and Chap. xxv, 1—12, a connected history of the most important events, with which the Christian Church was to be connected, down to the Second Advent. Therefore the special signs of Christ's coming, in the sun, moon, and stars, must first take place, and then be presented to the world, with other reasons, as evidences of the Advent near, before the movement represented by the going forth can take place. As the presentation of the signs, with other evidences, calls out the two classes of servants, and produces the movement, the going forth in the parable must of necessity be applied to a period of time after the fulfillment of the predicted signs. Those who go back two hundred years to commence the "midnight cry," as they call it, the angel with the everlasting gospel, and the going forth, must not only cast aside the Advent movement with which we have been connected, but also the signs in the sun, moon and stars. Therefore it is evident that the parable applies to the Advent movement with which we have been connected. The taking of lamps, and going forth in the parable represents the effect that the judgment hour cry had on the Advent people, as they took to their Bibles, and with "the blessed hope" and joyful expectation of soon seeing the King of glory, were moved far out from the spirit and interests of this world.

"And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps."

While the bridegroom tarried, they all slumbered and slept."

Real believers, and those in the Advent ranks not having true faith, have been called *wise* and *foolish virgins*. This is incorrect. Such terms are confined to the history of the marriage. But that there has been in the Advent movement two classes manifested, whose character and acts well compare, and may be "likened" to the character and acts of the foolish and wise virgins in the parable is evident. Those represented by the wise, fully believed that Christ would come, they desired his coming. The class represented by the foolish who took no oil with them, only thought he was coming, and some of them feared that it might be so, but still loved this world too well to give it up, that they might obtain true faith. The tarrying of the bridegroom is also in the history of the marriage. We now inquire, Has there been anything in Advent history that can be compared to this tarry?

The first published time for the Second Advent was 1843, Jewish time. Cart-loads of books, written by Brn. Miller, Litch, Fitch, Storrs, Hale, Bliss, and many others, presenting the evidences that Christ would come in 1843, were scattered far and wide. And we had many reasons for supposing that these men fully believed what they taught. But the Advent people were to meet with a disappointment. The time passed, and they were humbled before the world. Some publicly renounced the doctrine, but the majority followed down the track of prophecy, where they saw a tarrying time. This tarry was taught in all the Advent papers in the land. Here we will give extracts from the "Advent Shield," No. 1, pages 122—124, published in May, 1844. This was a standard work for Advent believers, and presents the unanimous view taken of their true position at that time.

"Having passed the point of the apparent termination of the prophetic periods, we are placed in a position, which God foresaw his children would be placed in, at the end of the vision; and for which he made provision, by the prophet Habakkuk, (ii, 1—3,) when he says, "I will stand upon my tower, and will watch to see what he will say unto me; and what I shall answer when I am reproved," or as it reads in the margin "argued with." "And the Lord answered me and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time," [the seven times,] "but at the end [of the prophetic periods] it shall speak and not lie: though it tarry," [beyond their apparent termination,] "wait for it; because it will surely come," [in the fulness of the prophetic times, beyond which,] "it will not tarry."

That this admonition has reference to the present time is evident from Paul's quotation of it in Hebrews x, 36—39. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

We believe that we are occupying that period spoken of by our Saviour, when the Bridegroom taries—Matthew xxv, 5, to which the kingdom of heaven should be likened when "that evil servant [there having been an apparent failure in the time] shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken."

That which was positively true, and acknowledged by the Advent body in 1844, has not become untrue by the passing of a few years.—We choose to stand on the "original faith." While the bridegroom in the parable tarried, the virgins all slumbered and slept. This strikingly represents the state of the Advent body after the first published time passed. It was clearly seen that we were in the tarrying time, but how long it would be no one knew. In this state of uncertainty, without definite time, the Advent people as a body sunk into a dormant state, fitly represented by slumbering and sleeping.

"And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves."

Says an objector, "I do not believe that the midnight cry has yet been given." Neither do we believe that the midnight cry has been heard by us, or that it ever will be. The cry of Matt. xxv, 6, "Behold the bridegroom cometh," is in the history of an eastern marriage. But that a cry was given, and fully received by the entire Advent body in the autumn of 1844, that compares well with the midnight cry of the parable, should not be denied by those who had an experience in it. It came in the right time. The cry of the parable immediately followed the delay, and the slumbering and sleeping. This followed our delay, having been disappointed, and reached our ears while in a dormant state. That cry waked up the ten virgins, and led them to trim their lamps. This, attended by the power of the Spirit, aroused the Advent people, and led them to search the Bible as never before, and to consecrate themselves and their worldly possessions wholly to the Lord. Those who gave the cry that the Lord would come at the seventh month, 1844, clearly saw that the prophetic periods reached to that time, therefore, the evidence that had been presented from the periods to prove that the Advent would be in 1843, proved that it would be in 1844. We then saw an error in that manner of reckoning which terminated the 2300 days in 1843. None of those who wrote against the Advent saw it. The hand of Providence covered the mistake until the time came for it to be seen. The error was in taking 457 full years from the 2300, which left 1843, without making

any account of the fraction of the year 457 B. C., that had passed, when the commandment went forth from which the 70 weeks are reckoned. As it takes 457 full years and 1843, to make 2300, the fraction of the year 457, B. C., that had passed when the 70 weeks commenced, should be added to 1843, which brings the termination of the 2300 days in 1844. This point is made clear in the following testimony from the "Advent Herald" of Nov. 13, 1844.

"Our minds were directed to that point of time, [1843.] from the fact that dating the several prophetic periods from those years in which the best chronologers assign the fulfillment of those events which were to mark their commencement, they all seemed to terminate that year. This was, however, only apparent. We date the 'seven times,' or 2520 years, from the captivity of Manasseh, which is, with great unanimity, placed by chronologers B. C. 677. This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting B. C. 677 from 2520 years there remained A. D. 1843. We, however, did not observe, that as it would require 677 full years B. C. and 1843 full years A. D. to complete 2520 years, that it would also oblige us to extend this period as far into A. D. 1844, as it might have commenced after the beginning of B. C. 677. The same was also true of the other periods. The great jubilee of 2450 years, commencing with the captivity of Jehoiakim B. C. 607; and the 2300 days, commencing with the 70 weeks B. C. 457, would respectively require 1843 full years after Christ added to as many full years before Christ, as the years in which we have always respectively commenced each period, to complete the number of years in each; and as subtracting from each period the date B. C. of its commencement, there would remain A. D. 1843, no reference whatever was made to the fraction of the year, which in each case, had transpired from its commencement, and which would require that each period should extend as much beyond the expiration of A. D. 1843, as they respectively began after the commencement of the year B. C. from which they are dated.

While this discrepancy was not particularly noticed by us, it was also not noticed by any of our *learned* opponents. Amid all the arguments which were brought to bear against our position, no allusion was made to that point."

The right application of Hab. ii, 2, 3, was seen clearly by those who gave the seventh month message. The Advent body then held that the publication of what is called the old chart was a fulfillment of the words of the Prophets, "Write the vision and make it plain upon tables."—Reference to the different Advent papers published in 1844, will settle this point.—As time is connected with the visions of Daniel and John, the conclusion seems natural that their prophecies were the subject matter to be made "plain on tables," which was to be for "an appointed time."

"Though it tarry, wait for it; because it will surely come, it will not tarry." Here is a seeming contradiction, which can only be explained by facts in our Advent experience. The period, 1843, was written upon the chart, as the apparent time of the termination of the 2300 days; but that, as was clearly seen in 1844, was not the real date of their termination. Therefore the vision did not really tarry, but seemed to tarry. "Though it tarry, [beyond the period of expectation.] wait for it," for at the real point of time for the termination of the 2300 days, 1844, the vision "will speak, and not lie." It is said that the message of the 7th month, 1844, was a "lie," because Christ did not then come. True, the vision of 2300 days did not teach that Christ would then come, or that his coming would be at the end of the days; but we have the best of evidence that the days, then ended, as was taught that they would end, by those who gave the message of the seventh month. The types of the law of Moses did not teach us that our Great High Priest would come out of the heavens, on the tenth day of the seventh month, 1844, yet they, in connection with the 2300 days, clearly prove that Christ did then enter upon the work of cleansing the Heavenly Sanctuary, shadowed forth by the tenth day atonement in the law. Such a change in the position of our Great High Priest, represented by the coming of the bridegroom in the parable, was very properly heralded by those who gave the seventh month message. Neither did the parable teach that the Lord would come at the point in our history where the midnight cry applied. We now see points in the parable that apply later in our experience, yet before the Second Advent, such as the knocking. When giving the seventh month message the then future scenes of trial were sealed up to us, and for our lives we could not see any Prophecy to be fulfilled prior to the Advent.

The Advent people scripturally sought, and earnestly plead, for the "bread" of life in 1843, and we are loth to believe that our heavenly Father gave us a "stone," or that he gave us a "scorpion" in 1844. And we fail to see how it was possible for the Advent body to follow

down the track of prophecy, without experiencing such a movement as that of the autumn of 1844. The vision that had seemed to tarry then spake. Let others call it "a lie." But we fully believe that then was experienced the fulfillment of the words of the Prophet "at the end [of the 2300 days] it shall speak, and NOT LIE." True we were disappointed as to the event to take place, but that is no evidence that the movement was not in the order of the Lord, and a fulfillment of Prophecy. Those that "cast their garments in the way," and cried "Hosanna to the Son of David," as Jesus rode into Jerusalem, entirely mistook the object of the first Advent, yet that display was all necessary to fulfill Zech. ix, 9. The Pharisees said, "Master, rebuke thy disciples." Jesus answered, "I tell you, that if these should hold their peace, the stones would immediately cry out." If such an exhibition should take place at this day, a thousand voices would be raised pronouncing it "Miserism." Our "mistake," as it is called, at the seventh month, was of the same nature as that of the disciples. They had an opportunity of learning the object of the first Advent. Adventists have a chance to learn the events that in order precede the Second Advent. No doubt but many who joined in the general shout of "Hosanna to the Son of David," were afterwards ashamed of it, and perhaps made their "confession" to the Pharisees. Adventists should not be ashamed of the very experience that called them from the world and churches, and has made them Adventists. Consistency requires them to own their experience, or give up the Advent name.

Jesus did not rebuke the shouting multitude. He showed the necessity for their giving vent to their joy, yet they were not to realize their expectations. He did not rebuke us for giving the seventh month cry. He blessed us abundantly in proclaiming it, though we were to be disappointed. Here we will give extracts from the "Advent Herald" for Nov. 13, 1844, J. V. Himes, S. Bliss, and A. Hale, Editors, which give the right view of the seventh month movement.

"The alarm was everywhere made; the cry was every where given. And again we can see that God was with us. It was a soul-purifying work; and the children of God bowed themselves in his presence, and received blessings to their souls, unprecedented in the history of the Advent cause. And yet we are disappointed—the day passed away and we were still here."

"And we regard it as another, and a more SEARCHING TEST, than the first proclamation of the time. It has searched Jerusalem as with candles; and it has purged out the old leaven. It has tested the hearts of all who heard it, and awakened a love for the Lord's appearing; or it has called forth a hatred, more or less perceivable, but known to God, of his coming. It has drawn a line, and awakened sensibilities, so that those who will examine their own hearts, may know on which side of it they would have been found, had the Lord come—whether they would have exclaimed, Lo, this is our God, we have waited for him and he will save us; or whether they would have called to the rocks and mountains to fall on them to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. God thus, as we believe, has tested his people, has tried their faith, has proved them, and seen whether they would shrink, in the hour of trial, from the position in which He might see fit to place them; and whether they would relinquish this world and rely with implicit confidence in the word of God. And we as much believe that we have done the will of God in thus sounding the alarm, as we believe that Jonah did when he entered into Nineveh a day's journey, and cried, saying, 'yet forty days and Nineveh shall be overthrown.' Nineveh was not then overthrown; nor has the Lord yet wrought deliverance in the earth, or the inhabitants of the world fallen. Was Jonah a false prophet when he preached the time of Nineveh's destruction? No; he had only preached the preaching that God had bid him."

"The preaching of Jonah served as a test to the inhabitants of Nineveh, and accomplished God's purposes, as much as it would have done had the city perished. So we believe that THIS LAST CRY HAS BEEN A TEST; and that with our views of duty, we should as much have sinned against God, had we refrained from giving that message as Jonah did when 'he rose up to flee unto Tarshish from the presence of the Lord;' that we should as much have sinned, had we refused to give heed to it, as the Ninevites would, in refusing to repent at his preaching; and that all who are angry that we have preached a time which has not been realized, are as guilty as Jonah was, when he was angry and prayed to the Lord to take his life from him, because God had spared that great city; and they may well ask themselves as God asked Jonah, 'Dost thou well to be angry?' We thus have an instance on record where God has justified the preaching of time, although the event did not occur as predicted."

"We have, also, in the case of Abraham, when he withheld not his only son, an instance where God alone designed to try the faith of his servant. When he was commanded to get him to Mount Moriah, and to offer up Isaac as a burnt offering, it was his duty to obey God, to act in accordance with his belief. Had Abraham stepped to inquire if he

might not after all be mistaken, he would have sinned; but, believing God, and accounting that he was able to raise him even from the dead, he laid his only son upon the altar and stretched forth the knife in his hand to slay him. God thus having tested him and proved his faith, spared him the offering; 'for,' said God, 'now I know that thou fearest God, seeing thou hast not withholden thy son, thine only son from me.' No one will say that Abraham was mistaken in believing that he was to slay his son; but God chose this very way to test his faith. Even so do we believe that God permitted the preaching of this last time for the same purpose respecting his children now, to test their faith."

The "Herald" for Oct 30, says,—“At first the definite time was generally opposed; but there seemed to be an irresistible power attending its proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that GOD WAS IN IT. It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world—a healing of controversies and animosities—a confession of wrongs—a breaking down before God, and penitent, broken hearted supplications to him for pardon and acceptance. It caused self abasement and prostration of soul, such as we never before witnessed.

The lecturers among the Adventists were the last to embrace the views of the time, and the more prominent ones came into it last of all. It seemed not to be the work of men, but to be brought about against the will of men. The several Advent papers came into the view only at a late hour; and this paper was the last to raise its voice in the spread of the cry. For a long time we were determined to take no part in the movement, either in opposition or in the advocacy of it. We afterwards endeavored to point out what we considered to be a few inaccuracies in the arguments used, but which did not materially affect the result. It was not until within about two weeks of the commencement of the seventh month, that we were particularly impressed with the progress of the movement—when we had such a view of it, that to oppose it, or even to remain silent longer, seemed to us to be opposing the work of the Holy Spirit, and in entering upon the work with all our souls, we could but exclaim, 'What were we, that we should resist God?' It seemed to us to have been so independent of human agency, that we could but regard it as a fulfillment of the 'midnight cry,' after the tarrying of the bridegroom, and the slumbering and sleeping of the virgins, when they were all to arise and trim their lamps. And this last work seems to have been done; for there has never been a time before when the respective Advent bands were in so good a state of preparedness for the Lord's coming."

"In view of all the circumstances attending this movement, the blessed effect it has produced on the minds of God's children, and the hatred and malice his enemies have displayed, we must still regard it as the true midnight cry. And if we have a few days in which to try our faith, it is still in accordance with the parable of the ten virgins: for when they had all arisen and trimmed their lamps, there was still to be a time when the lamps of the foolish virgins would be gone out. This could not be without a passing by of the 10th day; for till that time their lamps would burn. There must, therefore, be a passing by of that day, for the foolish to give up their faith, as there must of 1843, for the tarrying time."

Says the "Voice of Truth," Nov. 7, 1844,—“We cheerfully admit that we have been mistaken in the nature of the event we expected would occur on the tenth day of the seventh month; but we cannot yet admit that our Great High Priest did not on that very day, ACCOMPLISH ALL THAT THE TYPE WOULD JUSTIFY US TO EXPECT. WE NOW BELIEVE HE DID."

"We think the parable of the ten virgins clearly tells where we are. The proclamation of the tenth day of the seventh month, we believe was the midnight cry, when all, not a part, of the virgins arose and trimmed their lamps. This work continued until the tenth day passed."

Testimonies of this kind can be given to great length from the pens of Miller, Marsh, Cook, Brown, Mansfield, Fassett, Needham, Porter, Shipman and others; but what we have given shows the faith of the Advent body in the seventh month cry, a short time after the time passed. We do not, by any means, base our faith on their testimony; we give it only to show that our present position relative to the cry in the parable, is the same as was held by the entire body of Advent brethren when God was with them; when they were united, and manifested the spirit of the gospel.

Says the "Herald" for Nov. 6, 1844,—“Let each and all see to it that the lesson we have received be not lost upon us. Let us hold fast that unto which we have attained. Let none go back, nor look back—Remember Lot's wife. Keep low in the valley of humiliation, at the foot of the cross. Let no man draw back unto perdition. Now is the trying moment. Persevere a little longer and all will be gained. Go back now, and all is lost."

Such excellent advice as the above, cheered the drooping spirits of the disappointed, yet waiting saints who had consecrated all for the kingdom. Had the "Herald" continued to exhort the brethren to hold

fast and not loose the lesson received in the seventh month cry, thousands, doubtless, would have been kept from the spirit of the world, and would now have living faith in the coming of Christ, who have given up their hope. But when the "Herald," and "Voice of Truth," changed their position, gave up the past work of God, and many of the leaders pronounced the seventh month movement the result of "mesmerism," the Advent body was shaken well nigh to pieces. It was said at the Albany Conference in 1845, "The seventh month movement produced mesmerism seven feet deep!"

"And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and the door was shut."

The foolish asking for oil, when the midnight cry was given in the parable, we think represents the inquiries for light made by those who were half-hearted, and were moved with fear only at the proclamation of the seventh month message. But the five wise virgins, in the history of the marriage, had none to spare. They directed the foolish to go and buy. This strikingly illustrates our position, and the nature of our message in giving the cry. The time had then come when one could not depend upon another. Each of those who heard the cry must have a living experience of his own. "Go to God for yourself for light," was a common reply to those who asked for it.

"And while they went to buy the bridegroom came," &c. Here it may be asked if we believe that the bridegroom came in 1844. To this we answer, No, we do not. The coming of the bridegroom was in the history of the eastern marriage, which must be kept distinct from Advent history. But that an event connected with Advent history, which may be "likened" to the coming of the bridegroom in the parable has taken place, we will show.

The 2300 days was the main pillar of the Advent theory. At their termination the Sanctuary was to be cleansed. It was inferred that the cleansing of the Sanctuary was the burning of the world at the second coming of Christ. And we understood Dan. viii, 14, as though it read Unto 2300 days, then Christ will come, and at his coming the earth, Sanctuary, will be renovated and made new. That the 2300 days commenced A. C. 457, was made clear in 1843 & 1844, and has since been settled in the "Herald" of 1850 and 1851, beyond a doubt. It has been shown that Christ was crucified A. D. 31, in the midst [middle] of the 70th week, therefore the 70 weeks terminated in the autumn of A. D. 34, and the 2300 days consequently terminated in the autumn of 1844. See No. 2 of the "Review and Herald."

But Christ did not come at the end of the days, and the earth remains unchanged. Therefore we shall do well to search more carefully, and see if the earth, or the land of Canaan is the Sanctuary. Only three texts [Ex. xv, 17; Ps. lxxviii, 54; Isa. lxiii, 18] have been quoted to prove that the earth, or the land of Canaan is the Sanctuary, and when they are compared with their connection, they really disprove the point they are said to prove. See No. 4 of the "Review and Herald."—Also, the articles on the Sanctuary by O. R. L. Crosier, in the pamphlet, "Advent Review," pages 37—48, and No. 10 of the "Review and Herald."

As the 2300 days reach down into the gospel dispensation, we should seek the signification of the Sanctuary to be cleansed at their end, from the New Testament. Paul has written a commentary upon the typical law, and has shown us clearly the true Sanctuary in heaven that has taken the place of the earthly, the only thing that can properly be called God's Sanctuary in the gospel dispensation. We will here quote from his epistle to the Hebrews.

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary. And after the second vail, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant. And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God: But into the second went the high priest alone once every year"—Chap. ix, 1—7.

"Now of the things which we have spoken this is the sum: We have such an high priest; who is set on the right hand of the throne of the Majesty in the heavens; a minister of the Sanctuary, and of the true tabernacle, which the Lord pitched and not man. . . . For if he were on earth, he should not be a priest. [Here is positive proof that Christ's priesthood was not fulfilled on earth at the time of the first advent, but,

that it was to be fulfilled in heaven, after his ascension,] seeing that there are priests that offer gifts according to the law. Who serve unto the example and shadow of HEAVENLY THINGS, as Moses was admonished of God when he was about to make the tabernacle: for he (saith he) that thou make all things according to the pattern shewed thee in the mount."—Chapter viii, 1—5.

The "pattern" that was shown to Moses in the Mount was the "True Tabernacle," or Sanctuary in heaven, of which Christ was to be a Minister or Priest in the gospel dispensation. Did Moses obey God and follow the "pattern?" If he did, then we have overwhelming evidence that the type is a perfect guide to the substance, the heavenly things themselves. It will lead us to a correct view of the priesthood of Christ in the heavenly Sanctuary.

The place for the "candlestick" in the typical Sanctuary was the Holy Place. See Heb. ix, 2. John had a view of Christ A. D. 96, a Priest in the Holy Place of the heavenly Sanctuary. He says:

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; [“And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, &c.”—Ex. xxv, 37;] And in the midst of the seven candlesticks, one like unto the Son of man, clothed with a garment down to the foot.”—Rev. i, 12, 13.

The only place for the Ark of the covenant in the typical Sanctuary was in the Most Holy Place, within the second veil. This most sacred place is called the "tabernacle of the testimony." The Most Holy Place of the heavenly Sanctuary was to be opened under the sounding of the seventh angel, just before the Second Advent, and the Ark of the covenant was then to be seen by the church. The eleventh chapter of Revelation gives the events under the sounding of the seventh angel. One is as follows:

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament."—Rev. ix, 19.

"And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened."—Rev. xv, 5.

Thus we have sufficient proof that the distinct Holies, furniture and holy vessels of the heavenly Sanctuary exist, as really as did those of the earthly. When Moses received instructions how to make even the golden tongs and snuff-dishes, the Lord said to him, "And look that thou make them after their pattern, which was shown thee in the mount." Ex. xxv, 38—40.

The earthly Sanctuary was cleansed on the tenth day of the seventh month, at the end of 364 days. That cleansing was not because the Sanctuary of itself was unclean, but "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Lev. xvi, 16. The heavenly Sanctuary, for the same reason, was to be cleansed at the end of the 2300 days. Says Paul,—

"But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands." "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."—Heb. ix, 11, 23.

In the typical law there were two atonements. One was for the forgiveness of sins, while the priests only entered the Holy; and to make it, they could enter that apartment "always," or daily. The other was the yearly atonement for the cleansing of the Sanctuary, while the high priest alone entered the "Holiest of all." It was on the tenth day of the seventh month. On that day a change took place in the services of the Sanctuary. "The tabernacle of the testimony" of the earthly Sanctuary, that had been closed for 364 days, was on that day opened. While speaking of the priests who officiated in the worldly Sanctuary, the Apostle says:

"Who serve unto the EXAMPLE and SHADOW of HEAVENLY THINGS, as Moses was admonished of God when he was about to make the tabernacle: for, See (saith he) that thou make all things according to the pattern shewed thee in the mount."—Heb. viii, 5.

Here let it be clearly understood that the services connected with the two atonements of the law, were an "example and shadow of heavenly things," that is, the heavenly things, or priesthood of Jesus Christ, the substance or body, cast its shadow back into the Jewish age. And to make it still more sure that the services of the earthly Sanctuary, the "shadow," were framed from the then future services of the heavenly Sanctuary, the "good things to come," the Apostle adds, that when Moses was about to make the tabernacle, he was charged to "make ALL THINGS according to the pattern shewed" to him "in the

mount." Says Paul, "The law having a shadow of good things to come, and not the very image of the things." It was not possible that the services of the earthly Sanctuary should be the "very image" of those of the heavenly, but as nearly so as a shadow corresponds to the substance. There is this difference. The priests officiated in the daily ministration in the Holy, for 365 days, then a change took place in the services of the worldly Sanctuary. The high priest entered the Most Holy, on the tenth day of the seventh month, and on that day made an atonement for the cleansing of the Sanctuary. This change was yearly. But no such change was to take place in the services of the heavenly Sanctuary until the end of 2300 prophetic days. "Unto 2300 days, then shall the Sanctuary be cleansed," said the angel to Daniel. The slaying of beasts in the law was repeated daily and yearly; but Christ was slain but once. The daily atonement was continued only 364 days before the services of the earthly Sanctuary changed, and the tenth day atonement for the cleansing of the Sanctuary was introduced. But in the priesthood of Jesus Christ, his continual intercessions in the Holy Place of the heavenly Sanctuary, were to continue more than 1800 years, down to the end of the 2300 days, [years.] which was the autumn of 1844, when a change was to take place in his mediation. He could no longer be a "Minister" in the Holy Place for all the world, as he had been for more than 1800 years, for the time had come for the heavenly Sanctuary to be cleansed. Jesus, therefore, on the tenth day of the seventh month 1844, at the end of the 2300 days, having closed his mediation for all the world, must pass into the Most Holy Place, within the second veil, or into that apartment of the "Temple of God in heaven" called the "tabernacle of the testimony." "Testimony" here means the ten commandments, which in the typical Sanctuary were placed in the "Holiest of all." This change in the position of our Great High Priest is illustrated by, and may well be "likened" to the coming of the bridegroom in the parable of the ten virgins. The priesthood of Christ is "unchangeable" in this respect, it does not pass from him to another as did the Levitical priesthood; but that a change was to take place in his position and ministration, at the end of the 2300 days, is clear.

It is said that the view that Adventists have fulfilled the parable of Matt. xxv, 1—12, leads to spiritualism. This may be true; but take notice, this is not our position. The coming of the bridegroom is in the history of the marriage. Our position is, that a change has taken place in the position and work of our literal High Priest in the literal Sanctuary in heaven, which is to be compared to the coming of the bridegroom in the marriage. This view is a perfect safeguard against spiritualism. We not only believe in a literal Jesus, who is a "Minister of the Sanctuary," but we also believe that the Sanctuary is literal.—And more, when John says that he saw "one like the Son of man" "in the midst of the seven candlesticks," that is, in the Holy Place, we know not how to make the candlestick spiritual, and the Son of man literal. We therefore believe that both are literal, and that John saw Jesus while a "Minister" in the Holy Place. John also had a view of another part of the Sanctuary, which view applies to the time of the sounding of the seventh angel. He says, "The temple of God was opened in heaven, and there was seen in his temple the ARK OF HIS TESTAMENT." Rev. xi, 19. Also, "The tabernacle of the testimony was opened in heaven." Chap. xv, 5. This being an event to take place under the sounding of the seventh angel, it could be fulfilled at no other time than at the end of the 2300 days. The Most Holy, containing the Ark of the ten commandments, was then opened for our Great High Priest to enter to make atonement for the cleansing of the Sanctuary. If we take the liberty to say there is not a literal Ark, containing the ten commandments in heaven, we may go only a step further and deny the literal City, and the literal Son of God. Certainly, Adventists should not choose the spiritual view, rather than the one we have presented. We see no middle ground to be taken.

"And they that were ready, went in with him to the marriage."—The inquiry is often made, How did true believers go in with Christ to the marriage in 1844? To this we reply, the going in, and shut door, is in the history of the marriage. The ten virgins had literal lamps, literally walked forth, and the "wise" went in with the bridegroom, and a literal door was shut. Not so in Advent history. Those therefore who contend that the going in must be literally fulfilled by the saints entering the New Jerusalem, or some other place, should also

make the lamps, going forth, and knocking, literal. At the seventh month, 1844, we were called out from the world. At the tenth, our sympathy was wholly with the expected Jesus. Previous to this, we were warning the world with tears to be ready for the Lord's coming; but on that day, or about that time, our labor for unbelievers rolled off from us, and an unseen hand drew us away from the world, and shut us up in sweet communion with Jesus. The thrilling testimonies of leading brethren, published after the tenth, and the experience of the entire body of Advent brethren establish this point. The church of Christ, since the day of pentecost, has not experienced so sudden and so great a change in labor and feeling, as Adventists experienced in 1844. A few days before the tenth of the seventh month, thousands were running to and fro, giving the cry, and papers containing the message were scattered everywhere, like the leaves of autumn. But about the tenth, every Advent paper was stopped, and the traveling brethren returned to their homes, feeling that they had given their last message to the world. The state of feeling throughout the entire body of Advent brethren can be accounted for in no other way, than that a change then took place in the position of the "*vine*," [Jesus,] and the living "*branches*" felt it. And as he ceased to plead for the world, and moved within the second vail, the living branches were called away from the world, and their sympathy was with Jesus, and with each other.

This well compares with the wise virgins in the parable going in to the marriage. We might here remark also that on the day of atonement for cleansing the earthly Sanctuary, the high priest bore into the Holiest, upon the breast-plate of judgment, the names of all Israel that could be benefited by the tenth day atonement. Thus our High Priest bore in, on the tenth day of the seventh month, 1844, all that had not rejected light and truth sufficient to be cut off from Israel. In this way the *branches* were borne in with the *Vine*.

"*And the door was shut.*" This also was a literal door in the marriage, and was designed to illustrate an important event connected with Advent history, which we have already referred to in our remarks upon the coming of the bridegroom, and the going in with him to the marriage. Christ, the "Minister of the Sanctuary, and of the True Tabernacle," was to officiate in the anti-typical daily ministration, until the termination of the 2300 days. Then that work for the world was to cease forever; and he was to pass within the second vail, and enter upon the work of cleansing the Sanctuary. This subject is made very clear by the following, addressed to the church of brotherly love.

"And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that OPENETH, and no man SHUTTETH; and SHUTTETH, and no man OPENETH: I know thy works; behold, I have SET BEFORE THEE AN OPEN DOOR, AND NO MAN CAN SHUT IT; for thou hast a little strength, and hast kept my word, and hast not denied my name."

This language is addressed to only one church of the seven. Adventists have agreed in applying them to seven periods, or states of the church. This language does not apply to the Sardis, [nominal church,] neither to the Laodicean church; but to the Philadelphia, the church of Brotherly Love, that came out of the different sectarian bodies, and were united in the Advent faith in 1844. All denominational tenets were laid aside, and although the Advent brethren came out from the different sects, yet all were perfectly united on the great subject of Christ's coming. To this church, one door is opened, while another is shut. "Behold, I set before thee an open door." This door Christ opens, while he shuts another. As the Philadelphia church applies to no other period than the time of the termination of the 2300 days, when Christ closed his work for the world in the Holy, and opened the door of the "Holiest of all," the conclusion seems irresistible that the open and shut door of Rev. iii, 7, 8, refers to the change in the position and work of our Great High Priest in the heavenly Sanctuary. He then closed the work or "door" of the daily ministration in the Holy, and opened the door of the Most Holy. "*The tabernacle of the testimony*" was then opened; but before this could be done, the "door," or work of Christ's continual mediation in the Holy had to be closed. This may well be "*likened*" to the shut door in the parable.

The idea that the door of God's mercy is closed, or ever was to be closed to those who do not reject the offers of mercy, is not found in the Bible. No such door is mentioned in Scripture. But that there ever has been a point, beyond which men may go, where, according to the plan of salvation, the intercession of Christ could not benefit them, is

evident. The Jewish church, having rejected and condemned Christ, could not be benefited by his mediation in the Holy. The nominal Gentile church, as a body, having rejected the Second Advent, cannot be benefited by his intercessions in the Most Holy.

Says the objector, "I believe that Jesus is still on the mercy-seat." To this we reply, that Jesus never was on the mercy-seat, and never will be. The place for the mercy-seat is over the Ark containing the ten commandments, in the Most Holy Place. Jesus did not enter that apartment till the end of the 2300 days, much more, take his position upon the mercy-seat. This is one step further than we can possibly go. We do believe, however, that Jesus entered the "*tabernacle of the testimony*" at the end of the 2300 days, and now stands before the mercy-seat, pleading his blood before the Father, in our behalf. There he stands an intercessor between the Father and the scattered members of his body, ready to pour salvation and mercy on those who zealously repent of their backslidings, turn to God with the whole heart, and receive the present truth. Oh, may God wake up the Laodiceans, and lead them by the power of his Spirit and truth to the open door, which presents to our view Jesus in the Holiest, standing beside the Ark of the ten commandments. Amen.

"Afterward come also the other virgins, saying, Lord, lord, open to us. But he answered and said, Verily, I say you, I know you not."

The wise virgins in the history of the marriage, entered in, and a literal door was shut, and the foolish came to that shut door, fully expecting to enter. Our Saviour has shown us the application of this portion of the parable in the following text.

"When once the Master of the house is risen up and hath shut to the door, and ye begin to stand without and to knock at the door, Saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are."—Luke xiii, 25.

The foolish, in the parable, knocked at a literal door. Christ has shown us that the cry "Lord, Lord," after the Master of the house [Jesus] should rise up [from his mediation for the world in the Holy] is the event connected with Advent history, that may be "*likened*" unto it. It is evident that the five foolish, in the parable, fully expected to enter. If not, they were indeed *foolish* to come and seek admission, when they knew they could not enter. Those who say "*Lord, Lord,*" and seek the presence and favor of God, after Jesus rises up from his mediation in the Holy Place, are laboring under a similar deception.—This leads us to a brief examination of the nature of the knocking.—Said Jesus,—

"Ask, and it shall be given you, seek, and ye shall find, KNOCK, and it shall be opened unto you."—Matt. vii, 7.

The word *knock*, in this text represents earnest and urgent cries and entreaties for the presence and favor of God, such as ever have been necessary in the conversion of men from sin to holiness. It is evident that the knocking, after Jesus has risen up from his mediation in the Holy, is of the same nature. But those who thus "*knock*" and say, "*Lord, Lord,*" and seek the favor of God, are evidently under a similar deception to that of the five foolish, who expected admission after the door was shut, not to be opened. If this position is correct, then the knocking will appear very much like the work of God in past time; therefore, we may expect to see what the churches and Adventists who have gone back with them, call reformations. This is strikingly taught in the following testimony from the Prophet:

"They shall go with their flocks and with their herds to seek the Lord; [a mediator for all the world, in the Holy:] but they shall not find him; he hath withdrawn himself [to the Most Holy] from them.—They have dealt treacherously against the Lord, for they have begotten STRANGE CHILDREN; [apparent converts,] now shall a month devour them with their portions."—Hosea v, 6, 7.

Those who refuse to follow down the track of Prophecy, so as to learn the present position and work of our Great High Priest, will "*knock,*" or seek the Lord as a Minister in the Holy, where he is not. Therefore they will not find him, and his present intercessions in the Most Holy Place will not benefit them, any more than the blood of beasts, and the services of the priests in the wordly Sanctuary benefited the Jewish nation, after Christ ascended on high, a Minister of the "True Tabernacle" in heaven. Had the Jews believed John and Christ, and then followed down the track of Prophecy to the day of Pentecost, they would have received the Holy Ghost, that was then poured out, which signified that the way of the heavenly Sanctuary was then opened.

But it may be said that those represented by the foolish virgins will not knock until Christ comes, or not until they know that the door is shut against them. To this we reply, that as the foolish in the parable expected admission, so will those who knock after the Master of the house is risen up. This seems very necessary that one should be "compared" with the other. Also, the Bible teaches that men will not say, "Lord, Lord, open unto us," when Christ comes, or when they know that the door is shut. Their only desire and object will then be to flee and hide from his presence. Those who knock say, "Lord, Lord, OPEN UNTO US." They desire his presence. But when they are apprised of their real condition, their cry will be, "Mountains and rocks fall on us, and HIDE US FROM the face of him that sitteth on the throne, and from the wrath of the Lamb." Those who can make the words, "hide us from," &c. mean "open unto us," will probably still apply the knocking to the future, after men know that they are lost.—But Scripture and reason teach that the knocking should be applied to the period of time beginning at the end of the 2300 days, in 1844, and closing in the great day of wrath, at the point of time when men will be made to know that the door is shut.

We have now gone through with the history of the marriage, and have seen that it compares well with Advent history. And that all the events in Advent history, that were to be "likened" to the corresponding events in the marriage, are in the past, excepting the knocking, which applies not only to the past and present, but more especially to Satan's last hour of deception and triumph, that is just before us. We say, therefore, that the time has come for the fulfillment of our Saviour's words, "THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom," &c. Now they can be compared, for the events of both are history.—May the servants of the Lord be endowed with meekness and heavenly wisdom, so as to compare the two in such a manner that the scattered flock may see their present position, and be ready to hail with joy the King of glory, "when he shall return from the wedding."

But it may be asserted that the church is the bride of Christ, and that the marriage cannot take place till Christ comes to earth to take his people to himself. We have not space to take up the subject of the bride at this time as we should be glad to, and answer every objection, but will present a very few ideas. Said the Angel to John, "Come hither, I will shew thee the bride, the Lamb's wife." Well, this is the very thing we wish to understand. The angel promised to show John the bride, and if he showed him the church, then it is forever settled that the church is the bride of Christ. One positive testimony is worth more on this point, or any other, than a hundred inferences. But what did the angel show to John in fulfillment of his promise that he would show him the bride? Let John answer.

"And he carried me away in the Spirit to a great and high mountain, and shewed me that Great City, the Holy Jerusalem, descending out of heaven from God." Rev. xxi 9, 10.

Then instead of the bride being the church, it is the "Great City, the Holy Jerusalem." But, says an objector, "It will take a great deal to make me believe that a City, made of different kinds of stone is the bride of Christ. Let me say, my brother, your objection is against the plain testimony of the Bible. If you object to that, we can say nothing to help you. Do be reconciled with the word of God. But, really, is it not as easy to credit the testimony of the beloved disciple, when he testifies that the Holy Jerusalem is the bride of Christ, as that of Paul that the New Jerusalem is the mother of the church? Says Paul; "But Jerusalem which is above is free, which is the mother of us all." Gal. iv, 26. It may also be said, that it is hard to believe that a literal city of stones is the mother of the church. But Adventists should not be "slow of heart" to believe Bible testimony.

The principle Scripture brought to prove that the church is the bride of Christ, is Eph. v, 22—33. But it should first be particularly noticed, that Paul's subject is the duty of husband and wife. The union that should exist between them is strikingly illustrated by the union that exists between Christ and the church. But the Apostle does not intimate that the church is the bride of Christ. Those who use this text to prove that the church is the bride, infer that it is so, merely because Paul chose the union existing between Christ and the church, to show the duty of man and wife. Those who have had much to say upon the insufficiency of inferential reasoning should not rest their faith relative

to the bride, on such a weak inference, which contradicts the plain testimony of John. Rev. xxi, 9, 10.

Christ is the "everlasting Father" of his people, [Isa. ix, 6,] the New Jerusalem the mother, [Gal. iv, 26,] and the members of the church of Christ are the children. Soon the whole family in heaven and in earth will be gathered. The view that the church is the bride of Christ, not only unites by marriage, the father with the children, but the bridegroom with the guests. It should here be understood that the virgins in the parable were not the bride. They represent the church, while the bride represents the New Jerusalem, the Lamb's wife. This fact being understood, we may now see that the marriage of the Lamb takes place in heaven, where the bride is, before he comes to call forth the sleeping saints, and to change the living righteous. For when he comes, he does not come to the wedding, but returns from the wedding. Says Jesus:

"Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will RETURN FROM THE WEDDING." Luke xii, 35, 36.

The marriage of the king's son [Matt. xxii, 1—14,] was designed to illustrate the same as the parable of the ten virgins, though its application may embrace more. There was a period in the marriage of the king's son, when the king came in to examine the guests. He found one destitute of a wedding garment, who was bound hand and foot, and cast out. Now this is an important portion of the parable, and has a direct application, as well as the other parts of it. But it is perfectly impossible to make any application of it to the view of the marriage, that the church is the bride, and that the marriage takes place at, or after the Second Advent. For it cannot be supposed that Christ, at his second coming, would take any to himself, into the air, or into the City, who were unprepared, and upon examination would be found destitute of what may be represented by a wedding garment, and have to be cast out into the earth again! But apply the marriage where it should be applied, to the preparatory scenes of the coming of the Son of man, and all is clearly understood.

As we are now in the time of the marriage, we may expect a message to be given, that will test and try those who have been called out from the world and churches, by those messages that brought them to the time of the marriage in 1844. The work of this message will compare with the examination of the guests in the marriage. And we believe that the third angel's message is just such a test, by which the guests are now being examined. If there had been no danger of some losing their garments in this trying time, in which the saints were to wait for the return of the Lord from the wedding, then there would have been no need of the caution. "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. xv, 15. Those who have drawn "back," we fear "to perdition," have been improperly called foolish virgins. It seems evident that those who really believed the Lord's coming in 1844, and acted out their faith, are represented by the wise virgins. Such had their names borne in with Christ to the marriage. But their state is represented by the man destitute of a wedding garment. We must now leave this interesting subject for the present, and may God add his blessing.

We have hastily written out this subject, and doubtless our readers will discover many defects we shall, however, be happy to answer all reasonable objections and inquiries relative to it. W.

THE SEVENTH ANGEL.—It is reasonable to believe that the three woes angels at least are all of the same nature. The fifth and sixth angels are understood to be symbols. The seventh is a symbol also, and not the literal trump that is to wake up the sleeping saints at the coming of Christ. When the trump of God is heard, the saints then come forth, and the living righteous are changed "in a moment, in the twinkling of an eye, and are caught away from the earth." But the seventh angel is to sound for days, evidently years.

"But in the DAYS of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. x, 7.

The sounding of the fifth angel occupied 150 years, and the sixth, 391 years and fifteen days. The sounding of the seventh angel is also to occupy a period of years. Under the fifth was a series of events which have transpired according to prophecy, also under the sixth. There is also a series of events, predicted to take place under the sounding of the

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."

SARATOGA SPRINGS, TUESDAY, SEPTEMBER 2, 1851.

THE ANGELS OF REV. xiv.—No. 2.

Having, as we think, clearly shown, by way of introduction, that the thirteenth chapter of Revelation, and the first five verses of the fourteenth chapter are one connected chain of past, present and future events, beginning with the Papacy, and reaching into the future, to the complete redemption of the 144,000, when they shall stand on Mount Zion with the Lamb, we will now notice another chain of events, symbolized by a series of angels proclaiming messages. This chain begins with the sixth verse of the fourteenth chapter, where the former chain ends.

In this chapter six angels are introduced, five of them having sayings or cries. The messages of the first three angels are directed to those living on the earth. And as literal angels are not sent to preach the gospel to the inhabitants of this world, we must conclude that these angels and their messages are symbols, representing three distinct messages of Bible truth to be proclaimed by God's called and chosen servants. That John in vision saw literal angels in heaven, and heard their voices, is evident; but the fulfillment of the prophecy must certainly be on earth, where the messages were needed to bring out, and to perfect the church of Christ, preparatory to his second coming. The fact that the position of the Son of man upon the *great white cloud*, with his most kingly crown and sharp sickle, ready to reap the *harvest of the earth*, is the next link in this prophetic chain, is strong evidence that these three proclamations relate to the Second Advent, and that they immediately precede it.

These three angels are the same in character, though their messages differ, and each symbolize a distinct proclamation to be given by God's servants in this mortal state, prior to the Second Advent.

These angels follow each other. It is expressly stated in reference to the second angel, "And there *followed* another angel, saying, Babylon is fallen, is fallen." Also, of the third it is said, "And the third angel *followed* them." The first angel delivers the burden of his message and then gives place to the second who follows. The second gives his important message, and gives place to the third, who finishes his work and retires from the field before the "Son of man" is seen on the great white cloud with his sickle, ready to reap the harvest of the earth.

All classes of Advent believers have been ready to admit that the first of these three angels symbolized the proclamation of the second coming of Christ and the judgment, that has been given, especially in this country, and has called out a people who profess to be looking for Christ. As this view, which has been so universally adopted, is the only consistent view that can be taken of this subject, we feel in duty bound to adhere to it. But when this view of the first angel is taken, we are naturally led to look for two other distinct messages to be given to the people of God, in fulfillment of the sayings of the second and third angels. Those who admit that the message of the first angel has been given, to be consistent, should not teach that it lasts to the coming of the Lord; for in so doing they give no place for the two that *follow*. To say that the second and third messages are to be given after Christ comes, is too gross an absurdity to be advanced by any one. Then, if the first message is to last unto the coming of Christ, two important links of this prophetic chain are taken out and laid aside.

To say that these three messages are to be given at the same time, is as absurd as to teach that the seven angels of Revelation all sound at once. "Order is heaven's first law." But what perfect confusion would be caused in the church of Christ, if the messages of these three angels, so unlike each other, should be proclaimed with loud voices at the same period of time!

We do not say that the "everlasting gospel" has ceased to have effect upon all, for some are now embracing the doctrine of the speedy coming of the Lord, who have not been identified with the Advent people in the past movements. But that the burden of the message of the first angel is in the past, let the facts in the case testify. We have only to compare the present state of the Advent cause with the past, say from 1840 to 1844, to see that the special flight and proclamation of the first angel is in the past. Neither do we say that the message of the second angel, setting forth the fallen state of the various sects, with the call to leave them, cannot now be obeyed by those honest children of the Lord who find themselves bound by sectarian creeds. But when we compare the wonderful movement under the second angel in 1844, when the entire Advent body, with very few exceptions, came away from the several churches, with what

has been done since that time in this respect, we shall not fail to see that the burden of the second angel is in the past, and that its place was prior to our great disappointment in 1844. The following from the "Voice of Truth Extra," of Dec. 1844, relative to the first two angels of Rev. xiv, expresses the faith of the Advent body at that time, with very few exceptions.

"We are doubtless near that auspicious hour when the harvest of the earth will be reaped, as described in Rev. xiv, 14—16. The history of God's people in this mortal state, as given in that chapter, before being glorified, is nearly complete. The everlasting gospel, as described in verses 6 and 7, has been preached unto every nation, kindred, tongue and people; saying with a loud voice, fear God and give glory to him; for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters. No case can be more clearly demonstrated with facts than that this message has been borne to every nation and tongue under heaven, within a few past years, in the preaching of the coming of Christ in '43 or near at hand. Through the medium of lectures and publications, the sound has gone into all the earth, and the word unto the ends of the world.

"The fall of Babylon, as described in verse 8, has been proclaimed throughout the length and breadth of the land. The spiritual death, and the deep corruption of the churches which constitute Babylon, together with her own often repeated lamentations, and acknowledgments, and the fact that God's people have actually come out of her, prove beyond all contradiction that this message has been given and had its effect. This work is done. This angel has flown. Babylon, the nominal church, is fallen. God's people have come out of her. She is now the 'synagogue of Satan.' Rev. iii, 9. 'The habitation of devils, and the hold of every foul spirit, and cage of every unclean and hateful bird.' Rev. xviii, 2."

Those who are giving the warning message of the third angel have followed down the simple chain of prophecy contained in the fourteenth chapter of Revelation. While the first message was being given, our eyes were holden that we did not see the second, and so in relation to the third, while the second was being given. Now we see the third message as clearly as we saw the former ones. In fact, we are able to define our position with much more clearness than ever before, for this reason, we can now see the several links of the prophetic chain contained in this chapter.

To avoid the natural and reasonable conclusion that the third message is to be given, and that we are now entering the time of the angel's loud voice, efforts are being made to show that the Advent people have been entirely mistaken in their application of the first and second angels of this prophetic chain.

Henry Jones, in an article in the "Advent Harbinger," labored to show that the three angels of Rev. xiv, 6—12, would be heard after Christ was seen coming in the clouds of heaven. We are of the opinion that he will have to enjoy this view alone, or nearly so, for certainly but few, if any, can be found who will adopt a view so absurd. Really, we should think it would be too late to dispatch three angels, with each a different message, "to preach unto them that dwell on the earth," after Christ is seen coming in the clouds of heaven.

On the other hand, C. Stowe, in an article published in the "Advent Herald," labors hard to remove the bounds, and carry the messages of the three angels back to the 12th, 14th and 16th centuries, to the days of Waldo, Wickliffe and Luther. But as the history produced does not at all fit the prophecy, we think the view nearly as absurd as that which places the three messages after Christ is seen coming.

We will here give extracts from a "Tract on Prophecy," published by J. V. Himes, entitled, "Our Specific Work."

"The proclamation of an everlasting gospel—'The hour of his judgment is come,'—(Rev. xiv, 6, 7),—is the leading advent proclamation."

"The facts, summed up, are these. John, looking into the distant future—gazing upon the theatre of the final conflict, sees a messenger—a minister of an everlasting gospel, fly through mid-heaven, with a special, elevated, joyous, public proclamation, requiring haste and extraordinary energy in its delivery. The proclamation contains a fact, and a command founded upon that fact. 1. *The fact*—'The hour of his judgment is come.' 2. *The command*—'Fear God,' &c. These are the elements of this special commission. The work of this symbol agent is thus clearly defined—no terms more specific."

"Does this messenger symbolize a class of teachers? Such has been the general understanding of expositors. Mr. Wesley and Dr. Benson so interpret the passage. On this point there is a great unanimity. It is plain from the fact that it is said to preach. That class of people is modern. Mr. Wesley and Dr. Benson make this messenger symbolize the Protestant reformers in the days of Luther. With their views agree a mass of expositors. This commission, however, cannot be Luther's."

"That body must exist somewhere, and, in its character and in the nature of its work, it must agree with the symbol messenger. They must agree as face to face in a mirror. Can such a body be found? The proclamation above stated has been heard. The world can bear testimony to this. The cry, 'The hour of his judgment come,' sounded through all Christendom. The multitudes heard, and scoffed, or

trembled. By what body of believers was this proclamation made? Not by those who taught that that judgment was a *thousand years in the future*! No church which holds to the doctrine of a spiritual reign can be that body, as the elements of their proclamation *flatly* contradict those elements above stated. Such a body now existing can be found alone among those who constitute the Advent believers in Europe and America."

THE THREE ANGELS OF REV. xiv.

"Take up the stumbling-block out of the way of my people."

An article with the above caption appeared in the "Advent Herald" a few weeks since, which it may be proper to notice. The writer attempts to show that these messages have been misapplied, and that the stumbling-block must be removed by showing that they have no application to the present time. "If the Advent preaching fulfills the first angel's message," says Sister Stowe, "then there remain the messages of two angels following in succession, to be fulfilled in two distinct proclamations, before the coming of Christ." The sad effect of the view that the third angel addresses himself to us, it is said "need not be named." As this message is the real stumbling-block which the writer wishes to remove, we think it would have been in the highest degree proper, that its evil effects should have been specified. Facts are wanted, not insinuations. This message has had the effect to cause those who would obey God, to embrace all his commandments, and to stand in the patience of the saints, without casting away their confidence, or drawing back to perdition. Rev. xiv, 12; Heb. x, 35, 36.

If, therefore, the commandments of God, and the faith of Jesus, be the stumbling-block which the writer wishes to remove, we think it high time that she should stop and inquire, whether she is not laying down a stumbling-block, over which some may stumble into perdition, instead of removing an obstruction, which might turn the honest-hearted out of the way. We see souls "for whom Christ died," stumbling over the traditions of the elders, and trampling under foot the commandments of God. Would to God that Sister Stowe would aid us in removing the real stumbling-block, instead of strengthening the hands of those who are breaking the commandments of God, and teaching men so.

That they are a stumbling-block to those who reject them, we do not deny. Even Jesus was a stumbling-block to many in his day. "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." 1 Cor. i, 23, 24. "As it is written, Behold, I lay in Zion a stumbling stone, and rock of offence; and whosoever believeth on him shall not be ashamed." Rom. ix, 33. We are pained that the present truth should be an occasion of stumbling to any. But how the commandments of God and the faith of Jesus, together with the solemn warning against the worship of the beast and his image, can be an occasion of stumbling to any but the disobedient, we cannot tell. That all whose names are not written in the book of life, shall yet worship the beast, is clear from Rev. xiii, 8. That the two-horned beast is preparing to act its part in the final work of deception and opposition in "the time of trouble, such as never was," is evident to all who are watching "the signs of the times." And that one of the commandments of God, at least, is being openly trampled under foot by his professed people, is also a fact. With these things before us how can we cease to utter the solemn voice of warning, "If any man worship the beast and his image, the same shall drink the wine of the wrath of God. Here is the patience of the saints; here are they that keep the commandments of God." That such a message is imperatively demanded everything around us testifies.

The writer affirms that there is no proof that the proclamation, "Fear God and give glory to him, for the hour of his judgment is come," has any reference to the Advent message. To this we answer: 1. It certainly is not the apostolic message. Paul reasoned before Felix of "righteousness, temperance, and

JUDGMENT TO COME." Acts xxiv, 25. To the Athenians he declared that God "now commandeth all men everywhere to repent; because *he hath appointed a day in the which he will judge the world.*" Acts xvii, 30, 31. Then to the Thessalonians he writes, that *this day of the Lord is not at hand.* 2 Thess. ii. It is clear therefore that the apostles did not give this proclamation. 2. We answer further, the *Advent preaching is the only message since the days of the apostles that accords with this prophecy.* It has demonstrated from the great chains of prophecy, from the prophetic periods, and from the "signs of the times," that we are in the immediate neighborhood of the judgment of the great day. There can be, therefore, but one question further to be asked, viz: The Advent proclamation, is it from heaven or of men? We ask what message can be brought out from any scenes in the past, for which such, or indeed *any* evidence can be offered? The objection that we could not preach the Advent as an immediate event if two other messages were to follow, is fully answered by the simple fact that our "eyes were holden" that we should not see beyond the work then present.

But an objection to the view that the second angel's message is addressed to the present generation, is raised on the ground that the great city, Babylon, cannot be understood to include the daughters of Babylon. To this we answer that the daughters of a city are included in the city. The daughters of Jerusalem form a part of Jerusalem. Luke xxiii, 28; Lam. iii, 51. The daughters of Rabbah are a part of Rabbah. Jer. xlix, 3. The daughters of Babylon form a part of Babylon. Psalm cxxxvii; Isa. xlvii, 1; Jer. l, 52. The daughters of Mystic Babylon form a part of that great Babylon that will be thrown down, as a millstone is cast into the mighty deep. There is perfect propriety, therefore, in understanding that great Babylon embraces all corrupt Christianity, and that when she had rejected the solemn announcement, "The hour of his judgment is come," God left her forever by his Spirit, and called on his people to come out of her. Her destruction immediately follows. See Rev. xxiii.

It is urged that the first beast must be in the height of his power when the message of the third angel is delivered. The fallacy of this may be seen by comparing Rev. xiv, 9—12, with chapter xiii, 11—18. The comparison shows clearly that the third angel's message pertains to the work of the two-horned beast. This beast acts its part after the first beast has lost its power, and received its deadly wound. It is asserted, indeed, that the beast received his deadly wound before his reign of 1260 years, instead of receiving it at its close. No evidence that a deadly wound was then given to it is presented. But that the Papal beast did receive a deadly wound at the close of its period of triumph, when the Papal government was subverted, and the Pope carried a prisoner into France, is a fact too well known to be easily set aside.

It is asked how it could be said "Blessed are the dead which die in the Lord," in immediate connection with the Advent? We answer that there is to be a "time of trouble such as never was." Dan. xii. The third angel's message is a warning with reference to that scene. Rev. xiv, 9—12; xiii, 11—18. Habakkuk "trembled in himself that he might rest in the day of trouble." Hab. iii, 16. Job prays "O that thou wouldest hide me in the grave, that thou wouldest keep me secret till thy wrath be past, that thou wouldest appoint me a set time and remember me." Job xiv, 13. Jeremiah exclaims, "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble, but he shall be saved out of it. Jer. xxx, 7. We understand that the language of blessing is uttered in view of this awful scene. The dead were never in danger of purgatory, hence there is no propriety in "suggesting" that henceforth they need not be in fear of it!

None have claimed that the two-horned beast has yet exercised all the arbitrary power of the first beast. It is in view of what he will do that the third angel

utters his voice of warning. That the predicted "wonders" of this beast are being rapidly developed we most firmly believe. The Protestant church has rejected greater light than the Catholic church was ever favored with. It remains, therefore, that greater darkness and deception come upon it. Luke xi, 34, 35; 2 Thess. ii, 9—12. The Jewish church rejected the truths of the first Advent, though based on overwhelming evidence, and as a natural consequence the "hour and power of darkness" came upon them, [Luke xxiii, 53,] and they seized the Son of God and put him to a shameful death. The Protestant church has rejected the truths of the second Advent though based on greater evidence than that which was presented to the Jewish church. The hour of temptation is coming on all those who have not kept the word of Christ's patience. We may then expect the same bitter work of persecution. One thing is certain "the image" is something distinct from the beast. The beast and the image cannot both be applied to Papacy.

The first beast is applied to the Roman civil power. The two-horned beast is applied to the Roman hierarchy, or priesthood. To this we answer that the thirteenth chapter of Revelation gives us an account of the dragon's act of giving power and authority to the beast. This power he was to retain forty and two months, and exercise it in oppressing and wearing out the saints of God. If this does not refer to the reign of that blasphemous power, Papacy, we know of no place where his reign is described. The Roman priesthood never yet sought (as this theory declares,) to make the world worship the civil power, but instead of that it has always sought to subject the civil power to the priesthood. The idea that an ecclesiastical body is ever termed a beast in the prophecies, will be found, if examined, to be without any foundation. Dan. vii, 17, 23.

Sister S. next proceeds to make an application of the first message. This we are told was fulfilled in the twelfth century, in the days of Peter Waldo. On what foundation this application rests we now proceed to inquire. The first angel announces that the hour of God's judgment is come. Could it be said that the hour of God's judgment had come in the twelfth century? No! Certainly not. The writer does not tell us how it could be. Was it nigh at hand? To answer this we will refer to the prophecies which mark the time of the judgment. The seventh chapter of Daniel, which gives the 1260 years reign of the little horn, shows that at least six centuries from the days of Waldo must elapse, before the Ancient of days should sit in judgment. The Lord Jesus told his disciples that when they should see certain signs, they might know that his coming (to judge the quick and dead) was nigh at hand. These signs were not witnessed in the twelfth century, for our Lord locates them near the close of the days of tribulation, where they actually began to occur, viz. in 1780. Matt. xxiv, 29, 30; Mark xiii, 24. Until then Jesus did not authorize the disciples to believe that the judgment was at hand. They certainly could not find evidence from the word of God, that the hour of God's judgment had come in the twelfth century, or that it was nigh at hand, for the evidence was of a contrary character. But there is another astonishing feature of absurdity in this view. The very prophecies which determine our relative distance from the judgment, were closed up and sealed until the time of the end. That is, until about 1798. Dan. xii. Nothing can be more absurd than the view that this proclamation, "The hour of his judgment is come," was made before the signs which were to precede it had been seen, or the prophecies which contain the evidences on the point, had been opened. To assert that this proclamation was made, before the church understood those prophecies on which it is based, or rather to suppose that it was made at a time when the prophecies contained a large amount of evidence to the contrary, is to assume that a message without any scriptural foundation, and absolutely contradicting the Bible, could be a fulfillment of this prophecy! No such proclama-

tion, however, was made by Peter Waldo, and we ought to be slow to wrest things to make them answer a desired purpose. Nor can it be said that the hour of God's judgment on Babylon had then come, for the writer shows that it did not reach the height of its power till near a century and a half later. The eighteenth chapter of Revelation shows that the hour of Babylon's judgment, follows the second angel's message, and that it is even yet future. See verses 8—10, 15—17.

The fact that the first message could not be given until the prophecies on which it is based were unsealed and understood, is conclusive proof that the second and third angels could not have given their messages centuries before that event. The entire family of Babylon now exists. The people of God at the time of the first angel's message, were to a greater or less extent united with that great city. As the glorious truth of the speedy coming of Jesus Christ was utterly rejected by her, nothing more could be done to heal, and to save her. The people of God were then called by the second angel to flee out of her. This has left her the hold of foul spirits, and the cage of unclean and hateful birds.

As we are approaching the time of final conflict with the beast and his image, we are constrained to lift the voice of warning and sound the alarm to others. The Lord helping us we shall still strive to vindicate the commandments of God, which the beast has vainly attempted to destroy.

It is little short of downright folly, to apply these messages to the period when the church was in the wilderness, and the witnesses were clothed in sackcloth. Rev. xii, 6, 14; xi, 3. The plain reading of the messages, and their associated events, shows that they are intimately connected with the opening scenes of the day of God. When the Jews wished to evade the words of the prophets they set them far ahead. "The vision that he seeth is for many days to come, and he prophesieth of times that are far off." Ezekiel xii, 27. In order to rid ourselves of those cutting truths by which the Lord would separate us from the world, we throw them away back in the past. Though we may thus deceive ourselves, we may rest assured that God is not mocked. We entreat our friends, and all who have an "ear to hear," that they no longer break the commandments of God, that they may cherish the institutions of the beast. To us is addressed the voice of warning, and of instruction. "If any man worship the beast and his image, the same shall drink of the wine of the wrath of God. Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." J. N. A.

The "Great Supper."

Luke xiv, 16. A certain man made a great supper, and bade many. Compare with Matt. xxii, 2—10.

FIRST MESSAGE.

Verse 17th. "And sent his *servants* at SUPPER TIME to say to them that were bidden, come, for all things are now ready." Explanation given by "Wcs. Mid. Cry." "A call to supper implies a little previous notice, that guests may cease from the labors of the day, and prepare themselves.—This text has had its fulfillment in the proclamation of the coming of the Lord in or about 1843."

Verse 18th. "And they ALL with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and must needs go and see it: I pray thee have me excused." "Or in other words" the Lord cannot come yet, for there are large portions of the earth yet uninhabited. "A piece of ground" in the way.

Verse 19th. "And another said I have bought five yoke of oxen, and I go to prove them, I pray thee have me excused." "I have so much business on hand that I have not time to examine the subject."

Verse 20th. "And another said, I have married a wife, and therefore CANNOT COME." "It is well to be ready, but as for me, it is my business to attend to my family," &c.

SECOND ADVENT REVIEW, AND SABBATH HERALD.

"HERE IS THE PATIENCE OF THE SAINTS; HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."

Vol. I.

PARIS, ME., FEBRUARY, 1851.

No. 6.

JOSEPH BATES, S. W. RHODES, J. N. ANDREWS, and
JAMES WHITE, Publishing Committee.
G. L. MELLETT & CO., Printers.

TERMS—Gratis, except the reader desires to aid in its publication.
All communications, orders, and remittances, for the Review and Herald,
should be addressed to JAMES WHITE, Paris, Me., (Post paid.)

"IT'S JEWISH."

BY ROSWELL F. COTTRELL.

When we present God's holy law,
And arguments from scripture draw;
Objectors say, to pick a flaw,
"It's Jewish."

Though at the first Jehovah blessed
And sanctified His day of rest;
The same belief is still expressed—
"It's Jewish."

Though with the world this rest began,
And thence through all the scriptures ran,
And Jesus said 'twas made for man—
"It's Jewish."

Though not with Jewish rites, which passed,
But with the moral law 'twas classed
Which must endure while time shall last—
"It's Jewish."

Though the disciples, Luke and Paul,
Continue still this rest to call
The "Sabbath day," this answers all—
"It's Jewish."

The gospel teachers' plain expression,
That "Sin is of the law transgression,"
Seems not to make the least impression—
"It's Jewish."

They love the rest of man's invention,
But if Jehovah's day we mention,
This puts an end to all contention—
"It's Jewish."

THE PERPETUITY OF THE LAW OF GOD.

BY J. N. ANDREWS.—[Concluded.]

But there is another strong objection existing in the minds of many, which we will now examine. It is this: "The world is under the law, but the Christian is under grace, and not under the school-master." This view admits the fact that the law of God is not abolished, but attempts to show that the Christian is not under obligation to obey it. Nay, that if he should keep its precepts he would be in danger of falling from grace! We say that this view is based on the fact that the law was not abolished at the crucifixion, for an abolished law cannot hold men under it, neither can it convince men of sin as its transgressors, after it has ceased to exist. The fact that the law is our school-master to bring us to Christ, shows conclusively that it has not been abolished. Because an abolished law can never show men that they are condemned and must perish without a Saviour. This view then, is distinct from the idea that the law was abolished at Christ's death. For if it was abolished at that time, then the world is not under it. If the world is under the law, then it has not been abolished. Let us examine the testimony on this subject.

Gal. iii, 23—26. "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our school-master to bring us

unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master, for ye are all the children of God by faith in Christ Jesus."

Rom. vi, 14, 15. "For sin shall not have dominion over you; for ye are not under the law, but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid." What is it to be under the law then? Hear the testimony of the Bible. Rom. iii, 19, 23. "Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. For all have sinned, and come short of the glory of God." Then in the sight of God, the whole world is condemned and become guilty before him, as transgressors of his law. The sentence of condemnation is just and righteous, so that EVERY MOUTH IS STOPPED. Where is there hope of salvation then? Surely, man in this state is lost.

How is the law a school-master to bring us to Christ? Answer. The law shows our guilt and just condemnation, and that we are lost without a Saviour. Read Paul's account of this school in Rom. vii, 7—25. "By the law is the knowledge of sin." Rom. iii, 20. "I had not known sin but by the law." Rom. vii, 7. Then the instruction of the law is absolutely necessary, that we may know ourselves to be sinners in the sight of God. We find ourselves sinners by past offences, and unable to render present obedience. The just penalty of the law hangs over our heads; we find ourselves lost, and fly to Jesus Christ for refuge. What does he do to save us from the curse of the law? Does he abolish the law, that he may save its transgressor? He tells us that he did "not come to destroy" it; and we know that the law being holy, just, and good, cannot be taken back without destroying the government of Him who gave it. Does the Saviour modify its character, and lessen its requirements? Far from it. He testifies that not one jot or tittle shall "pass from it till all be fulfilled." Matt. v, 18; Luke xvi, 17; James ii, 10. And he shows that those who in heart commit any act of iniquity, are transgressors of the law. Matt. v, 22, 27, 28; I John iii, 15. If the Saviour did not abolish or relax the law, how can guilty man hope for salvation? What then does the Saviour do? He gives himself to die in our stead. He offers his own "life a ransom for many." Matt. xx, 28. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii, 16. We now lay hold on Jesus Christ as the great atonement for our transgressions, and receive a full and free pardon of all offence. A way has now been laid open by which man, though justly condemned by the law of God, can yet be saved without dishonoring, or making void the law. God can be just and yet "the justifier of him who believes in Jesus." Rom. iii, 25, 26.

Need we inquire further what it is to be under grace? We have already seen in what manner we are saved, notwithstanding the law condemns us, and yet the claims of the law are not made void. When we were lost and ruined by transgression, and had no way to escape the just sentence of the law, God gave his own Son to die for us. The law can then allow mercy to enter and offer pardon to all who will accept it by faith in Jesus Christ. In his person mercy and truth meet together. The law justly condemns us; Jesus bears our sins in his own body on the tree; faith in him justifies, and saves us. The law brings us to faith; faith does not make void the law, but establishes it. Those who are under sin are under the law, those who have been pardoned are under grace. Two states then are brought to view in the New Testament.—1. Under the law.—2. Under grace. Those who are under the law, are condemned: those who are under grace, are pardoned. We ask, does Christ come and die to redeem us from the just sentence of the law, that he may bring us to a state where we may at pleasure violate its precepts? Is the law of a character so sacred that it must needs have the death of the Son of God for its atonement,

and when the sinner has obtained pardon, is it then "relaxed, or slacked up," so that it is at his option whether to obey it or not? Does this state of grace give us license to violate the law of God? In answer to these inquiries, we are told that "that part of the law which Christ quoted is certainly binding on us. But those precepts which he did not quote, are not to be regarded, for they ceased at his death." We answer, there is an end to this part of the controversy then, for the law which brings us to Christ for salvation, must most certainly be that law which condemns us. And no part of the law can condemn us, save that which is now in existence. And if it be admitted that we are not at liberty to violate any part of that law which brings us to Christ, we leave this part of the subject, and inquire whether a part of the law was left out by Jesus. For the question we are examining turns on this point. Did our Lord re-enact a part of the law, and leave the remainder to expire, or be abolished at his death? Let us examine the facts in the case. At no one time did our Saviour quote all the commandments. And indeed we may say that he never quoted the first, the second, or the fourth commandment. And still farther, he does not re-enact those precepts which he quotes, but refers to them as a part of the law of God. But one or two views can be taken of this subject.—1. Christ meant that those commandments which he quoted were the only ones which should henceforth be binding; or, 2. He appealed to the law of God as to the highest authority, and cited those commandments which were particularly adapted to the cases of those persons with whom he conversed. If the first view be correct, then Jesus meant to teach that henceforward they were not under obligation to obey the first, second, or fourth commandment! And this in the face of the fact that they were all to continue till the crucifixion, when as some say they were all abolished. Further, it is assumed, not proved, that he re-enacted those precepts which he quoted. For, to say the least, the idea is a very strange one, that he should re-enact a law which was already in force. But if the other position be correct, viz., that by quoting a part of the law he sanctioned its high authority, and left it on its own basis, as the law of his Father, then are we correct in saying that the whole law as such brings us to Christ, and when we are justified by faith, we are by no means at liberty to violate one of its precepts. The fact that the law is our school-master, to show us the just claims of God, and our own just condemnation, shows plainly that it has not been abolished; hence, though we have been pardoned through God's free grace, we can never violate its precepts without being "convinced" by it "as transgressors." That we are justified by grace through faith is evident, [Eph. ii, 8,] and yet faith does not "make void the law." For the whole plan of salvation is based on the justice of God's law, and the sufficiency of Christ's atonement. The law stands out before us to show us our transgressions. "The gospel of the grace of God" shows us how we may be pardoned. We are justified by grace through faith. Faith works by love. This is the love of God that we keep his commandments. Thus love is the fulfilling of the law.

Gal. iv, 21—31. Those who would reject pardon by faith in Jesus Christ, and take their own chance for salvation through a law which justly condemns them, and shuts their mouths, are here addressed. The Holy Spirit illustrates the old and new covenants by an allegory drawn from the family of Abraham. The great promise having been made to Abraham, that he and his seed should inherit the earth, he was, by virtue of this covenant, called the "father of all them that believe." Rom. iv, 11. This covenant was based on "the righteousness of faith," and contained all those blessings which the subsequent ones secured to his seed. The covenant from Sinai added another condition, viz., "the righteousness of the law." The new covenant is based on the original condition, and points us to Christ's atonement, as the source of grace, that we may fulfill the righteousness of the law." Rom. viii, 3, 4. Notice, it is not the law of God which is represented by the bond-woman, neither is it the gospel which is represented by Sarah. But Hagar represents Jerusalem which now is, and is in bondage with her children, and Sarah represents Jerusalem which is above, which is free, which is the mother of us all. The son of the bond-woman represents the children of Old Jerusalem by the first covenant, even as Isaac represents the children of the New Jerusalem, by the new covenant. The bondage of literal Israel was not because the law of God was given to them,

but because they were its transgressors,—the servants of sin. John viii, 33—36. The freedom of those who are the children of the New Jerusalem is not that the law has been abolished, but that they have been made free from sin. Rom. vi, 22.

Gal. v. That the "yoke of bondage" here spoken of means "the law of commandments contained in ordinances," and not the law of God, is evident from many considerations. The ordinance of circumcision was not one of the precepts of the royal law—was not a part of the ten commandments; but it belonged to the law of Moses. John, viii, 23. The apostles [Acts xv.] in treating of circumcision, and the law of Moses in general, call it a yoke which neither they nor their fathers were able to bear. But that the law of God, so far from being a yoke of bondage, is the delight of God's saints, both testaments prove. Ps. i, 2; cxix, 174; Rom. vii, 7, 22; viii, 1-7; 1 John v, 3. And the fourth commandment is particularly pointed out as such, Isa. lviii, 13, 14. Those who observed circumcision were debtors to do the whole law of Moses; for if one of its ordinances is binding all of them must be. Then we should have to return to its offerings and atonements, and thereby reject the one offering of Jesus Christ, the only ground of justification before God. The typical service was succeeded by the antitypical, when the bond-woman was succeeded by the free-woman. "Love is the fulfilling of the law?" Why so? Answer: Because, "This is the love of God that we keep his commandments," and "love worketh no ill to his neighbor, therefore love is the fulfilling of the law." 1 John, v, 3; Rom. xiii, 10.—Love to God consists in rendering obedience to those commandments which contain our duty to Him; love to our neighbor consists in obeying those commandments which contain our duty to him. Those who love God with all their hearts, and their neighbor as themselves, render cheerful obedience to those precepts which hang on these two great commandments, not forgetting the "new commandment" of Jesus, that his people love one another EVEN AS HE LOVED US. John, xiii, 34; 1 John iii, 16, 22-24. Love then does not make void the law, but fulfills it. Charity, the perfect love of God, is then the end, the object, the design of the commandments of God. If we are led by the Spirit we are not under the law, for AGAINST those who bring forth its fruit, there is no law. Gal. v. 18-23.

Eph. ii, 11-17. The care with which Paul has stated what was abolished at the crucifixion, will enable us to understand the subject in its true light. Does he testify that the law of God was abolished? Far from it, for in chapter vi, he enforces the duty of obedience to parents by quoting the fifth commandment. What does he say? He testifies that Christ abolished in his flesh the enmity, the law of commandments contained in ordinances. The middle wall of partition was thus broken down, and the enmity between Jews and Gentiles was slain by the cross, that through the one offering, both might be reconciled to God. The law of ordinances, which pointed forward to the sacrifice of Jesus Christ, was abolished or done away in him; because the body had been reached which cast the shadow. Col. ii, 17. To this law the Gentiles never were amenable, for it was a wall of separation between themselves and literal Israel. But that all men were under the law of God, and condemned by its precepts, is clearly shown. Rom. iii, 14-23. And this is further evident from the fact that all need a share in the atonement. Eph. ii, 16; Gal. iv, 4, 5; Heb. ii, 9. The one law pertained only to Israel, to the other law all mankind were amenable. By the one, the whole world was condemned, and shown to be guilty before God; by the other, was given a typical atonement, which pointed forward to the offering of Him who should die for the sins of the world. The one having reached its antitype, is abolished; but the other stands, if possible, on a firmer basis than ever. Rom. iii, 31. For the immutability of its character is shown in that the Son of God must lay down his life before guilty man could be rescued from its just sentence. The ordinances of the Jewish Church, ceased with that Church, being succeeded by those of the Christian Church. But the law of God pertains to men not as members of any Church, but as moral agents, amenable to the government of God; hence it is not changed, relaxed, or abolished by any dispensation.

Jesus Christ came not to destroy this law, but he did abolish the law of ordinances, nailing it to his cross. The PRECEPTS of the one were spoken by the voice of God, and were written with his own finger in tables of stone; but the other was written by

the hand of Moses in a book. The one was the "royal law" from the "King eternal;" the other is "the hand-writing of ordinances." Matt. v, 17-19; xix, 17; James ii, 8-12; Rom. vii, 7, 12, 22; Eph. ii, 15; Col. ii, 14; Acts, xv, 5.

Col. ii, 14-17. A second testimony is borne to the same point. The hand-writing of ordinances was taken out of the way by Jesus, and nailed to his cross. This law being written by the hand of Moses in a book might be blotted out, but the words engraved by the finger of God in stone, never! This law having been abolished, we are not to be judged by any of its festivals or ordinances. Mark the contrast. James introduces that part of the royal law which contains our duty to our neighbor, [compare Matt. xxii, 35-40; James ii, 8,] quotes several of its precepts, and shows us that he who violates a part, is guilty of breaking the whole law, and adds, "so speak ye, and so do, as THEY THAT SHALL BE JUDGED BY THE LAW OF LIBERTY." That we should not be judged by an abolished law is perfectly natural; that we should be judged by a law to which all men are amenable, is in the highest degree reasonable. We have before noticed other sabbaths, besides the Sabbath of the Lord; we here contrast the laws by which they were enforced.

Heb. viii, 6-13. The promises on which the two covenants were based are here noticed. The first required perfect obedience to the law of God, [Jer. xi, 4, 5; Ex. xix; xx,] but did not contain those clear and gracious promises of pardon through Jesus Christ that were needed by fallen guilty man. Hence it was not faultless, though the law of God on which it was based as its condition is pronounced by both testaments to be *perfect, holy, just and good*. Ps. xix; Rom. vii. The covenant "waxed old," because its conditions were broken; hence the new covenant, based on better promises, was introduced. This covenant shows us the great atonement from whence we may expect pardon, reveals to us the fountain of grace, from whence we may receive strength to yield obedience, and places the law of God in our hearts. Jer. xxxi, 33; Heb. viii, 10; x, 16. The transition from the old covenant to the new, is marked by the death of the Testator. Heb. ix, 15-17; 1 Cor. xi, 25; Gal. iii, 19. But if the law of God was abolished at that time, then no law was in existence to place in the hearts of the people of God! Nor can this point be met fairly by saying that *Christ brought forward a part of the law* by quoting it, for it would be absurd to believe that he re-enacted part of a law which was already in force, or rather that he re-enacted a part of the law, and then abolished the whole! Those who adopt this idea, are bound to explain why Christ should omit the first, second, and fourth commandments. Or rather, they are bound to prove that he re-enacted those commandments which he quoted, for their argument is mere assertion till this is done. We repeat, there is but one Law-giver, and this is not the Son, but the Father.—James iv, Ex. xx.

James ii. The royal law is here enforced by James in an unmistakable manner. Had he believed that it was abolished, or that it was a "yoke of bondage," he would never have said, "If ye fulfill the royal law," "ye do well." Nay, he would never have asserted that if they had respect to persons they would commit sin and be convinced of the law as transgressors; for an abolished law can never convince a man of sin. Rom. iv, 15. The sixth and seventh commandments of this law are then quoted. And we are shown that the transgressor of one precept is guilty of breaking all; [MacKnight;] which is not unlike the words of our Lord, that "one jot or tittle shall in no wise pass from the law till all be fulfilled." Then if one part be in force, it is all in force. If one commandment be broken, all are broken. Such is the testimony of James. How can those, who violate the fourth commandment, meet this in the Judgment? See verse 12. But the fourth commandment is evaded thus: The Sabbath has been changed, and good men in past ages have kept the first, instead of the seventh day. Are we not safe in following them? We offer to yield the first point when one text is brought which testifies that the Sabbath has been changed, or that the first day was ever sanctified by God, or that we are required to keep it holy. Further, we reply that every man is accountable to God for the light which shines before him. The fact that God has given us light on this subject, shows that we have no excuse for further disobedience—no cloak for our sins. Certainly we cannot plead the right to make void the "commandment of God" that we may keep "the tra-

dition of the elders." Mark vii, 9. The fourth commandment is definite, requiring us to keep that day holy which God himself rested upon, and sanctified. We may charge God with folly in giving this commandment, but in the day of Judgment we shall find that obedience would have been far better.

1 John iii, 3, 4. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins, and in him is no sin. Notice these striking thoughts. The definition of sin is "the transgression of the law." Every sinner is a transgressor of the law. In Christ was no sin, hence no transgression of the law. Jesus was manifested to take away our sins. How does he do this? He dies for us that we may be delivered from the just sentence of the law; its execution is stayed, that mercy may be permitted to enter, and offer pardon through the blood of Christ. The refusal of pardon offered at such an immense cost, greatly enhances the guilt of the transgressors; for they have not only violated the law of God, but by this act they tread under foot his Son who died to redeem them.

From these testimonies we conclude that *the New Testament teaches the perpetuity of the law of God, and for that reason does not re-enact any part of it.*

Paris Me., Feb., 10, 1851.

THE ROYAL LAW CONTENDED FOR.

SOME BRIEF GROUNDS, SERVING TO PROVE THAT THE TEN COMMANDMENTS ARE YET IN FULL FORCE, AND SHALL SO REMAIN TILL HEAVEN AND EARTH PASS AWAY.

BY EDWARD STENNET.

[Printed 1658.]

1. The matter of the ten commandments was written in the heart of Adam before his fall, as doth appear in Gen. i, 27, *God created man in his own image, in the image of God created he him*; also in Eccl. vii, 29, *God hath made man upright, but they have sought out many inventions*. And the Apostle plainly asserts, that the Gentiles which had not the law, (in the letter of it,) did by nature the things contained in the law, which sheweth the work of the law written in their hearts.—Rom. ii, 14, 15. Now if the Gentiles had the word of the law written in their hearts in their sinful state, doubtless they had it in more perfection in their state of innocence, as considered in Adam; for the letter of the law was added, because of transgression. Gal. ii, 19. Now if there was transgression before the letter of the law was added, that implies that there was a law before then; in that the letter of the law is said to be added, it implies that the matter of it was in being before, but much worn by sin; and that is one reason why the Lord was pleased to add the letter.

Let it be considered, how it can stand with Scripture or right reason, that Jesus Christ should abrogate this law. Did Christ blot out this law from the hearts of all men by his death? Then all men have not the law of nature to guide them; for we cannot be so gross as to imagine that the law is put into their hearts upon a new account, for that were to bring all men under the new covenant.

2. God spake all these commandments unto the people, and they heard his voice, (Deut. v, 22-24,) with great majesty and glory, and he added no more; and he wrote them upon two tables of stone, and delivered them unto Moses—all of which holds forth their perpetuity; they are spoken by God, they are written by him in tables of stone; so was never any ceremony. Job desired that his words might be graven with a pen of iron and lead in a rock of stone forever. Job xix, 24.

3. Afterward the first tables were broken, which I suppose did signify the Israelites' breaking of the first covenant; for Moses broke them on account of their having made a golden calf, and so had broken the covenant. Whereupon Moses was then commanded to hew two tables like the first, and God wrote the same words again upon them, (Deut. x, 1-4,) and they only of all the laws were put into the ark, and when the ark is set in its proper place between the cherubim there is nothing in it but the two tables. 1 Kings viii, 9. . . . See Jer. xxxi, 33, where God promises to put his law in their inward parts, and write it in their hearts. Now what law is this that must be put

into the heart, when the law of sacrifice is abolished? Compare Heb. x, 6-9, with Psalm. xl, 6-8. That this is the law that is here spoken of is manifest if we consider how proper and suitable it is for the heart of a believer. Paul calls it the law of his mind in Rom. vii, 23, and in verse 22 he professeth he delights in the law of God after the inward man; and God saith he will put the law in his heart and write it there; both which phrases hold it forth to be the same law that was written by God and put into the ark. Man's heart is the tables, and God himself is the writer; the matter written is the law.—Hear what Wisdom saith to this: *My son, keep my words, and lay up my commandments within thee; keep my commandments and live, and my law as the apple of thine eye; bind them upon thy fingers, write them upon the table of thy heart.* Prov. vii, 1. Now what laws are these but the table laws? And Wisdom's son is to have them written upon the fleshy tables of his heart.

4. When God promiseth to exalt his first born higher than the kings of the earth, and that his covenant should stand fast with him, and that his seed should endure forever, and his throne as the days of heaven, (Ps. lxxxix, 28, 29,) yet he saith, *If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with a rod, and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take away, nor suffer my faithfulness to fail.* Verses 30-32. Mark it, this covenant was with Christ, (though with David in the type,) in behalf of all the seed; and the chastisements must be the portion of the seed if they break the law of God, though his covenant stand fast. Now as this covenant reaches all the seed, so doth the law and the punishments for the breach of it; and if so, then what law is it that reaches all the seed, if not the law of the ten commandments, with those laws which are comprehended in them.

5. These commandments are eminently distinguished and marked out from all the ceremonial laws, both to show their eminency and perpetuity; they are said to be the work of God, in Exod. xxxii, 16, and the Psalmist saith, *The works of his hands are verity and judgment.* And these works are called, *all his commandments*, Ps. cxi, 7, and they are ten. Deut. iv, 13. * *

They are distinguished from the ceremonial ordinances, and called all the commandments, to set forth their number, as before said, and their eminency; and therefore they are so frequently called in the Scripture, *the commandments of God*, distinct from the other laws, which were shadowy in the time of the law of shadows, (as these places of Scripture, besides many others, do show, viz., Deut. v, 31; vi, 11; vii, 11, viii, 11; xi, 1; xxx, 16; 1 Kings ii, 3; viii, 58; 2 Chron. xix, 10; Neh. i, 7, and x, 29, &c.) and distinct from the testimony of Jesus in clear gospel times. In Rev. xii, 17, note that the dragon's war is with the remnant of the woman's seed which kept the commandments of God and the testimony of Jesus. And again, here are they that keep the commandments of God and the faith of Jesus. Rev. xiv, 12. And when the man would know what he should do to be saved, Christ told him that he knew the commandments. A cloud of witnesses would come in, if need were, for the confirmation of them. But farther observe what the Scripture saith to their duration.—The Psalmist saith, *All his commandments are sure, they stand fast forever and ever, and are done in truth and uprightness.* Psalm cxi, 7, 8. Note it; all his commandments, which are the works of his hands, as aforesaid, stand fast forever and ever; that is not only in the time of the ministration of the letter, which was in a sense for ever, but for ever and ever, that is under both ministrations, that of the letter and that of the spirit, in Old Testament times and in the new. Search and see if you can find any word that doth speak of any thing that is said to abide or stand fast for ever and ever, which comes short of the time aforesaid. And when God hides his face from the house of Jacob, then is the time that the testimony is bound up and the law is sealed among the disciples, (Isa. viii, 16, 17,) clearly relating to the time that the Jews rejected the gospel, and the disciples are commanded to make use of the law as well as the testimony to try the doctrines of others by. Isa. viii, 20. All which shows the perpetuity of this law of God, which will farther appear if we consider Deut. vii, 9. Our Lord saith in Matt. v, 17, 18, *Think not that I am come to destroy the law or the prophets; I am come not to destroy, but to fulfill.* But the

question will be, what law is this? To me it appears to be the law of the ten commandments; for these reasons:

1st. Because this comes in as the motive to provoke his disciples to let their light shine in the world, that men might see their good works and glorify their father which is in heaven. Matt. v, 16. Therefore it must be such a law as the doing of it holds forth good works to public view.

2d. It is such a law as Christ professes he came not to destroy; but the ceremonial law he destroyed in this very sense, so that none are to be in the practice of it; he blotted out the hand-writing of ordinances that was against us, and contrary to us, and took it out of the way, nailing it to his cross.

3d. Destroying of the law is here put in direct opposition to fulfilling of it; to destroy is to take out of the way or to blot out as before; but to fulfill the law is to do that which is contained in the law; therefore saith Christ to John, when he went to be baptized, *It becometh us to fulfill all righteousness*, (that is, to perform it.) Matt. iii, 15. And the Apostle saith, *that love is the fulfilling of the law.* What law? Why this, *Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, &c. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.* Rom. xiii, 8-10. So that to fulfill the law of the ten commandments, is not to blot them out or make them void; that were to destroy them, which Christ came not to do, but on the contrary, to do the things contained in them, which he did exactly in his life, and so was offered up a Lamb without spot.

4th. This is such a law as must stand in force, every jot and tittle of it, till heaven and earth pass away. Matt. v. 19. But heaven and earth are not yet passed away; therefore this law stands firm. But because it is said in the text, *Till all be fulfilled*, hence some affirm that all was fulfilled at the death of Christ, and this fulfilling of it holds forth the abrogating of it.—But did heaven and earth pass away then? or did Christ, by his taking upon him all that guilt which was due to us, and by his perfect fulfilling of it in his walk, take us from our obedience? God forbid. Because Christ fulfilled the righteousness of the law, must we not fulfill it? The Apostle saith that for this end Christ died. *For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit.* Rom. viii, 3, 4. But what is the fulfilling of the righteousness of the law, but to do the righteous things contained in the law? And in this sense every true believer doth fulfill the law, though his completeness be in Christ; for love is the fulfilling of the law, (Rom. xiii, 10,) so that the commanding power of the law is such a just measure, that every one that loves acts his part towards the fulfilling of it.

5th. It farther appears to be the ten commandments, by the use Christ makes of what he had before asserted: "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven." Matt. v, 19. That is, forasmuch as that law must stand till heaven and earth pass away, and I came not to destroy it, therefore beware of breaking it, for whosoever you are that break any part of it, and shall teach men so, you shall be called the least in the kingdom of heaven; "but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." To prevent farther mistake, he repeateth the law in many particulars, and gives the sense, showing how far their righteousness should exceed the righteousness of the scribes and pharisees. By all of which it plainly appears, that this law, which Christ came not to destroy, is the law of the ten commandments, or the laws that were comprehended in them.

6. The Apostle confirmeth and establisheth this law after the death of Christ, as plainly appears in the third chapter of Romans, the drift of which is to set Jews and Gentiles in a like condition by nature—all breakers of the law of God, and so become guilty before him, (verse 19,) and that therefore no flesh could be justified by the deeds of the law, the law being for another purpose—to convince of sin, (verse 20,) or to bring sin to their knowledge. He proves that Jews and Gentiles, circumcised and uncircumcised, are justified by and through faith, and not by the law of works. Verses 27-30. But lest the Gentiles should think, because they could not be justified by the works of the law, that therefore they might look upon the law

as a thing done away or made void, he puts this question to the uncircumcised Gentiles, "Do we then make void the law through faith? God forbid; yea, we establish the law." He settles this question, whether the law be in force to believing Gentiles or no, with a God forbid; which shows the greatness of his zeal against such a persuasion, it being the same answer which he gives to another gross question, whether we should continue in sin that grace might abound; and, as if that were not enough, he adds to it, Yea, we establish the law.

7. This same Apostle doth prove that the law was in force at the time of his conversion. He saith he had not known sin but by the law; he had not known lust except the law had said, "Thou shalt not covet." Rom. vii, 7. He was alive without the law once, but when the commandment came, sin revived, and he died, (verse 9,) that is, not without the letter of it, for that he had, and did in a great measure conform to, but without powerful convictions for sin by the law; and in this sense then the commandment came, sin revived, and he died that before was alive in his own apprehension. "For without the law sin was dead," (verse 8,) and by the law is the knowledge of sin; and sin, taking occasion by the commandment, deceived him, and slew him. "Wherefore the law is holy, and the commandment is holy, just and good," (verses 11, 12,) not that the holy and just law was made death unto him—God forbid—but sin, that it might appear sin, by this good law wrought death in him, that by the commandment sin might appear exceeding sinful. Verse 13. And if so, then this law did not die with the body of Christ; though we are dead to the law by the body of Christ, that we should serve in newness of spirit, and not in the oldness of the letter, and that we should be married to another, even him who is raised from the dead; we being dead to that spirit of bondage in which we were held, that we set our obedience to the law no longer in the room of Christ as our head and husband; Christ by his blood having purchased us from that power that the law had over us by reason of sin. So that our service is not to satisfy the law, as a woman serves to please her husband that she is bound to; but we are not dead to serving in newness of spirit in obedience to Christ as our husband. Rom. vii, 4---6. In this sense the Apostle delights in the law of God after the inward man, (verse 22,) though the other law in his members stood in great opposition to it. Verse 23. Mind this chapter well, and it will appear so plain that he that runs may read, that the Apostle intends no such thing as to take us from our obedience to the law, nor yet the abrogating of the law, but the contrary.

8. The same Apostle urges the law, in the very letter of it, to the Ephesians. He saith, in chapter vi, 1-3, "Children obey your parents, for this is right; honor thy father and thy mother, which is the first commandment with promise." He proves his exhortation to be right from the commandment, and he takes notice of the order of the commandments; it is the first commandment of that second table, and it hath a promise annexed to it. He speaks in the present tense; he does not say it *was* the first commandment, but it *is* the first with a promise, "that thy days may be long on the earth." He urges the promise to them for their encouragement; and to prevent mistakes, he shows the extent of it, that it was not only to the Jews, that they should live long in the land of Canaan, but to the Gentiles also; therefore the interpretation says, "that thy days may be long on the earth."

9. James gives a full confirmation to what I am treating of. He convinces them of sin by this law, in having the faith of Jesus Christ with respect of persons, as appears by chapter ii, 10, 11, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." He shows what law he means, and how it is that he who offends in one point is guilty of all; because, "He that saith, Do not commit adultery, saith also, Do not kill; now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." And John saith, "Whosoever committeth sin transgresseth the law, for sin is the transgression of the law," (1 John iii, 3, 4,) and in the next verse he explains what law he means, and saith, it was such transgression that Christ was manifested to take away.—Now if this law of God was done away by the death of Christ, sin could not be a transgression of it so long after; neither could any be convinced of sin by it, because it was not. But the Apostle saith, "Whosoever committeth sin transgress-

eth the law;" which shows it was in force then, and not only so, but that likewise it should so remain.

10. Let it be considered whether this opinion that the law is done away doth not clash with redemption itself. The Apostle states that all men were under the law, and by breaking of it they came under the curse. Gal. iii, 10. And Christ was made under the curse, to redeem his people from under the curse of the law, that the blessing of Abraham might come upon the Gentiles through faith. Verses 13, 14. Now if we were not under the commanding power, we could not be under the curse, (for that follows disobedience,) and if so, then Christ was not made a curse for us; neither can the blessing of Abraham come upon the Gentiles upon that account, if the Jews only were under the law, and under the curse of it. Christ's dying to redeem them from the curse, could not bring the blessing of Abraham upon the Gentiles. And again the Apostle saith, "that Christ was made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Gal. iv, 4, 5. Now if we were not under the law, we could not be redeemed by Christ's being under the law, nor receive the adoption of sons thereby; but it is manifest that every one is under the commanding power of the law, and by nature under the curse; and Christ hath only redeemed his people from the curse, but they are not redeemed from their obedience to the law of God. I find no Scripture that saith so; but the contrary.

11. God complaineth of the blindness of his servants, and of the deafness of his messengers that he sent, (Isa. xlii, 19, 20,) and their blindness and deafness appears in this, that they did not hear nor understand God's design in the gift of his Son, that it was not to destroy the law or to slight it, but to magnify it and make it honorable. Verse 2. Previously it was in tables of stone, but now in the fleshy tables of the heart; service was then done from a spirit of bondage, but now from a spirit of adoption. And in this sense I conceive the law to be magnified and made honorable, and upon this account God is well pleased for his righteousness' sake, that is, I conceive, for his Son's sake.

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."

PARIS, FEBRUARY, 1851.

OUR VISIT TO VERMONT.—It will doubtless interest the brethren to hear of the state of the cause in those places we visited in our late tour; so we will give a brief sketch.

On our way we met with the brethren in New Ipswich, Bennington, and Washington, (N. H.) In the last two named places they have but recently embraced the message of the third angel, yet they are decided and strong. Our dear Bro. Wheeler, of Washington, told us, with much feeling, that he felt deeply impressed with a sense of duty to go out and give the message. We hope the way will soon open before our brother, so that he may go out and sound the third message with success, as he did the two former cries.

At Waterbury, (Vt.) a goodly number of disciples came together.—Bro. Joseph Baker, of Lebanon, (N. H.) was with us. His decided and faithful testimony for the truth added much to the interest of the meeting. We learn that he is out among the brethren giving the message. May the Lord bless his labors, and give him access to the hearts of those brethren with whom he labored, and held sweet counsel in sounding the "everlasting gospel" and the fall of "Babylon." A large portion of the Adventists, among the mountains of Vt. and N. H., have heard, with joy, the former messages, especially the "Seventh Month Cry," from the mouth of Bro. Baker. And we expect that many, in the wide "harvest" before him, will, through his labors, receive this last message of mercy to the "little flock." Our meeting at W. was one of labor and some trial, yet God gave us the victory, and the truth triumphed. Some, who had never heard our position so fully explained, confessed the truth with joy. A spirit of fanaticism, which has struggled hard in Vermont, was happily checked, and, we think a good step was taken to promote gospel order in the church. Bro. A—A—, who has traveled much from place to place, and to whom Tim. iii, 6, may apply, was, in a kind manner, advised by the unanimous voice of all present to seek a steady home, and no longer be a trial to his

brethren by traveling. At this meeting we formed a happy acquaintance with a number who have recently embraced present truth, and who will, we believe, prove a blessing to the cause.

We visited a number of other towns in Vermont where the truth is taking deep root in the hearts of honest souls who have been prejudiced against our views till recently. One John Libby, of Johnson, Vt., is doing what he can to prejudice those few, with whom he has influence, against the truth by reporting falsehoods about the brethren and their faith. As Paul said of the copper-smith, (II Tim. iv, 14,) "the Lord reward him according to his works."

We learned that it had been reported in Bristol, (Vt.) that we profess to be the "angel ascending from the East, having the seal of the living God," &c.—Rev. vii, 2. But those who have read our writings, and have known our faith, know better. We have believed and taught that the ascending angel of Rev. vii, 2, was a symbol of the last sealing message of mercy to the remnant; the same as the angel with the "everlasting gospel" [Rev. xiv, 6, 7] was a symbol of the Advent message as preached by Bro. Miller and others. And we have given no more reason for men to report that we believe that any one man is the ascending angel, than has been given through Advent papers, or otherwise, that Mr. Miller, or Mr. Himes, professed to be the angel with the "everlasting gospel."

When men resort to flying reports against individuals in order to put down the views of a class of Christians, they betray a want of Scripture argument against the views in question. Such are more to be pitied than censured.

We also visited the brethren at Fairhaven and Dartmouth, (Mass.) and had freedom in presenting the evidences of our position. God has revived his bleeding cause in these places wonderfully since last June. In Dartmouth a few have very lately embraced the truth, and others are examining. It is with the tenderest feelings of Christian affection that we think of our brethren in these two places who have passed through severe trials; but out of them all the Lord has and will deliver them. Praise his name.

W.

THE DESIGN OF THE CHART.

1. To supply those who travel and teach the present truth. This was the main object in publishing the Chart. Those whom the Lord has chosen and called to give the message of the third angel, are to be supplied gratuitously.

2. That each band of brethren might have one at their places of meeting. And if the brethren in any place are not able to pay for it, they also are to be supplied gratuitously. We never expected to supply all the brethren with a Chart, if we had, some thousands should have been prepared instead of 300. But this would be a useless expense, and waste of the Lord's money. Those, therefore, who do not travel, and who are situated where they can meet with those who have a Chart, must not expect to have one without paying for it. Price—well prepared on rollers—\$2; without being sized, painted &c., just as it comes from the Lithographer, \$1.25. Those sent by mail have to be pre-paid.

Those who send money should be particular to state whether they wish the amount in Charts, or, whether it is a donation. If more is received than enough to pay the cost of the Chart, it will be used in publishing the paper. All orders for it must be addressed (Post paid) to Otis Nichols, Dorchester, Mass. The name, town, county and State to which it is to be sent, should be written out plainly.

W.

We copy the following from the "Advent Herald" for Jan. 18, 1851:

"Bro. S. R. Dennett writes from Canaan (Vt.) Jan. 8th, 1851:—Dear Bro. Himes:—I want you to say through the "Herald," that I have been very much annoyed with newspapers and pamphlets containing, as I believe, spurious doctrines, such as the old Jewish Sabbath, door of mercy closed, dreams, visions, &c. I have received as many of the above as I wish for. I want no more of such chaff."

Bro. Lothrop, of Canada East, gave us, last June, the names of a number, all strangers to us, and among them was Samuel Dennett.—We sent him the "Advent Review," containing the spirited testimonies of leading Advent men, (which certainly should not "annoy" any one bearing the Advent name,) and all we have since published up to No. 2 of the Review and Herald; therefore we infer that he refers to our publications. Here we wish to remark:—1. The terms "Jewish Sabbath" and "Christian Sabbath" are not the language of the Bible. The language of both Testaments is "THE SABBATH." Jehovah styles

it "THE SABBATH OF THE LORD THY GOD," and "MY HOLY DAY;" but Mr. Dennett, in order to stigmatize the day that God has highly honored, calls it the "Old Jewish Sabbath."

2. Mr. Dennett speaks of the "door of mercy;" but the Bible speaks of no such "door." True, Bro. Miller, and others, have used this unscriptural term, (which gives a very wrong idea of our views,) to express their work done for the world; but if we believed that God had forgotten to be merciful to his erring children, we should cease to present truth to them.

3. It really seems a pity that Mr. Dennett should be "annoyed," as he says, so long with the truth, when if he had returned one paper, we should have sent him no more. And here we wish to say that if any, to whom we send the paper, are in a like condition, you can be relieved at once by returning this No. with your name and address written on it. Such a course would look much more Christian and consistent, for those who reject the letter of the law of God, and profess to fulfill it in LOVE, than to breathe out such bitterness through the "Advent Herald."

[A letter written by a Second Advent brother to his son.]

I have, from the presentation of truth, embraced the seventh day Sabbath, and the shut door, as being my last refuge in this dark and gloomy day. I am well aware that this news may be astonishing to you, as you were well acquainted with my former views, and scriptural objections to this faith. But do not throw by the letter and refuse to read, and call your father a fanatic. Read a few of the many reasons that have led me to this change of views, with prayerful attention. And I will commence by asking you some questions, as you are well acquainted with all the Advent movement. And although previous to this movement your experience was quite limited, yet it may be well for those of us, who are pretending to hold on to the speedy coming of the Lord, to ask ourselves what is the ground of our faith.

Do you believe that the Angel that was to fly through the midst of heaven having the everlasting gospel to preach, spoken of in Rev. xiv, 6-7, is fulfilled? Read the verses, weigh well their contents. It was to "them that dwell on the earth, to every nation, tongue and people, saying with a loud voice, fear God." Was it done? "Give glory to him," was it done? "and worship him that made heaven and earth, and the sea and fountains of waters." Is what we have seen and heard a fulfillment of this prophecy? I am struck, while reading it, with its exact fulfillment. Settle this question before God. If settled in the affirmative, which I think it must be, then I ask is not "the hour of his judgment come?" This may be a new thought to you; but God's world must settle these questions. I ask again, whether the Angel which was to follow in verse 8, saying, "Babylon is fallen, is fallen," together with Rev. xviii, 4, saying, "come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues," has been fulfilled. Were God's people in the Catholic Church?—Was the simultaneous cry of almost all who gave the first cry, and the rushing of the living members in the churches, and the fear lest they should be found in them, (the only place where, but a few months before, they thought there was safety,) the work of man? What was the cause of this universal panic among the churches? All the living members were leaving them. Was this the power in man's voice? Where is that powerful voice now? Or was this the voice of that Angel that was to follow the first, the power of God in this message to the children of men? Settle these questions in your own mind as in view of the judgment. I ask not what others have thought; I am well aware of the giving up on this point. Can we ever expect, or can any generation to follow us, expect to see the like again? See if there is not as exact a fulfillment, as there was in any of the prophecies of the first advent of our Saviour.

Again I ask, what was it that gave such tremendous power to the words, "Behold the Bridegroom cometh," which broke upon us, as it were, in the stillness of night, while one servant was saying, "My Lord delayeth his coming," and the other, "The Lord is coming!" What was it that hurried those messengers through the land to spread the message as though a world's destiny depended on their flight? What was it created such an awful fear on the churches, and that made such a complete consecration of time, property and self, among the Advent bands? Was there ever such a time in the world's history? Did it not savor of the work of God? Can there ever be another "Midnight Cry," given, if Christ should not come for a thousand years, that would produce such wonderful effects? Will God suffer his people who have

been praying, searching the Word, and sacrificing, to find the truth, to be deceived by these movements, and utterly fall? Or has the devil been permitted to make so exact a counterfeit, as to deceive the very elect?

It does not destroy the fulfillment of prophecy, if we should get a hundred unscriptural views of what constituted the Bridegroom's coming. I think it is more safe to acknowledge that we may have been mistaken in what constituted the coming of the Bridegroom, and the shut door, than to throw the whole prophecy away. God will not fulfill his prophecies but once, if we look for their fulfillment again as long as the Jews have for the first coming of Christ. And now what has given force and edge to these messages? It has been the preaching of time. Had time been out of the "messages," they would never have come to any point. And now has the preaching of time been of God, or of men? God has certainly given us time in his word. The 2300 days, as preached by Bro. Miller and others, ended in '44, tenth day of seventh month. This gave point to the Midnight Cry. Here all the numbers given us in the Bible ended harmoniously. From that time what confusion has there been about the ending of the 2300 days!

No one has successfully attempted to make the different numbers harmonize at any other point of time. But they have labored for six years to show that these days would end somewhere else, and in this labor have almost, if not quite, destroyed the faith of all their hearers in the speedy coming of the Lord. The only question to be decided as to the ending of the 2300 days is to find their commencement. And B. C. 457 was the starting point. Whether there will be any further attempts to make those days cover '51, '52, or '55, I know not. But for one I have lost all confidence in these brethren having any light on prophecy since '44. I must turn my eye to some other quarter for light. If the 2300 days have ended, (and the "Advent Herald" of March last says, that to fix the starting point of the 2300 days anywhere else than B. C. 457, you would have to altar the dates of more than twenty eclipses, which would throw every date into confusion. This quotation is from memory.) where did they end? and what was done at their ending?—They say in effect, that nothing has been done; the earth has not been cleansed; therefore the Sanctuary has not been cleansed.

But God says, Dan. viii, 14, "Unto 2300 days, then shall the sanctuary be cleansed." I feel bound to believe this plain word of God, rather than follow the delusive idea that this earth was the Sanctuary to be cleansed. Turn to Ex. xxv, and read a few of the first verses, then turn to the first of chap. xxxvi, and you will be at no loss to know what God has called his Sanctuary. You will recollect that this was to be made in exact imitation of something that God showed Moses on Mount Sinai. Here is light, but I do not expect what I have written on the subject of the Sanctuary will give you much light. Defer deciding until you hear more.

I think I have foreseen the awful vortex to which we must be driven, who have adopted any other time for the ending of the 2300 days than '43, or tenth day of seventh month, 1844, unless the Lord should come soon. The genius of men will not be able to move them much further, and then where are we? God's prophetic time has failed, and all the past movement which was got up by the preaching of time, and all our confidence that we were led by the Spirit of God in that movement is lost. I ask again, where are we? If God did not lead this people when did he ever lead a people? I confess for one, that if I were not led by the Spirit of God in trying to spread these messages, I have never known what the Spirit of God was. In more than twenty years experience, I have had no doubts of the leadings of God's Spirit, and never less than while penning these lines. With this view of the subject, I ask where is the evidence that the Lord will come in my day, or in yours?—You may answer that the signs and the images spoken of in Daniel show that He is near. So they do in connection with the time, but how definite is the image? Almost 1100 years have we been in the "toes," and can you tell how much longer we may remain there? The darkening of the sun and moon in 1780, and the falling of the stars in 1833, how long will it be to the shaking of the powers of heaven, and how long from this point to the coming of the Lord? Who can tell? You see ———, that by following these opinions, (for I think they have no light on prophecy answering to this day,) and their necessary results, I am brought near the vortex. Hence I embrace the "Midnight Cry," the "Shut Door," and "the Third Angel's Message" as being my last refuge, as I stated at first.

The embracing these truths has opened a light upon the book of Revelation, and on the Types, (so freely used in proclaiming the Midnight Cry,) as I have never seen before. I now feel that I am on the track of prophecy, and that the coming of the Lord is near. This to me is no small source of comfort, to have evidence on which I can rest, that this state of trial is soon to end. My time and your patience might be exhausted, were I to undertake to bring to your view the whole subject connected with the Shut Door. Suffice it to say, it does not in my opinion, exclude all conversion. But it does exclude those who have wilfully rejected all these Messages. I believe that the names recorded in the Lamb's Book of Life, were brought in at the tenth day of seventh month. That He then bore in their names before the Father, as the antitype of the "Breastplate of Judgment." Ex. xxviii, 15; and xxxix, 8. Read the passages in their connection, and if you will read from Ex. xxiv, to chap. xl, you will see with what exactness God has had his Sanctuary made, and all that pertains to it. Were these things recorded with such precision for the Jews only? Since I began this, I have got the small tract on the Sanctuary, and Shut Door, which I will send you. Read it with attention, it will give you much light on the cleansing of the Sanctuary.

I fear it would be wrong in me to withhold from you my views of most of our Advent brethren. They compose the Laodicean Church.—Start not, but hear my reasons. This church is neither cold nor hot, but lukewarm. Is not this applicable? This church says that they are "rich and increased in goods, and have need of nothing." Do not our brethren say they have a great amount of truth, that they are far in advance of the churches? Do they not say they have truth enough?—Have need of nothing? Do not know they are "poor and miserable," etc. They are all "counseled to buy gold," etc. "That the shame of their nakedness do not appear." "As many as I love I rebuke and chasten." I hope there are many of this class. Read Rev. iii, 11-22. They must be "zealous and repent." This church came out of the Philadelphia or Brotherly-Love church, and this, out of the Sardis church, as was preached in '44. When has the world beheld, since the days of the apostles, a band of brethren that loved more fervently, coming together from the different churches. But where was the Laodicean church organized? At the Albany Conference. "Let patience have its perfect work." This point shall be made as plain as any fulfilled prophecy, if reason and facts may determine. A great proportion of the brethren went to this Conference believing in the "Shut Door." You may doubt this statement because the leaders and managers were of a different opinion, and there succeeded in convincing their brethren that the door was open, and they must now "double their diligence" to convert the world. They say they are the true Israel of God. Now read Rev. iii, 9. I ask where has been the brotherly love in this body since? Where is the light on prophecy that used to shine with such clearness from these brethren? There is need of zeal and repentance, or the Lord will execute his threatening in verse 16.

When I began this I had no expectation of using so much paper in asking and answering questions, and giving my views. However, the opinions expressed have not been formed hastily; but from long reflection. Therefore examine them patiently and prayerfully in all their parts, before you reject my conclusion; as I fear in rejecting you will reject the truth of God. I believe the Third Angel's message will be sounded louder and louder, until it is heard by every humble and penitent soul, who has not rejected God's former messages. And when the Angel has accomplished his work, (the last work to prepare God's people,) the vials of God's wrath will be poured out upon the world. And I cannot put the pouring out of these vials far in the future.

I cannot reject the idea that there will be a clear distinction between saint and sinner previous to the Lord's coming, and of course there must be something to draw out the real character. That there is need of something now to test the real friends of God, as in former days, I doubt not. And that something should be preached so crossing that the proud heart will not receive, and the humble and contrite will not reject, I doubt not.

This letter is too far advanced to gratify your wish to know how I dispose of all the New Testament objections we used to urge against my present views: and had I more space I might fail of doing it to your satisfaction. I will freely acknowledge that there are some passages that have had a strong influence upon my mind, to hold me to my former views (and when once the position is taken that there is no distinction

between the Law given by Moses, for the observance of the children of Israel, through their generations, and the Law written by the finger of God, and deposited in the Ark of the Covenant, and was kept in the Sanctuary or Tabernacle which was the strength of the children of Israel, a type of what John saw in heaven, Rev. xi, 19,) and have held me for a long time. You may well suppose, with so much labor and trial, together with some conviction of the truth of my opponents, that the subject of the Sabbath has not been slightly examined, or hastily embraced. I am not aware of being influenced by any soul; but by the truth presented. I have never embraced a doctrine more crossing; but he that follows Christ will find crosses.

"The Sabbath was made for man." I have never been able to reconcile the idea that there was no Sabbath, with what I believe to be the wants of man, and the goodness and providence of God. If he was good and merciful in commanding the children of Israel to rest the seventh day, instead of requiring them to work, is there any good reason why he should not require it after Christ came? Is the Sabbath any less needed as a day of rest under *this*, than under the former dispensation? If there is no express command, it is evident that Christ and his Apostles observed it through their day. And Christ directed his disciples to pray that their flight be not on the Sabbath day. Matt. xxiv, 20. And it is evident from history that the seventh day Sabbath was observed for centuries after the Apostles day. If Christ thought the keeping of a Sabbath was of so much importance that he directed them to pray that they might have no occasion for breaking it forty years after his death, surely he had some expectation that it would be observed. How far these examples and requirements will supply the want of an express command in the New Testament, after so many in the Old, judge ye. Our Savior said whosoever shall break one of the least of these commandments and shall teach men so, shall be of no esteem in the reign of heaven. If thou wilt enter into life keep the commandments. "And they returned and prepared spices and ointments; and rested the Sabbath-day, according to the commandment." Luke xxiii, 56. You say you know well the influence these test questions have upon the trembling, sincere and honest disciple, when enforced with zeal and power; for you have felt it many times. So you have come to the conclusion there have been *false tests* presented to you. A rational conclusion, I think. But am I to understand because there are false tests, that there are no true ones? Such a conclusion, if true, would uproot the religion of Jesus Christ from the land. The whole economy of God as revealed in the Bible, to nations and individuals, is designed to *test* their fidelity to him. Why was Satan, the arch deceiver, permitted to have an existence in the world, and tempt and try the children of God, if not to test their love to Him. This opens a large field, which I have not time to explore. I will ask what advances have you made in your christian course, without having every step tested? Is it probable that at the closing scenes of this world, and the final conflict with the powers of darkness, God will have no test by which to prove his children? Will the danger to which we are exposed consist in submitting to false tests for Christ's sake, or rejecting true ones? Do any doubt, who believe in the Advent movement, that the first Angel's message tested the churches, and those churches or individuals who understandingly rejected have fallen? So with the second, and so it will be with the third. You see, —, it has taken a good deal of paper, to get out a few thoughts. I have endeavored to be as short as possible, and answer my mind. You know I am unaccustomed to putting them on paper. You will I trust, pass over the errors in the writing and composition; but mark well the subject matter. I am aware that some of it may seem simple, perhaps foolish, but "God has chosen the foolish things of the world to confound the wise." I know it will not accord well with the instruction you have listened to, for some time past, and the influence that may still surround you. The change made in my mind since embracing these sentiments, has been happyfying indeed. A strength has been imparted which I have not felt for years. I have endeavored to keep two Sabbaths holy unto the Lord.

¶ We do not hesitate to say that the article, "The perpetuity of the law of God," in this No. and No. 5, written by Bro. J. N. Andrews, is *unanswerable*. Though written under unfavorable circumstances, mostly while Bro. Andrews was traveling from place to place, yet it contains irrefutable proofs that the whole law of God, as engraven in tables of stone, is perpetual.

W.

NEW PUBLICATIONS.

We are getting out two important works which will be ready in a few days.

THE BIBLE SABBATH.—This work is a careful selection from the publications of the "American Sabbath Tract Society," including their "History of the Sabbath."—64 pages.

THOUGHTS ON THE SABBATH, AND THE PERPETUITY OF THE LAW OF GOD.—This work embraces the articles of Bro. J. N. Andrews, published in the Review and Herald.—32 pages.

The above works can be obtained, at the present, only at this place.

Bro. Hiram Edson writes from Port Gibson, (N. Y.) Feb. 13. "Since I parted with Bro. Holt, I have been South, into Yates and Steuben Counties, where I found a number of precious 'jewels;' three or four who will be capable of giving the third angel's message. Bro. J. H. Lockwood and wife, of Wheeler, love the present truth. Bro. L. Lockwood, their eldest son, an interesting young man, who was strong in the truth in 1844, has ever believed the Advent movement was of God, and that the prophetic periods must have ended as proclaimed in '44. The general course of Advent believers since that time in calling the moves in '43 and '44 'a mistake,' and their making new calculations on the periods looked inconsistent to him. He finally lost his interest, backslid, gave up his hope, and went into the world; but never denied, nor gave up the truth. He always felt like standing in defence of it when he heard it ridiculed. But when he heard our present position defended and the Advent movement justified, and shown to be a clear fulfillment of prophecy, he believed and received the present truth.

He expressed a desire to accompany me home, and did so. He is gaining strength fast. Last evening, in the beginning of the Holy Sabbath, we had a glorious time of special refreshing from the presence of the Lord. It was a time of victory, complete, perfect and entire. Free and full "Hallelujahs" ascended to God and he was glorified in praise, love and adoration. Bro. L. was greatly blessed."

Bro. Geo. W. Holt writes from Oswego, (N. Y.) Feb. 3: "I have just returned home after an absence of three weeks, in company with Bro. Edson. We found a number of precious souls who were ready to receive the present truth. The interest on this subject is increasing.—Bro. Butler's letter in the 'Harbinger,' and the inquiries of C. W. S. and the weak note of 'C.' has done much to open the eyes of the honest seekers after truth. Our opponents are doing more for us than against us. Praise the Lord.

I hope the paper will continue; I think it is doing much good.—While the strife is going on in the 'Harbinger' and 'Herald,' the Lord is opening the way for the message. I never felt more like doing the whole will of God than now. Never did I realize the goodness of God, and his tender love for his people as at the present. The fellowship of the saints is sweet. O, I want to be pure in heart that I may see God, and join the heavenly company that have washed their robes, and made them white in the blood of the Lamb."

Bro. Bates writes from Guildhall, Vt., Jan. 22: "Bro. Lindsey and self accompanied Bro. Lothrop and family [from Melbourne] to Eaton. The Lord blessed his word to the good of souls there. Edwin Lothrop, wife, two daughters and sister have embraced the *present truth*, and are rejoicing with the other five that keep the Sabbath there. Opposition raged high; but God gave his children the victory.

At Ascot we held one meeting. I think three decided to keep the Sabbath. At Compton we held two meetings at Bro. John Cramer's. He said he would keep the commandments."

We have received a small tract of 8 pages, entitled—"A letter to the disciples of the Lord, by Roswell F. Cottrell," of Mill Grove, N. Y.—We think it *very good*, and hope to be able to publish it entire, soon.—He also writes Feb. 9:

"I am old, and have but little of this world's good; but I have a strong desire to see the truth spread abroad in this world. We are not Seventh-day Baptists; but I have taught my children to keep the Sabbath, and those about me here still adhere to my instruction, and the teaching of the Bible on that point."

LETTERS RECEIVED SINCE JAN. 27.—H. S. Case, 2; S. T. Belden; G. W. Holt; J. G. Smith; S. W. Rhodes, 2; F. Wheeler; E. S. Robbins; E. W. Waters; E. Melcher; J. Sellers; N. A. Hollis, 2; H. Edson; S. Howland; I. Camp; David Arnold; E. Harmon; J. B. Sweet, \$1; R. F. Cottrell, \$1; C. S. Harbut, \$3; ("For the cause," which we use in publishing the pamphlets;) D. R. Palmer, \$20; A. Ross, \$10; E. Everts, \$3; (being a part of \$5, sent to Bro. Nichols for a Chart, and books.)

¶ Error in No. 5.—Page 36, column 1, second line from the bottom, for "none," read nine.

MODERN PHENOMENA OF THE HEAVENS.

CHRIST, the prophets and apostles, have distinctly and repeatedly foretold of remarkable phenomena or "Wonders in the heavens," and of "Fearful sights and great signs," particularly describing them, which on being witnessed, were to admonish the world of the near coming of the "great and terrible day of the Lord," which he has appointed, "in the which he will judge the world in righteousness." While even the church and her watchmen, quite generally, have long been slumbering over the prophecies and signs of the Lord's coming again, with the pleasing dream of a temporal millenium first, they have been thus fulfilling another prophecy of the Advent at hand, which foretells that "darkness shall cover the earth, and gross darkness the people;" (and that both the wise and the foolish would be finally aroused from their midnight sleeping, only by the cry, "*Behold the bridegroom cometh, go ye out to meet him.*") And while asleep under such darkness, it is not at all surprising that they should consider, as many do still, that those prophecies of Christ's return, and the signs of it, are all mystical, and as referring only to political and other temporal events, mostly already fulfilled and as having nothing to do with things so solemn as Christ's coming to judgment.

In now attempting briefly to show that the Second Advent of Christ, personal and glorious, is now specially nigh at hand, from the modern fulfilling of the prophetic wonders, sights and signs in the heavens which were to precede the great day, I would class them under the following heads:

I.—"Great Signs," "in the Heavens," "Blood, and Fire, and Pillars of Smoke."

II.—"Signs in the Sun and in the Moon"—both darkened, &c.

III.—"Signs in the Stars,"—Stars falling, &c.

IV.—The Great Comet of 1843, and

V.—Miscellaneous other late Phenomena.

I.—"GREAT SIGNS" "IN THE HEAVENS," "BLOOD, AND FIRE, AND PILLARS OF SMOKE." Or the *Aurora Borealis* and *Northern Lights* are to be considered.

Some of the scriptures foretelling these phenomena are as follows:

And it shall come to pass in the last days, saith God, that I will pour out of my spirit And I will shew wonders in heaven above, and in the earth beneath, blood, and fire, and vapor of smoke before that great and notable day of the Lord come.—Acts ii, 17—20.

And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke, before the great and terrible day of the Lord come.—Joel ii, 30, 31.

Fearful sights and great signs shall there be from heaven. And there shall be signs in the sun, and in the moon, and in the stars And then shall they see the Son of man coming in a cloud with power and great glory, and when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh.—Luke xxi, 11, 25—28.

While many, in their putting "far away the evil day," and saying the "Lord delayeth his coming," presumptuously maintain that these passages are mystical, and fulfilled without showing the judgment at hand, they must themselves be responsible for thus denying or altering the words of Jehovah; but I claim for myself and my brethren of the "blessed hope," the right to understand them all literally, and to mean precisely all that is most naturally implied or understood by them. And in now showing that the *Aurora Borealis* has perfectly and literally fulfilled these predictions, with special regard to the "Wonders," "fearful sights, and great signs" in the heavens, of "blood," "fire," and "pillars of smoke," I will here give a description of the phenomenon, as it was witnessed in London, Sept. 3, 1839, seen also in this country, so far as respects the *Aurora* only, though much less remarkable.—See *New York Com. Advertiser*, Sept. 4, and *Ch. Advocate and Journal*, Sept. 13, 1839.

"From late London Papers."

"London, Sept. 5.—Between the hours of ten, on Tuesday night, and three yesterday morning, in the heavens, was observed one of the most magnificent

specimens of those extraordinary phenomena, the falling stars and northern lights, witnessed for many years past. The first indication of this singular phenomenon, was about ten minutes before 10, when a light crimson, apparently vapor, rose from the northern portion of the hemisphere, and gradually extended to the centre of the heavens, and by 10 o'clock, or a quarter past, the whole, from east to west, was one vast sheet of light. It had a most alarming appearance, and was exactly like that occasioned by a terrific fire. The light varied considerably; at one time, it seemed to fall, and directly after rose, with intense brightness. There were to be seen mingled with it, volumes of smoke, which rolled over and over and every beholder seemed convinced that it was a tremendous conflagration. The consternation in the metropolis was very great; thousands of persons were running in the direction of the supposed awful catastrophe. The engines belonging to the fire brigade stations in Baker street, Farringdon street, Watling street, Waterloo Road, and likewise those belonging to the West of England station in fact, every fire-engine in London, were horsed, and galloped after the supposed scene of destruction with more than ordinary energy, followed by carriage-horsemen, and vast mobs. Some of the engines proceeded as far as Highgate and Halloway, before the error was discovered. These appearances lasted for upwards of two hours, and toward morning, the spectacle became one of more grandeur.

"At two o'clock in the morning the phenomenon presented a most gorgeous scene, and one very difficult to describe. The whole of London was illuminated as light as noon-day, and the atmosphere was remarkably clear. The southern hemisphere, at the time mentioned, although unclouded, was very dark; but the stars, which were innumerable, shone beautifully.—The opposite side of the heavens presented a singular, but magnificent contrast; it was clear to extreme, and the light was very vivid; there was a continual succession of meteors, which varied in splendor. They appeared formed in the centre of the heavens, and spread till they seemed to burst; the effect was electrical; myriads of small stars shot out over the horizon, and darted with that swiftness toward the earth that the eye scarcely could follow the track. They seemed to burst also, and to throw a dark crimson vapor over the entire hemisphere. The colors were most magnificent. At half past two o'clock, the spectacle changed to darkness, which, on dispersing, displayed a luminous rainbow in the zenith of the heavens, and round the ridge of darkness that overhung the southern portion of the country. Soon after, columns of silvery light radiated from it; they increased wonderfully, intermingled among crimson vapor, which formed at the same time, and when at full height, the spectacle was beyond all imagination.—Stars were darting about until 4 o'clock, when all died away. During the time that they lasted, a great many persons assembled on the bridges across the river Thames, where they had a commanding view of the heavens, and watched the progress of the phenomenon attentively."—*New York Commercial Advertiser*, Oct. 22, 1839.

Without any apparent intention on the part of the writer, who was probably not aware of the prophecies on the subject, he has described the phenomena as most fully answering to their prophetic description. He does it, however, in language more full and impressive than the usual brevity of the inspired writings will allow. The scriptures speak of these wonders in the heavens, as an exhibition of "Blood, and fire, and pillars of smoke;" while this writer, on beholding them, with thousands of others, speaks of them as something "extraordinary—singular—most magnificent—vast—alarming—intense brightness—terrific fire—dark, crimson vapor—most gorgeous—tremendous conflagration—volumes of smoke which rolled over and over—beyond all imagination—producing very great consternation—galloping of every fire engine in London," &c.

Another instance of this phenomenon was very extensively witnessed in this country early in the evening of Jan. 25, 1837, when, as described by many, the very heavens, for a short time, seemed to be on fire, and when the snow upon the ground much resembled blood and fire; which was so alarming in appearance, as to cause the solemn inquiry, with some, who were out at the time, if the day of judgment had come—and also to cause the animals to tremble with fear. In one place, near a mountain, the people informed me, that on the snow there was the appearance of "waves of fire rolling down the mountain."

A clergyman of Mass., gave me the following account of the same phenomenon, as he and others witnessed it, in one of the towns of Cape Cod, in that State. He was sitting with another minister in the pulpit, who had just commenced a discourse on the subject of the final judgment, to a crowded audience of a protracted meeting; when suddenly, through the windows, the whole house was filled with the most vivid and fiery light, so alarming in its appearance, that several of the audience shrieked aloud—all was disorder and commotion—many rushed for the doors, and all prospect of further worship for the time, seemed to be lost, till one from without, perceiving the consternation within, forced his way through the astonished crowd up to the desk, with an account of the aurora-phenomenon just witnessed by those out of doors. Then this clergyman, as he said, called attention, and informed the audience that they had "more cause for admiration than alarm, and that the appearance which they had just witnessed was but a beautiful and unusually splendid exhibition of the aurora borealis, which the Lord had been giving them." Then the audience resumed their seats, and the meeting went on.

Though his opinion on the subject, and his quietus for the alarmed audience were doubtless honest with himself, and approbated by all who look not for their Lord soon to come, I must consider it extremely injudicious, contrary to the word of God, and very dangerous to the unconverted who are quieted with it, because in the very connection of these foretold "Wonders in the heavens," the Lord rather says, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand." Joel ii, 1.

Somewhat similar accounts of this phenomenon might be greatly multiplied, as having been more or less frequently seen since about seventy years ago, as recollected by the aged, when, as some of them have represented, it appeared as armies fighting in the skies, and more fiery and terrific than anything of the kind they had ever before seen, or heard of from others.

Objections answered.

Obj. I.—It is objected by some, that the aurora borealis has been but a common event in all ages of the world, and of course wholly unsuitable as a latter day signal sign of the judgment at hand.

To this objection, I reply, that it is certainly a human assertion and not capable of proof from history, either sacred or profane. And as authentic proof of what I now say, all my readers will bear witness that the Bible contains no history of the early occurrence of this wonderful phenomena, although the prophets foretell it as belonging only to the last days. Again, there is much proof aside from the Bible, which alone is sufficient, that the Aurora is but of recent origin. Such as the following.

A lady, by the name of Willard, resided in Saybrook, Ct., from infancy to old age, informed me at her dwelling, not long since, that her grandmother had often stated in her hearing, that the first of this phenomenon in that place, was in the year 1730, and as understood, the inhabitants of the town had no knowledge of their previous occurrence. The precise date of this fearful sight, the old lady recollected from the memorable fact, that a Mr. Abiel Lord was to have been married on the evening of this alarming appearance in the heavens, and that the wedding was bro-

ken up by the fright of the guests and parties on the occasion, the ceremony being performed the next day, when the sight was past, and their apprehensions of the judgment day just upon them, had abated.

It is recorded however, in some of the writings of the venerable Noah Webster, LL.D., of New Haven Ct., recently deceased, that the first appearance of the Northern lights in America, was some ten or twelve years earlier than as attested above; and be it so, they both agree, in the very modern exhibition of this phenomenon in America, so far as is known.

Again, I have of late found an ancient American book, filled with this very subject, which also settles the question that this phenomenon is modern, rather than ancient, so far as witnessed in our country especially. It is a small volume of five sermons on the text—“*Fearful sights and great signs shall there be from heaven.*” Luke xxi, 11. Its spelling, type and all, show it as among the earliest printed books of America, and dated on two title pages, as published at Boston, 1680. These sermons were delivered by the far known Increase Mather, D. D., then a Congregational minister, and father of the celebrated Dr. Cotton Mather, both of Boston, Mass., and believers in Christ's Second Advent at hand. In these sermons throughout, the writer adheres closely to his text, and attempts to show, even without the Northern lights, that the foretold “*Fearful Sights*,” &c., had then already been witnessed in the heavens, as a premonition of the judgment at hand, when the Lord would “come down with a long besom of destruction to sweep away a world of sinners before it.” And as appears in his work, he had searched over the histories of all ages, and so far as then to be found, he could find nothing answering to the Northern lights, which lights, as we have seen, did not appear in America until some thirty or forty years after that date. And yet, he had found in history, accounts of several blazing stars, which he supposed had sufficiently the appearance at times, of “*blood, and fire, and pillars of smoke*” in the heavens, to render them the fulfilling of such prophetic signs of the great day at hand. One of those fiery comets was blazing in the heavens at the time of, and occasioned his last discourse, which discourse, he called, “*HEAVEN'S ALARM TO THE WORLD.*” But,

It is further objected, and said, that there is abundant proof from history, that the Aurora Borealis is really ancient, and a distinguished Professor has publicly answered, when inquiry was made of him, that Mairan, a French writer, gives a detailed account of them, from the earliest ages.”

I answer, that this work and others written even since the Aurora first appeared in America, is not satisfactory testimony, because it really proves the antiquity of this phenomenon, no more than any present printed declarations could do it, unless some more anciently written work authorizing it, can be presented.—And here it may be stated, that it is nearly four years since I have called publicly on the opponents of my position, to bring forward the real ancient book, of some two hundred years old, recording the previous occurrence of this phenomenon, or tell us where we may find it; and yet the thing is not done; which greatly strengthens my former presumption that they know indeed, of no such books.

The most anciently published history of this phenomenon which I have yet seen, is contained in a large one volume 8vo. “*DICTIONARY OF ARTS AND SCIENCES*,” published in London, just about eighty years ago. This, like others published since, gives a full account of the first occurrence of this phenomenon at London, in March, 1716, and states expressly, that the oldest inhabitant there, at that time, had never seen, nor heard of the like before. The writer, after giving some six or eight pages on the subject, concludes his account by giving a list of writings he had found, concerning it, the oldest of which was a magazine in London for the above year of 1716, and the next were files of the same paper for ten years following; with other works written afterward. We sometimes receive as an answer to our argument, seemingly for want of a better, that there being no really anciently

published history of these phenomena, is no proof after all, against their antiquity; because, as it is said, they could have appeared in all ages, without being recorded in history, till in modern times. But we see, that in 1716, and ever since, the moment any such wonder is seen in the heavens, it becomes the subject of interesting remark and history, certainly among the learned and curious, which wonder, from the same propensity of such men, would naturally have been equally noticed, and published, before 1716, in London, had it been previously witnessed there.

THE OBJECTION against our position, drawn from the alleged great antiquity of the Aurora Borealis, will now be further met, by an appeal to some of our very modern and most popular writers on the subject, on whom our objectors mainly rely, though we consider them incompetent to testify, if they would, to the great antiquity of the phenomenon. Having examined several of these writers in Encyclopædias and other books, and finding them substantially agreed on the point at issue, I would quote now, fairly, and briefly, as follows:

“The most unaccountable of all the circumstances respecting the Aurora Borealis is, that it is not much more than a century since this phenomenon has been observed with any degree of frequency in our latitudes. We find, indeed, a few atmospheric phenomena recorded by the ancients, which may be regarded as examples of this meteor. But with trifling exceptions, the whole of antiquity is absolutely silent on this subject.

“Dr. Halley informs us that he had begun to despair of witnessing this beautiful phenomenon, when the remarkable Aurora of 1716, made its appearance. This philosopher has given us a historical detail of the several observations of this meteor, in which he says the first of it on record in an English work, is a book entitled, ‘A Description of Meteors, by W. F. D. D.’ reprinted at London in 1654, which speaks of burning spears being seen Jan. 30th, 1560. The next appearance of a like kind is recorded by Stow, and occurred in Oct. 7, 1564. In 1574, according to Stow and Camden, an Aurora was seen for two successive nights, viz: the 14th, and 15th of November. The same phenomenon was twice seen in Brabant, in 1575 on the 13th of Feb. and the 28th of Sept., and the circumstances accompanying it were described by Cornelius Gemma, who compares them to spears, fortified cities; and armies fighting in the air. In 1580 and 1581, this phenomenon was repeatedly observed at Backrange, in the county of Wirtemberg, in Germany. But from this till 1621, we have no such phenomenon on record, when it was seen all over France on Sept. 2, and is particularly described by Gassendi, in his Physics, under the title of Aurora Borealis.

“In Nov., 1623, another was seen all over Germany, and is particularly described by Kepler. Since that time, for more than eighty years, we have no account of any such phenomenon being observed. In 1707 Mr. Neve observed one of short continuance in Ireland, and in the same year, a similar appearance was seen by Romer at Copenhagen, while during an interval of eighteen months, in the years 1707 and 1708, this sort of light had been seen no less than five times.

“The Aurora of 1716, which Dr. Halley particularly describes, was remarkably brilliant. It was also visible over a prodigious tract of country, being seen from the West of Ireland to the confines of Russia and the East of Poland, extending nearly thirty degrees of longitude, and from the fiftieth degree of north latitude, over almost all the north of Europe; and in all places exhibiting, at the same time, appearances similar to those observed in London.

“It appears then to be certainly established that the Aurora was of rare occurrence in our latitudes till about a century ago; for it cannot be supposed that so beautiful and striking a phenomenon would have passed unnoticed and unrecorded during the two preceding centuries, while men of science, and particularly astronomers, were so busily employed in examining every remarkable appearance of the heavens or that the philosophers of Greece and Rome, would

have remained silent concerning so beautiful a meteor, had it been in any degree familiarly known to them. It is in vain to account for their silence by saying that they inhabited latitudes which are scarcely ever visited by these appearances, for the Romans not only visited but long resided in the north of Germany and in Britain, where the Aurora is now frequently seen in great splendor.

“The Aurora is by no means confined to the northern hemisphere. In the high southern latitudes it was long ago observed that there is a similar phenomenon; (see Phil. Trans. No. 461, and Vol. 54, No. 53;) and if the existence of the Aurora Australis was in some measure doubtful, it has been fully ascertained by the second voyage around the world, of Capt. Cooke. On Feb. 17, 1773, says Mr. Foster, who accompanied Capt. Cooke in the capacity of Naturalist, in 50 degrees of south latitude, a beautiful phenomenon was observed during the preceding night, which appeared again this, and several following nights.—It consisted of long columns of clear, white light shooting up from the horizon to the eastward, almost to the zenith, and gradually spreading over the whole southern part of the sky.” *Edinburg Encyclopædia*.

Admitting the correctness of the above historic statements concerning these wonderful and “fearful sights,” it is at once apparent that they are but of modern origin, and as at present exhibited, not to be traced back further than to 1716.

And admitting that Dr. Halley found an “English work,” “Entitled, ‘a description of Meteors, by F. W., D. D.’ reprinted at London, 1654, which speaks of burning spears,” &c., “Jan. 30, 1560,” the reader will see that it says nothing of our present “Wonders” of “blood,” “fire,” and “smoke,” now very falsely called the “Northern Lights.” And let it be noticed, also, that Dr. Halley is not here said to have found any other printed book touching any phenomena except that of the “spears” and meteors. And again, it should be noticed, that the “wonders” now under consideration, are not “Northern Lights,” any more than Southern; for they are now seen in all points of the compass, and by Capt. Cooke and crew in 50 degrees south latitude. So that if Northern Lights, or white streaks of light, had been seen around the North Pole, a hundred years sooner, as I have no occasion to dispute, it is another thing altogether, and there is, after all, even no alleged proof in these extracts against considering these “wonders in the heavens,” as having their origin within less than a century and a half, past.

LETTERS.

From Bro. Hübner.

DEAR BRO. WHITE:—The *Review and Herald* is just such a paper as we need in these last days of perilous times. When I read the letters from the brethren and sisters, I cannot refrain from weeping, and giving glory to God for the free Spirit of love that flows in my heart, to all the saints scattered abroad, in the patient waiting time, keeping the commandments of God, and the faith of Jesus. I praise the Lord that so many are turning their feet from the Sabbath, and repairing the breach that has been made in God's holy law, that they may stand in the battle of the day of the Lord.

There are a few of us in this place that are endeavoring to keep God's Holy Sabbath, and walk in obedience to all of the commandments. We very much desire to have some of the servants of the Lord come this way and hold a conference with us. At the reception of every paper, we look with an anxious heart to see if there is not an appointment for this place.—We need help. Since Bro. Bates was here, some have been teaching that there is no Sabbath, to overthrow the faith of some. “The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?” Jer. v, 31.

I believe the Sabbath is binding on us in the gospel dispensation. I rejoice that the third angel's message has ever sounded in my ears. When Bro. Bates

THE ADVENT REVIEW,

AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus."

Vol. III.

ROCHESTER, N. Y., THURSDAY, OCTOBER 28, 1852.

No. 13.

JOSEPH BATES, J. N. ANDREWS }
and JOSEPH BAKER, } Publishing Committee
JAMES WHITE, Editor.

PUBLISHED SEMI-MONTHLY,
At South St. Paul St., Stone's Block, No. 21, Third Floor
Terms--GRATIS. It is expected that all the friends of the
cause will aid in its publication, as the Lord hath prospered
them.
All communications, orders, and remittances, should be
addressed to JAMES WHITE, Editor of the Review and Her-
ald, Rochester, N. Y. (post-paid.)

SIGNS.

In the sun, and moon, and stars,
Signs and wonders there shall be;
Earth shall wake with inward wars,
Nations with perplexity.

Soon shall ocean's hoary deep,
Tossed with stronger tempests, rise;
Dark storms the mountain sweep,
Redder lightnings rend the skies.

Evil thoughts shall shake the proud,
Racking doubt and restless fear;
And amid the thunder cloud
Shall the Judge of men appear.

But though from that awful face,
Heaven shall fade and earth shall fly,
Fear not ye, his chosen race,
Your redemption draweth nigh!

MODERN PHENOMENA OF THE HEAVENS.

II.—PROPHETIC SIGNS IN THE SUN AND MOON. Scriptures Foretelling these Signs.

[CONTINUED.]

"FEARFUL sights and great signs shall there be from
heaven . . . And there shall be signs in the sun,
and in the moon . . . And then shall they see the
Son of man coming in a cloud, with power and great
glory.—Luke xxi, 11, 25, 27.

And it shall come to pass in the last days, (saith
God,) . . . I will show wonders in heaven above
The sun shall be turned into darkness and
the moon into blood, before that great and notable
day of the Lord come.—Acts ii. 17, 19, 20; Joel ii.
10, 30, 31; iii. 15.

And the sun became black as sackcloth of hair, and
the moon became as blood, . . . And the heavens
departed as a scroll . . . For the great day of
his wrath is come, and who shall be able to stand?—
Rev. vi. 12, 14, 17.

The sun shall be darkened and the moon shall not
give her light . . . And then . . . they shall see the
Son of man coming in the clouds of heaven,
with power and great glory. Matt. xxiv. 29, 30, 31.
See Isa. xlii, 10; Eze. xxxii. 7; Mark xiii, 24, 25.

THE ABOVE SIGNS FULFILLED, AND IN MODERN HISTORY.

1 Of the Sun darkened, &c.—Dark day of May 19, 1780.

"In the month of May, 1780, there was a very ter-
rific dark day in New England, when 'all faces seem-
ed to gather blackness,' and the people were filled
with fear. There was great distress in the village
where Edward Lee lived: 'men's hearts failing them
for fear' that the judgment day was at hand, and the
neighbors all flocked around the holy man, for his lamp
was trimmed, and shining brighter than ever, amidst the
unnatural darkness. Happy and joyful in God, he
pointed them to their only refuge from the wrath to
come, and spent the gloomy hours in earnest prayer
for the distressed multitude. His nephew, who was

then a little child, in after life retained a lively recol-
lection of that scene, and his childish feelings are an
interesting exhibition of the manner in which Mr. Lee
was regarded, for he felt not the least alarm in his
presence, thinking that he was perfectly safe where
his good uncle was, even if the day of judgment had
come."—Tract No. 379 of Am. Tract Society.—
Life of Edw. Lee, of Mass.

"The 19th of May, 1780, was a remarkable dark
day. Candles were lighted in many houses. The
birds were silent and disappeared. The fowls retired
to rest. It was the general opinion that the day of
judgment was at hand. The Legislature of Connecti-
cut was in session, at Hartford, but being unable to
transact business adjourned. A motion for adjourn-
ment was before the council; but when the opinion of
Col. Davenport, [of Stamford,] was requested, he re-
plied,—'I am against the adjournment. The day of
judgment is either at hand or it is not. If it is not,
there is no cause for the adjournment; if it is, I wish
to be found in the line of my duty. I wish, there-
fore, that candles may be brought.'"—President
Dwight, in Ct., Historical Collections.

"Dark day of May 19, 1780.—The sun rose clear,
and shone for several hours; at length, the sky be-
came overcast with clouds, and by ten o'clock, A. M.
the darkness was such as to occasion the farmers to
leave their work in the field, and retire to their dwell-
ings; fowls went to their roosts, and before noon,
lights became necessary to the transaction of business
within doors. The darkness continued through the
day; and the night till near morning was as unusu-
ally dark as the day.—Gage's History of Rowley,
Mass.

"Anniversary of the Dark day.—The Dark Day,
May 19, 1780, is thus described by Mr. Stone, in his
History of Beverly:

"The sun rose clear, but soon assumed a brassy
hue. About ten o'clock, A. M. it became unusually
dark. The darkness continued to increase till about
one o'clock, when it began to decrease.—During this
time candles became necessary. The birds disappear-
ed and were silent, the fowls went to their roosts, the
cocks crow as at daybreak, and everything bore the
appearance and gloom of night. The alarm produced
by this unusual aspect of the heavens, was great, and
tradition has preserved many anecdotes of terror.—
An old gentleman of rather singular turn, supposing
the judgment day at hand, dressed himself with un-
usual care, and taking his silver-headed cane, walked
out into the field to await the event. As the darkness
came on, Mr. Willard, who possessed some rare in-
struments, took a station on the common to make ob-
servations, and was soon surrounded by a large num-
ber of his parishioners, who gazed on his operations
with awe and wonder. Mr. W. paid no attention to
the conjectures and expressions of alarm uttered in
his hearing, and calmly pursued his investigations.—
In the midst of these, a person of excitable tempera-
ment, came running from the sea-shore, exclaiming
in accents of terror, 'the tide has done flowing!' 'So
it has!' replied Mr. Willard, who, with admirable pres-
ence of mind, took out his watch, so it has, for it is
just high water.'"—Portsmouth Journal, May 20,
1843.

"In the Dark Day, May 19, 1780, the heavens
were covered with a dense cloud for three or four
hours . . . During this time, the clouds were tinged
with a yellowish or faint red, for hours, for which
no satisfactory cause has been assigned. I stood and
viewed the phenomenon, but had not any fear that
the world was coming to an end."—N. Webster, L.
L. D.—New Haven Daily Herald.

A host of living eye-witnesses are now testifying,
substantially as above, though in different places
there was some difference in the darkness. As to the
natural cause of this unnatural darkening of the sun, it is
well known, that philosophers have never been able to
assign any, in which even themselves can agree. Dr.
Webster of New Haven, has given as rational a supposed
cause as any I have seen, in the following extract:

"The most probable cause of that darkness, I sup-
pose to have been the smoke of some Volcano in the
Northern regions of this continent, wafted in a vast
volume by the wind. I think no fire in our forests
could have been sufficient to spread a dense cloud over
the whole of New England, and even some part of
the Middle States.

New Haven, Feb. 18, 1843.—N. Webster.—Ibid.

Surely, it is unphilosophical to suppose the smoke
of such a Volcano, in the midst of dispersing and fly-
ing winds should be wafted such a distance in so dense
a form, as to produce such darkness for 3 or 4 hours,
"over the whole of New England," &c., and then
suddenly leave all clear again. It is not so in a
smoky atmosphere, the darkness in such cases, ap-
pears and disappears more gradually; and usually
continues longer. Again, had such a cloud of volca-
nic smoke produced the dark day, it would seem still
more unnatural, that after several hours of its entire
passing over, it should thus cover the heavens again, in
the total darkening of the largest part of the follow-
ing night. And more strange it would be still, that a
cloud of smoke should travel so swift as to pass over
1000 miles extent at once, when natural clouds are
supposed to travel seldom more than 10 miles an
hour, or 240 miles a day. And indeed, why would it
not be as honorable to the word of God, and useful
to man, for philosophers to presume on the probable
natural cause of the darkening of the sun precisely
so, and about as long, and for the rending of the rocks
and veil of the temple, &c., when Christ was crucified,
as in case of the dark day? See Matt. xxvii, 45,
51—53.

The dark spots on the sun, seen a few years ago, by
thousands, are not yet forgotten, while no satisfactory
natural cause for them can be assigned, and so it
must remain, except we admit the truth of the proph-
ecies now fulfilled, of "signs in the sun," &c., to pre-
cede Christ's coming to judgment.

2. MOON DARKENED.—"SIGNS IN THE MOON" FULFILLED.

The night after the dark day of 1780.

"The darkness of the following evening was proba-
bly as gross as has ever been observed since the Al-
mighty first gave birth to light. I could not help
conceiving at the time, that if every luminous body in
the universe had been shrouded in impenetrable dark-
ness, or struck out of existence, the darkness could
not have been more complete. A sheet of white pa-
per held within a few inches of the eyes, was equally
invisible with the blackest velvet." Mr. Tenny of
Exeter, N. H., quoted by Mr. Gage, "to the His-
torical Society."

"The night succeeding that day, (May 19, 1780,) was
of such pitchy darkness, that, in some instances, horses
could not be compelled to leave the stable when
wanted for service. About midnight, the clouds were
dispersed, and the moon and stars appeared with un-
impaired brilliancy." Portsmouth Journal, May 20,
1843. Extract from Stone's History of Beverly.

As in the case of the dark day, there are still thou-
sands of living witnesses to the above darkening of the
moon, and of the night following the dark day

though it being 63 years ago, many of them were then but small children, and naturally witnessed less of it than of the dark day. Some have described it as "Egyptian darkness that might be felt." And what is remarkable, is, that according to general testimony, and the almanac for 1780, the moon was but one day past the full, and there was no eclipse of the sun or moon during the whole day and night of that darkness, as in case of the sun's total eclipse in America, June 16, 1806, which caused much darkness for a few minutes only. Neither were there natural clouds, smoke, or anything else, thus to darken those luminaries in 1780, as is evident from the views then taken of the darkness, not merely by the weakest, but also, by some of the strongest minds in Connecticut and elsewhere, as already shown.

III.—"Signs in the Stars."—Stars falling, &c.

And there shall be signs in the stars . . . and then shall they see the Son of man coming, &c.—Luke xxi, 25.

The stars shall fall from heaven, and the powers of the heaven shall be shaken. And then shall appear the sign of the Son of man in heaven and they shall see the Son of man coming, &c.—Matt. xxiv, 29, 30. Mark xiii, 25, 26.

And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely [or green] figs when she is shaken of a mighty wind. And the heaven departed as a scroll For the great day of his wrath is come," &c.—Rev. vi, 13—17.

Fulfilled, once at least, in the falling stars of Nov. 13, 1833.—Observations of the phenomenon by Mr. Henry Dana Ward, of this city, then residing in Park Place, published in, and now copied from the New York Journal of Commerce of Nov. 15, 1833.

FOR THE JOURNAL OF COMMERCE.

"THE FALLING STARS.—In your paper this morning, some notice is taken of the phenomenon of yesterday. It comes so far short of the view taken of it by myself, and a number of friends who gazed upon it with me, that I send you the story of that eventful scene as we witnessed it.

"One of the family arose at five o'clock, A. M., to prepare for leaving the city in the seven o'clock boat. He threw up the window to see whether the dawn had come; and beheld the East was lighted up, and the heavens were apparently falling. He rubbed his eyes, first in doubt, but seeing on every side the starry firmament, as if it were broken up, and falling like the flakes of snow and whitening the skies, he aroused the whole family. At the cry, 'Look out of the window,' I sprang from a deep sleep, and with wonder saw the East lighted up with the dawn and meteors. The zenith, the North, and the West, also, showed the falling stars, in the very image of one thing, and of only one, I ever heard of. I called to my wife to behold; and while robing, she exclaimed, 'see how the stars fall!' I replied, 'that is the wonder,' and we felt in our hearts, that it was a sign of the last days. For truly, 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev. vi, 13. This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by *aster* in Greek, and *stella* in Latin, the smaller lights of heaven.—The refinement of modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday, so as no man before yesterday had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and fixed stars forbid the idea of their falling unto the earth. Larger bodies cannot fall in myriads unto a smaller body; but most of the planets and all the fixed stars are many times larger than our earth. They cannot fall unto the earth; but these fell toward the earth.

"And how did they fall? Neither myself, nor one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as

that which St. John uses in the prophecy before quoted. 'It rained fire,' says one;—another, 'It was like a shower of fire!' Another, 'it was like the large flakes of falling snow, before a coming storm, on large drops of rain before a shower.' I admit the fitness of these for common accuracy; but they come far short of the accuracy of the figure used by the prophet. 'The stars of heaven fell unto the earth; they were not sheets, or flakes, or drops of fire; but they were what the world understands by 'falling stars,' and one speaking to his fellow, in the midst of the scene, would say, 'See how the stars fall!' And he who heard would not pause, to correct the astronomy of the speaker, any more than he would reply, 'the sun does not move, to one who should tell him 'the sun is rising.' The stars fell 'even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from one: those which appeared in the East fell toward the East; those which appeared in the North fell toward the North; those which appeared in the West fell toward the West; and those which appeared in the South (for I went out of my residence into the Park) fell toward the South. And they fell not as the ripe fruit falls. Far from it; but they flew, they were cast like the unripe fruit, which at first refuses to leave the branch; and when, under a violent pressure, it does break its hold, it flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house. I walked into the Park with women of Pearl St. feeling and confessing that this scene had never been figured to our minds by any book or mortal, save only the prophet. What should be next, we were at a loss to conceive, consistent with the usual course of events. We asked the Watchman how long it had been, he said, 'About four o'clock it was thickest.'

"We gazed until the rising sun put out the lesser falling stars, with the lesser fixed stars, and until the morning star stood alone in the East, to introduce the bright orb of day. And here take the remark of one of my friends in mercantile life, who is as well informed in polite learning as most intelligent merchants of our city, who have not made science their study. Sitting down to breakfast, we spoke of the scene, and he said, 'I kept my eyes fixed on the morning star. I thought while that stood firm we were safe; but I feared every moment that would go, and all would go with it.' Be assured, Messrs. Editors, this was the language of nature, in full flow of feelings, just after an hour's watch of the magnificent scene, and was met with an open response of approbation from other intelligent eye-witnesses. The reader will see that this remark proceeded from an almost irresistible impression of intelligent eye-witnesses, that the firmament had given way—that the whole host of stars had broken up—yet, hope clung to the morning star, which never shone more glorious.

"In this narrative, I have spoken not of causes, but of appearances, and the appearances according to the impressions they made on men. I know not how to convey a more accurate notion of them, and yet some will say, 'It is fanciful.' Such may know my opinion, that no fancy is adequate to realize with any description the solemn interest of the scene; and that it required no fancy to heighten the picture, but a sound, well-informed, and enlightened reason, to check the fancy, and to restrain it from running headlong into the idea of the thing which this scene is made in prophecy to prognosticate.

MR. WARD, on present inquiry, has furnished the following additional remarks on the phenomenon.

"This scene astounded men from two o'clock A. M., until half past six, A. M., and yet no alarm was made, no public notice was given. It is often asked, 'Why did they not arouse the city?' I reply, the

overwhelming interest of the scene was such, that the man who went out of doors to wake his neighbors, forgot his purpose, in mute astonishment at the sight; and one who would extend his hand toward a bell knob, might be drawn from the reach of his design by the shower of stars that on every side alike caught his attention, and threatened his head, and seemed to fall all around him.

"Many witnesses did affirm, in the midst of the scene and after, that they saw the stars fall to the ground; but, questioned closely, the fall was behind the house, or over the fences, and proved so far an optical illusion.

"The dawn was a full hour that morning earlier than usual, and the whole eastern sky was transparent like molten glass, so as I never witnessed before or since. An open arch of brilliant light arose from the east, above which arch stood the morning star, inexpressibly glorious for its brilliancy and firmness on the face of the dark, transparent, and bursting firmament.

"It is now nine years since the foregoing communication was furnished for the Journal of Commerce.—Not a word of the description seems to be overdrawn many things might be added to fill it up; but it is better for it to remain the honest and candid impression of the mind the day after the scene, than to be diluted with subsequent reflections. The description is right, whatever instruction it may convey to the reader's mind; but the writer's mind is disposed to receive it as in the beginning. The impressions were irresistible, and are abiding.

New York, Dec. 7th, 1842.

From the Baltimore Patriot.

"MR. MUNROE:—Being up this morning (Nov. 13, 1833) I witnessed one of the most grand and alarming spectacles which ever beamed upon the eye of man. The light in my room was so great, that I could see to tell the hour of the morning by my watch which hung over my mantle; and supposing that there was a fire near at hand, probably on my own premises, I sprang to the window, and beheld the stars, or some other bodies presenting a fiery appearance, were descending in torrents as rapid and as numerous as ever I saw flakes of snow, or drops of rain in the midst of a storm. Occasionally a large body of apparent fire would be hurled through the atmosphere, which, without noise, exploded; when millions of fiery particles would be cast through the surrounding air. To the eye it presented the appearance of what might be called a raining of fire, for I can compare it to nothing else. * * * Yours, B."

From the "Christian Advocate and Journal," Dec. 13th, 1833.

"The meteoric phenomenon which occurred on the morning of the 13th of November last, was of so extraordinary and interesting character, as to be entitled to more than a mere passing notice. . . . The lively and graphic descriptions which have appeared in various public journals, do not exceed the reality. No language, indeed, can come up to the splendor of that magnificent display; and I hesitate not to say, that no one who did not witness it, can form an adequate conception of its glory. It seemed as if the whole starry heavens had congregated at one point, near the zenith, and were simultaneously shooting forth, with the velocity of lightning, to every part of the horizon; and yet they were not exhausted—thousands swiftly followed in the tracks of thousands, as if created for the occasion, and illuminated the firmament with lines of irradiating light. Some coursed in their course, and thus connected themselves with others by lateral paths of brightness; while many sped their way in straight and even lines, and left luminous streaks behind them, which continued some seconds after the meteors were lost in the distance, or extinguished in the density of our atmosphere. They differed both in magnitude and velocity, some appearing as mere points, and others of the size of Venus and Jupiter." . . . (Signed) F. REED.

"The Connecticut Observer, of Nov. 25, 1833, copied from the Old Countrymen, reads as follows:—We pronounce the raining of fire, which we saw on Wed-

nesday morning last, an awful type, a sure forerunner, a merciful sign of that great and dreadful day, which the inhabitants of the earth will witness when the sixth seal shall be opened. The time is just at hand, described, not only in the New Testament, but in the Old. A more correct picture of a fig tree casting its leaves when blown by a mighty wind, it is not possible to behold."—*Signs of the Times*, Nov. 9, 1842.

"Same Connecticut Observer, in an article signed B., respecting Thomas Burnett's 'Theory of the Earth,' published in 1697. He [Burnett] says, 'The last sign before the coming of Christ is the falling stars.' He adds 'No doubt there will be all sorts of fiery meteors at that time, and amongst others, those called falling stars, though they are not considerable singly, yet if they were multiplied in great numbers, falling, as the prophet says, as leaves from the vines, or figs from the fig tree, they would make an astonishing sight.'"—*Ibid.*

Extracts from the "People's Magazine," Boston, Jan., 1834, on the falling Stars of Nov. 13, 1833.

"The Rockingham, Va., Register," calls it, 'A rain of fire,'—thousands of stars being seen at once; some said, it began with a considerable noise.

"The Journal of Commerce" informs, that "three hundred miles this side of Liverpool, the phenomenon was as splendid there as here;"—and that in 'St. Lawrence Co.' there was a snow storm, during the phenomenon, in which the 'falling stars' appeared like lightning. . . . That in 'Germantown, Pa.' they seemed like showers of great hail.

The "Lancaster, Pa., Examiner," says, 'The air was filled with innumerable meteors or stars . . . hundreds of thousands of brilliant bodies might be seen falling at every moment . . . sloping their descent towards the earth, at an angle of about 45 degrees, resembling flashes of fire.'

"The 'Salem Register' speaks of their being seen in 'Moca, in the Red Sea.'

"The 'Baltimore Gazette' accounts for them, as 'Solid bodies passing through the regions of the atmosphere, with prodigious velocity, producing light by the electricity they excite.'

Some attribute them to 'stones ejected by the volcanoes of the moon, then coming to our earth.' Others to the earth's own volcanoes casting out 'stones to a sufficient height to give them centrifugal force enough to make them revolve round the earth, until from accidental causes, they fall within its atmosphere.'—Others consider them 'so many modifications of electrical agency; a field which fills all space.' Others that they are 'gaseous, and when inflamed by some cause not explained, appear darting through the heavens, generally in various directions.'

Some of the above extracts, from the People's Magazine, written at the time, are important, as they show the strange character of the phenomenon, and its wide extent over the world: but with regard to these clashing theories of their origin, they are doubtless one as good as another—while they all seemingly show their authors as driven to unusual straits, in their hazarding opinions so at variance with sound sense, and the first principles of philosophy.

From Prof. Obnstead, of Yale College.

The following important brief extracts from the observations of this gentleman and distinguished meteorologist, already selected from his many writings on the falling stars, I now copy from the Signs of the Times. He says,—

"The extent of the shower of 1833, was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the East, to the Pacific on the West; and from the northern coast of South America, to undefined regions among the British possessions on the North, the exhibition was visible, and everywhere presented nearly the same appearance.

"In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point

in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle."

This is important testimony, as to the vast extent of the exhibition of the phenomenon, and also of the falling stars all emanating from a single point in the heavens, as represented by the preceding engraving.

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1834, probably saw the greatest display of celestial fire-works that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history."

"I feel assured that this is no atmospheric or terrestrial phenomenon, but that these fiery meteors come to us from the regions of space, and reveal to us the existence of worlds of a nebulous or cometary nature, existing in the solar system, and forming constituent parts of that system. Nor are these conclusions built on mere hypothesis, but are necessary inferences from certain facts.

"This is no longer to be regarded as a terrestrial, but as a celestial phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from other worlds, or from the planetary voids."

"Subsequent inquiries have led me to the belief, that the body was so distant as hardly to exhibit any apparent parallax, but was projected on very nearly the same part of the sky, as seen by all observers.—This fact at once shows that the source of the meteors was far beyond the atmosphere, and confirms the preceding conclusion that it was wholly independent of the earth."

According to these just observations, the question being settled that those falling stars so called, were wholly independent of the earth, and had their origin beyond its regions, no where nearer than other worlds, or the "planetary voids," seems at once to put it out of the reach of science to assign a satisfactory, natural cause, for the phenomenon, inasmuch as the exhibition was beyond the reach of the understood laws of matter. Had the sight been positively confined to the atmosphere, a natural cause might seem indeed possible; but if now we attempt to assign such a cause for these "visitants from other worlds," we must needs first become acquainted with the science of matter in those worlds, in order to give the true cause.

GENERAL OBJECTIONS ANSWERED.

OBJ. I.—Some have objected to our position, in general, by saying that the foregoing prophecies of "wonders," &c., were figurative, and to be fulfilled in the downfall or darkening of the glory of certain human monarchs, &c., as great political lights; and others that they have had their fulfillment in the darkening of the light of the gospel, or the church, in certain periods of the triumph of infidelity.

But certainly, this is wholly unauthorized by scripture, and based on the gross principle that the foretold scenes of the judgment are not to be literally understood, but rather as prefiguring mere secular or temporal events. And were we to follow this principle out, it would force us at once on to the sweeping rule of interpretation, as already published by many in high stations, that the Old Testament in particular is silent on the subject of the judgment and future state, which principle I must repudiate as a heresy of the worst character.

OBJ. II.—It is objected, that Peter in saying—"This is that which was spoken by the prophet Joel," has settled the question that these so called "wonders in the heavens," were all fulfilled in the pouring out of God's Spirit on pentecost day, because as the objector, says, he mentions these "wonders" also, as being what Joel foretold, and were then fulfilled.—*Acts*, ii, 16-20.

I answer, by saying, that Peter, in affirming that the pouring out of God's Spirit, as then wonderfully witnessed, was what was foretold "by the prophet Joel," did not say that the whole connection of Joel's prophecy which he then quoted, was fulfilled on that occasion. And what reflecting mind would suppose, that Peter in proving simply, that the apostles were

not "filled with new wine," as then accused, would attempt to do it, by telling the astonished multitude, that the power of the Spirit which they were then witnessing, was foretold by Joel in the figurative language of "wonders" seen "in the heavens"—"Blood and fire, and pillars of smoke," darkening of the sun, &c. And why should it be necessary at all to foretell that effusion of the Spirit in figurative language, when it was first already most clearly foretold in literal language? And if to be foretold in figurative language, why should figures be chosen, so calculated, as these would be, to deceive the people?

OBJ. III.—It is often objected, that according to the history of JOSEPHUS, these foretold "wonders in the heavens" had a literal fulfillment in such things being actually seen at Jerusalem, shortly before its destruction by the Roman army about forty years after the crucifixion of Christ.

In answering this, I would only say, that admitting the full authenticity of this popular history, it certainly fails of proving the assertion here made in the objection, inasmuch as it does not speak of such sights seen at that time, as those foretold in prophecy, and are since recently fulfilled in history. The "wonders in heaven" spoken of by Josephus, as seen previous to Jerusalem's destruction, were, that

"There was a star resembling a sword which stood over the city, and a comet that continued a whole year . . . Chariots and troops of soldiers were seen running about in the clouds, and surrounding cities.

At the ninth hour of the night, a light shone round the altar and the holy house, so that it appeared to be bright day time, which lasted for half an hour."—*Josephus' Jewish Wars*, Book VI. Chap. V.

These are all the "wonders" seen "in the heavens" before the siege of Jerusalem, which are mentioned in Josephus' history of these things; and they are certainly not the same as quoted from the prophets under the first three general heads of this treatise. These prophecies then, were not fulfilled 1800 years ago, but are recently come to pass.

OBJ. IV.—It has of late, been published in several of our religious periodicals, that many of these phenomena of the heavens have already been seen quite too long—that they have not been seen sufficiently all at once—that they have not been sufficiently seen by all the inhabitants of the earth; and that they have not been sufficiently calculated to impress strong minds with the conviction of their being wonderful, to give them a fitness to be considered as signs of the judgment at hand.

To this I must say, that it is all of it but mere human assertion, and unauthorized by scripture, while positive facts, sound philosophy, and the scriptures, are understood to condemn it. With regard to the necessity of their coming to pass all at once, Christ has rather assured us that they must come to pass *gradually* or *not* all at once; in saying, "When these things begin to come to pass," &c. Luke xxi, 28.—and surely their having begun to come to pass in sights of "blood, and fire, and pillars of smoke," more than a hundred years ago, is no more proof that the destruction of the wicked by fire, is not now at hand, than such an argument would be, that the living wicked were not soon to be destroyed by water, when Noah's "120 years" were just out, simply because God had given him so much time, in which to prepare for the coming flood. With regard to their not having impressed strong minds, &c., we see by the foregoing testimony that many among the strongest minds have been impressed and even made to tremble on first witnessing these foretold wonders. And in proof that it so continues, I mention the deep opposing public interest now felt on this subject.

"Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, KNOW that it is near, even at the doors." Matt. xxiv, 32, 33.

I endeavored to keep the Lord's Sabbath for some years, but was moved from that position by J. Turner's arguments, in his discussion with J. B. Cook in the *Bible Advocate* a few years since, to believe that Sunday was the seventh day. I am now satisfied that it was error, and for several months past have observed the Lord's Sabbath, "rejoicing in hope of the glory of God, so soon to be revealed."

I wish the *Review and Herald* continued, as I value it more highly than all other papers, and will endeavor to help sustain it.

Yours in hope of the gospel,

ABIJAH THAYER.

Shelbourne Falls, Mass., Sept. 21st, 1852.

From Bro. Sheffield.

DEAR BRO. WHITE:—I feel it a duty to say a few words at this time in regard to the position I now occupy towards you and the world.

And, first, let me say, that as we have one Master, even Christ, and all we are brethren, let us show to the world our relationship to each other by brotherly kindness and love to all that are willing to follow the Lamb whithersoever he goeth; for by this we are to know that we have passed from death unto life, because we love the brethren. I have been much strengthened by the communications through the *Review and Herald*. And although I have not participated in any of the former movements of the Advent cause, yet I feel bound to acknowledge my firm belief that it is the work of an Almighty hand. Everything has been done in regular order and in the right time. I know that many scoff, and say that we are fanatics, &c. But why are we called deluded? For this reason, we are willing to place implicit confidence in the testimony of our Lord. But who are they that scoff the hardest and rage the most? My short experience shows that they are generally those that profess to be followers of, and looking for (a great distance in the future) the coming of the same Lord. But our Saviour said, while on earth, that the servant that should say, my Lord delayeth his coming, the Lord of that servant shall come in a day he is not aware of, and appoint him his portion with hypocrites.

If ever there has been a people on the earth that has placed entire confidence in the word of God, and that alone, it has been the believers in the time, as stated by the Prophet. And I can see clearly that it is that confidence in God's word that has led them step by step up to their present position. And I feel to thank God, and say, I know in whom I have believed; and they that put their trust in the Lord shall never be confounded.

Dear brethren, I do not expect to meet you all, until brought into his presence, but praise the Lord, I do hope to meet you then, and the time is not far distant, we all must know, who take Jesus at his word. If we do not believe all that he has said, how can we have all his testimony? The mass of professing Christians at the present day, in order to get rid of the Advent doctrine, try to connect the signs that Christ said should precede his coming, with the destruction of Jerusalem, because he said, "this generation shall not pass till all these things be fulfilled." If the signs there spoken of refer to the destruction of Jerusalem only, then it is certain that the Judgment is past, and we are all past the time of redemption; for Jesus said, [Luke xxi, 28,] "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." If, as he says, this generation is not to pass till all is fulfilled, and the generation has reference to those that were then living on the earth, then all things must have been fulfilled nearly 1800 years since. And if so, why are we trusting in Christ for salvation, so long after all things are fulfilled, and the day of redemption past?

The day of the Lord is not past, we all know, therefore it is yet to come, and it must be near at hand.—The time as given by the angel to Daniel is past.—The signs, as given by the Lord himself, are in the past, excepting the sign of the Son of man. Then

surely we ought to lift up our heads and rejoice, knowing that our redemption draweth nigh.

May we all who love his appearing, be up and doing, that we may have living faith that works by love and purifies the heart. May we thus be found obedient to his word, looking for our Lord.

E. S. SHEFFIELD.

Fort Atkinson, Wis., Oct. 14th, 1852.

From Bro. Myers.

DEAR BRO. WHITE:—I feel thankful that you yet send me the *Review*. My sympathies are with you. I feel glad for the stand you have taken for the word of God, and the commandments. It also rejoices me to hear from those brethren that I have once loved so well, and those that I have known to be self-sacrificing, and self-denying.

I should be glad to say a word of encouragement to those of like precious faith, for I feel that they have their trials from what I have seen here of the hatred manifested against the Lord's Sabbath, and its kindred truths. There are none here that have fully embraced the Sabbath, excepting myself. One or two are, however, almost persuaded, so much so that they have not of late labored on the seventh day. We have had no lectures here on this subject, only as I have talked with some of the Advent believers, and sometimes in meeting, and it makes me feel, and see from actions, that those who are saved will have to strive to enter in at the strait gate.

I have often wished some of the brethren could have made it so as to come this way and held meetings. O, I should have been very glad to have seen Bro. Case when he was in Wisconsin, or Bro. Bates. Though I am not personally acquainted with Bro. Bates, yet I should have been very glad to have seen one of like faith. It may be that some one with the truth may yet pass this way.

DARIUS MYERS.

Plum River, Ladavies Co., Ill., Oct. 10th, 1852.

From Bro. Phelps.

DEAR BRO. WHITE:—The cause here is prospering. I left home at Alden on the 20th, of Sept. Have visited Beloit, Janesville, Spring Valley, Union, Albion, Christiana, Kaskonong, Madison and then to this place. Found some in all these places, except one or two, strong in the truth, and where they are not in the truth they are enquiring for light. I intend to stop here over the Sabbath, and then leave to visit other places on my way home. In some places the evil servants are trying to undo what the faithful servants had done, and they have scattered the seeds of destruction which are found in the no-Sabbath theory. O, when will these deluded men cease to pervert the right ways of the Lord. Acts xiii, 10. Nominal Adventists and nominal professors are all well agreed in this work of death. I feel like keeping on the altar of God, and letting him direct my steps.

Yours waiting for the kingdom, W. PHELPS.

Packwaukee, Wis., Oct. 8th, 1852.

Extract of Letters.

BRO. P. GIBSON writes from London, C. W., Sept. 10th, 1852:—"I do feel thankful for the last message of mercy that has come to us. The *Review and Herald* came in time to save the little flock from the shepherds that scatter them. I was led to receive the message of the first angel in the fall of 1845. I then commenced to take the *Voice of Truth*, which gave the cry to God's people to come out of Babylon. I hesitated to come out of a society I loved so well, and had been a member of twenty-six years. They called me a Millerite and cast me out of the Methodist Church. I believed that my Saviour would come in this generation, and rejoiced to suffer a little reproach for his sake.

The paper I was taking ceased to be the voice of truth. The *Harbinger* was sent me, but it was not the Harbinger of Christ's coming, but of the "Age to Come." The *Review and Herald* with other pamphlets were sent me free.

I now rejoice in the message of the third angel as

in the first. I love the Holy Sabbath, but do not have the privilege of meeting with my brethren on that day. If it would be for the glory of God, we should be glad to have some of the brethren come over and help us."

BRO. T. J. GIDDINGS writes from Nile, N. Y. Oct. 9, 1852:—"We are thankful for the *Review and Herald*. It is to me as food to the hungry soul. Those of my brethren whose names I gave for the paper, are well satisfied with it. It gives good satisfaction where it is read. The Lord prospers his own cause.

The subject of the coming of the Lord, I hail with more delight than all others. It gives that life to all my devotions, that I can but feel absorbed in this glorious theme.

I have been studying the scriptures for about ten years, to find out in what the saints' rest consisted, and have found that, according to the promise of New Heavens and New Earth, there were joys that the preaching that I was accustomed to, could not afford. O, that the Lord would open the eyes of my brethren, that they may see, and be willing to teach the whole truth, and prepare the way of the Lord. It is very cheering to me to hear of the prosperity of our Advent brethren."

BRO. WHEELER writes from Newport, N. H., Oct. 14th, 1852: "I attended the appointment at Portland, Me., and had a good time with the brethren there.—Baptized four. Spent last Sabbath with the brethren in Washington. The conference has proved a great blessing to the cause. There has been a rising in the church. God's blessing rests upon his people, and they are coming together, striving for the unity of the faith, and the power of the third angel's message."

The Dark Day of May 19, 1780.

A FRIEND recently placed in our hands a letter, written more than seventy years ago by Dr. Caleb G. Adams, of Exeter, N. H., to General Nathaniel Folsom, of that town, who was at the time a member of the Provincial Congress at Philadelphia. In the following passage, that well-known phenomenon, the "Dark Day," which spread alarm, and in some cases, consternation through this part of the country, is described, with details which must prove deeply interesting to many of our readers. The letter is dated Exeter, May 26, 1780: *Boston Journal*.

* * * * * "We had a very extraordinary phenomenon the 19th day of this month. In the morning it was rainy, till about nine o'clock, when the clouds broke away and the sun appeared, but very red. After nine the clouds grew very thick, with the wind from southwest, in light breezes; at half past ten it was uncommonly dark, the clouds appearing of a yellowish hue. At eleven the public school was dismissed, it being so dark that no person could read or write. It continued to grow darker till twelve, when it was so dark that we could not tell one person from another in a room with three large windows. In short, it was midnight darkness at noon-day! The fowls went to roost, and there was a strong smell of smoke. It had been very dry for a long time before, the wind having been at East for four or five days, which drove the smoke back to the westward, and when the wind shifted it brought it all down in a body, which, together with the dense clouds, caused the darkness, which lasted till three o'clock P. M. before it began to grow light."

"Thousands of people who could not account for it from natural causes, were greatly terrified, and indeed it cast a universal gloom on the earth. The frogs and night-hawks began their notes. At four o'clock the wind shifted to the north-east, which brought the clouds back, and at sunset it was again very dark. At nine o'clock it was darkness to be felt by more senses than one, as there was a strong smell of soot. Almost everybody who happened to be out in the evening, got lost in going home. The darkness was as uncommon in the night as it was in the day, as the moon had fulfilled the day before."—*Advent Herald*.

THE SIGNS OF THE END OF THE WORLD.

BY OTIS NICHOLS.

"AND as Jesus sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us . . . what shall be the sign of thy coming, and of the end of the world?" Matt. xxiv, 3. The answer to this question is recorded in verses 29, 30.

"Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." See also Mark xiii, 24-26; Luke xxi, 25-27.

These are the signs of the end of the world, and the second coming of Christ. They are distinctly given in their order, "*after the tribulation*," so that none need be mistaken in their application, nor the time of their fulfillment. The disciples asked our Lord a literal question, and we believe he gave them a literal answer.

The first thing necessary to notice, is the period, and the application, of "the tribulation of those days" that precede the signs. Our Lord in verse 15, has given warning of its approach, and cautioned against a misunderstanding.

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand,) then let them which be in Judea flee into the mountains. . . . For *then* shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Verses 15, 16, 21, 22.

From the expression "them which be in Judea," verse 16, this tribulation was formerly believed (and many still believe it) to refer to the severe afflictions of the Jews in the time of the siege by the Romans, when Jerusalem was destroyed. According to Josephus, "eleven thousand Jews then perished in Jerusalem, and more than two hundred and fifty thousand in other parts of Judea, besides ninety seven thousand captives, and innumerable others who perished by starvation and other means."

It is sufficient to note, (1.) The tribulation spoken of by our Lord referred expressly to the severe afflictions of the *elect*, Christians, and not to the Jews that perished in Judea. (2.) It did not take place until "the abomination of desolation" stood up in the holy place, the Church, near five hundred years afterwards. What is the abomination of desolation spoken of by Daniel? Certainly, it was not the sacrificial abominations of the Pagans, called "the daily sacrifice," [Dan. viii, 13,] neither was it the idolatrous standards of the Roman armies that were planted on the walls of the city and temple of Jerusalem, as many think. Nor can it refer to Dan. ix, 27; for that speaks of abominations, plural; whereas our Lord speaks of a particular abomination, singular, and cautions against a misunderstanding. This desolating power is expressly referred to in Dan. viii, 13. It is there called "the transgression of desolation." "They shall take away the daily sacrifice, and they shall *place* the abomination that maketh desolate," xi, 31. "From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up," &c. See margin xii, 11.

Notice this fact. "The daily sacrifice," that is, the Pagan Roman governments and its sacrifices, were first restrained, and *taken away*; and *afterwards* "the abomination of desolation" was "*placed*" or "*set up*," "in the holy place." The holy place at that time could not refer to the temple of Jerusalem, as some think, for that was destroyed more than four hundred years before this desolating power was set up.

Thus the abomination of desolation could not apply to the Roman armies, or their idolatrous standards at the time Jerusalem was destroyed, neither could it refer to the Pagan Roman governments, nor its sacrifices. The only reasonable application of this desola-

tion, is to the setting up, or establishing the jurisdiction of the *Papal* governments in the Church, and the Pope of Rome, the supreme executive.

The sanctuary and the host, were first trodden down by the Pagans. After Paganism was restrained, Papacy came into power and made the Church of Christ desolate. Paganism hindered the establishment of the Church of Rome, as long as its governments continued: but it no longer stood in their way, after England, the last of the ten Pagan kingdoms was christianized. Arthur put an end to Paganism among the Britons. He was crowned a Christian monarch of the Britons, by a Catholic Bishop in A. D. 508. [Kippis' and Henry's Biog. Brit. See Hale's reply to Dr. Pond.—*Signs of the Times*, 1843.]

The Pagans then lost their head in the Western empire of Rome, and the way was open to set up the Papal power in the Church, or "holy place"—"where it ought not," [Mark xiii, 14,] "in the temple of God." See 2 Thess. ii, 4.

Take notice, the Church was called "the temple of God" under the gospel-ministry, and was the *holy* place, [1 Cor. iii, 16, 17,] where God's law and Spirit should dwell, as the tabernacle of Moses was, under the first covenant. Compare the quotations of 2 Cor. vi, 16, with Lev. xxvi, 11, 12, and Ex. xxix, 43-45, xxv, 8.

Papacy was established in A. D. 538. The Pope of Rome was then constituted the head of all the Christian Churches in the world, and invested with the supreme authority over all in all matters pertaining to religion. The Papal supremacy continued 1260 years from the time it was established, and during this period the saints were given into the hands of this power. Dan. vii, 25, 26; Rev. xiii, 5-7. This was the period that the abomination of desolation stood in the holy place. This was the period of the tribulation of those days, in which the saints suffered under the Papal persecution, which for the magnitude and duration of their afflictions, (in which more than fifty millions of the saints were cruelly put to death,) there was not the like "since the beginning of the world to this time, no, nor ever shall be; but for the elect's sake those days shall be shortened."

The severity of that tribulation began to be broken before the 1260 days, or years, expired that the Church was to remain in the "mountains," [verse 16,] or "wilderness." See Rev. xii, 6, 14-16. The kings began to make war on that desolating power [see Rev. xvii, 16,] many years before the whole period allotted to it had expired; and thus, the days in the violence of the persecution were shortened, and for the elect's sake, the Church.

"Immediately after the tribulation of those days," &c. Mark says, "In those days, after that tribulation, the sun shall be darkened," &c. The history agrees with the prophecy. "In those days," [1260,] allotted to "the abomination of desolation," and yet after the tribulation of the Church, from that power, had passed, the sun was literally darkened. "In 1780, May 19th, the sun rose clear—at ten o'clock the horizon began to be darkened, and at twelve, people had to light candles—laborers left the field—the fowls retired to roost, and a feeling that the judgment day had come, rested upon many minds."

"The moon shall not give her light." "The darkness, not only continued through the day, but the night following, till past midnight, though the moon was at the full. Such was the darkness, that a sheet of white paper held within a few inches of the eyes, was equally invisible as the blackest velvet. An eye-witness says, that when the moon first became visible, it had precisely the appearance of blood. The prophet Joel says; [Chap. ii, 31,] "the sun shall be turned into darkness, and the moon into blood, *before the great and the terrible day of the Lord come*."—We have seen that this prophecy has been fulfilled.

"The stars shall fall from heaven." This is another sign of the end of the world. In 1833, Nov. 13th, was seen precisely such an appearance as is described in Rev. vi 13. The atmosphere was literally filled with falling stars, shooting in every direction, answering exactly to the description there given.

A sign, that is, an omen of a future event, is frequently a phenomenon of some of the scenes that usher

in the event signified; as the appearance of a drawn sword over the city of Jerusalem, and armies fighting in the air, or clouds, were omens of her destruction by the Roman armies. Thus the darkening of the sun and the moon in 1780, and the falling of the stars in 1833, were omens of warning that the great and terrible day of the Lord was near. They were a precursory exhibition of the like scenes that will usher in that day.

There are two distinct classes of prophecies of the darkening of the sun and the moon, which refer to two distinct events. One refers to such as are signs that are fulfilled *previous* to the event signified. See Joel ii, 31; Matt. xxiv, 29, 30; Mark xiii, 25, 26; Luke xxi, 26, 27. These are omens of *warning* for the *saving benefit* of the world.

The other refers directly to the great and terrible day of the Lord, particularly, to the scenes that usher in that day. See Isa. xiii, 9, 10; Joel ii, 10, 11; iii, 15; Rev. vi, 12-17. These latter prophecies of the darkening of the sun and the moon, have evidently their fulfillment at the commencement "of the great day of His wrath." They cannot be omens of warning that will result for the salvation of the enemies of God; then they that are filthy will be filthy still.

The next sign in the order after the falling of the stars is "and the powers of the heavens shall be shaken, and *then* shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn," &c.

I understand the shaking of the powers of the heavens to be a literal appearance of the shaking of the heavens. See Isa. xiii, 13; Hag. ii, 6; Joel ii, 10; Heb. xiii, 26. The *powers* of the heavens can be no other than the sun, the moon, and the stars, "that rule the day, and the night, seasons and years." Gen. i, 14, 18. If the heavens have a literal appearance of being shaken, will not the sun, moon and the stars also tremble? This event is future, and *immediately* precedes the sign of the Son of man in heaven, and the literal appearance of our Lord in the clouds of heaven.

"Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall *see all* these things, know that it [margin, "he"] is near, even *at the doors*. Verily, I say unto you, This generation shall not pass, till all these things be fulfilled." Verses 32-34. In Whiting's translation, verse 34, reads thus, "Truly I say unto you, this very generation will not pass away, till all these things are fulfilled."

"This generation," is clearly defined by our Lord. None other can reasonably apply, but the "*very generation*" that are *eye-witnesses* to the fulfillment of "all these things," that is, the signs of the end of the world, and second coming of Christ, commencing with the darkening of the sun and the moon in 1780.—Luke says, [xxi, 28,] "When these things *begin* to come to pass, then look up, and lift up your heads for your redemption draweth nigh." Matthew says, "When ye shall see *all* these things, *know* that he is *at the doors*."

"Heaven and earth shall pass away; but my words shall not pass away." Thus we are assured by the testimony of our Lord that a remnant of the very generation that was born nearly eighty years ago will not pass away before they see all these signs, and even the literal coming of the Son of man in the clouds of heaven, with power and great glory. "Watch, therefore, and be ye also ready; for in such an hour as ye think not the Son of man cometh; lest coming suddenly he find you sleeping. And what I say unto you, I say unto you all, Watch."

Dorchester, Mass.

SPIRIT RAPPERS.

KEEP away from them. Keep your children away from them. Do you ask why? Because,—

1. They certainly do no good. They teach nothing that is worth knowing, they relieve no pain, they cure no sickness, they forgive no sin, they sanctify no heart, they save no soul. If they rap on tables, they do not supply them with food; if they shake and lift them, they do not servants' hire in moving them nor washing dishes. A man might have forty thousand

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."

ROCHESTER, THURSDAY, JAN. 20, 1853.

THE IMMEDIATE COMING OF CHRIST.

TEN years since there were thousands in this country looking for the immediate coming of Christ, believing beyond all doubt that his coming was "near even at the doors," who have lost their faith and their interest in his immediate coming. They once rejoiced in the doctrine of his soon coming, and the thought of beholding the dear Saviour, descending to this earth, attended by all the holy angels, filled them with joy unspeakable and full of glory. But, alas! they have ceased to look for, and love the appearing of Jesus, have lost sight of the "blessed hope," and have turned to the pleasures and treasures of earth. We should inquire into the cause of this sad change.

WHAT HAS FAILED? If the evidences on which their faith rested have failed, then there are good reasons why they should give up their faith in Christ's immediate coming; but if they have not failed, their faith should now be as strong, and they be as joyous in hope, as eight or ten years ago. In reviewing the subject, we are bound to say, in answer to the above question, that nothing has failed. The believers in Christ's immediate coming have not, it is true, realized all their expectations. But we are confident that it is not a hard task to show the inquiring mind, that their disappointments have not proved the doctrine false, and do not effect the evidences on which their faith then rested that the event was at the doors.

Wm. Miller presented to the world his views of the prophecies of Daniel and John in particular, which aroused men, and called their minds to the evidences of the Advent near. Those evidences were conclusive and overwhelming, and hundreds of Ministers of the gospel left their charges, and went out into the wide field before them, giving themselves exclusively to the proclamation of "Behold he cometh." Hundreds of men of moral worth, who had never preached, then felt called out to publish the glad tidings. And through the free-will offerings of those who had the means, and were satisfied that the period of their stewardship was short, publications on the subject of the Advent were scattered far and wide, and in many portions of our country like the leaves of Autumn.

We will now briefly notice some of the evidences on which the Advent faith rested, and see if we can discover a failure, or find one evidence on which our faith rested with such confidence, that has been affected by the passing of the time.

The Metallic Image of Dan. ii. In this chapter four universal, Gentile kingdoms are brought to view.—Babylon, represented by the head of gold. The Medo-Persian kingdom, represented by the breast and arms of silver. Grecia, represented by the belly and sides of brass. The Roman kingdom, represented by the legs of iron. The ten toes of the image represent the divided state of this fourth kingdom. The next is God's everlasting kingdom. Where are we in this prophecy?

Babylon, the head of gold, long since passed away. The Medo-Persian kingdom, the breast and arms of silver, long since was numbered with things past.—Grecia, represented by the brass, is in the past. Rome in its undivided state, represented by the legs of iron, is also in the past. And for almost fourteen hundred years has the divided state of the fourth kingdom been represented by the feet and toes of the image.

What next? Answer: The destruction of the kingdoms of this world, represented by the stone smiting the image on the feet, when the "iron, the clay, the brass, the silver and the gold, [were] broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away that no place was found for them." And then will God's everlasting kingdom be set up.

We now ask, Has the passing of the time to which the minds of the Advent body were directed for the

coming of the Lord, prove that there is no evidence in this chapter for the speedy establishment of God's everlasting kingdom? We answer, that our disappointment does not in the least effect the evidence in this prophecy. The next event is the destruction of earthly kingdoms, and the establishment of God's everlasting kingdom.

The prophecy of the seventh chapter of Daniel is still more definite. Here four beasts are presented, representing the same as the four parts of the metallic image. The lion represents Babylon, the same as the head of gold. The bear represents the Medo-Persian kingdom, the same as the breast and arms of silver. The leopard represents Grecia, the same as the belly and sides of brass. And the fourth beast, dreadful and terrible, &c., represents the Roman kingdom, the same as the legs of iron; and his ten horns represent the ten divisions of the Western empire, the same as the ten toes of the image.

But among the ten horns of this beast there came up another little horn, before whom three of the first horns were plucked up by the roots. It is said of this horn, that "he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." All agree that this represents the Papal power, which had its 1260 years of cruel triumph, from about 538, to 1798.

But "they shall take away his dominion, says the prophecy. This was fulfilled in 1798, when Berthier, a French general entered the city of Rome and took it. The Pope was taken prisoner, and shut up in the Vatican. The Papal government, which had continued from the time of Justinian, was abolished, and a Republican form of government given to Rome. The Pope was carried captive to France, where he died 1799. Thus his dominion was taken away. He that led others "into captivity," went into captivity, and he who killed with the sword, those whom he pleased to call heretics, was himself killed [subdued] with the sword." We are brought down in the prophecy to within fifty-four years of the present time.—What is the next event before us? Answer. The awful scenes connected with the judgment of the great day, followed by the everlasting kingdom of God. We need not say that the passing of a few years beyond the point of time when so many expected to see the Lord, does not affect the evidence that the judgment is the next event, and should now be expected, for none will fail to see this. Thousands may close their eyes from the light of this prophecy, and fall to sleep in this hour when we are especially commanded to watch, yet this will not affect the prophecy. Time rolls on, and we are being borne on to the judgment, which is the next event in the prophecy, and just before us. We will now leave the book of Daniel for the present, to look at another class of evidences, called the signs.

The special signs of the Advent, mentioned by Christ, are those in the sun, moon and stars. And we would first remark, that it is impossible for man to conceive of any other object that our Lord could have in pointing out signs of his Advent, only that something, at least, should be known of the time of his coming. Whether these signs have, or have not yet been seen, it is infidelity to teach that the church was to be wholly ignorant of the Second Advent, when the Son of God has foretold signs of this event. But our Saviour has said, "when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke xxi, 28. "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, KNOW that it is near, even at the doors." Matt. xxiv, 33, 34.

The evidence has been presented that the darkening of the sun and the moon occurred May 19th, 1780, and the falling of the stars in 1833. And the Advent body was once agreed in the belief that these signs

were then fulfilled. A few, who have since doubted almost everything, have also doubted in relation to the fulfillment of the predicted signs. But what has failed? Our object is at this time to see if any of the evidences on which the Advent faith rested, have failed by the continuation of time beyond our expectations. The evidence that has been presented to show the fulfillment of these signs was fully satisfactory to those who embraced the Advent faith about ten years since, that Christ's coming was near, even at the doors. And, certainly, the passing of a few years does not affect these evidences in the least. If it was our privilege and duty then to KNOW that Christ's coming was near, even at the doors, it is certainly dangerous to doubt now. If we "learn" the parable of the fig-tree as we should, it will banish all our doubts. When we see the trees of the field putting forth their leaves, and the ground beginning to be covered with its green velvet carpet, we know that summer is near. Not the shadow of a doubt remains in the mind relative to the approach of summer. "So likewise ye, when ye shall see all these things, KNOW ye that it is near, even at the doors." Let those who dare to, doubt, we say to all, in the fullness of our soul, believe, and "know" what it is your privilege and duty to know, and watch and be ready. The Lord is coming, and coming speedily.

We now wish to notice another class of signs of the last days. The condition of the mass of professed christians, having a form of godliness without the power, is set forth as a sign. Says the Apostle, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. iii, 1—5. Here let it be understood that these thus described are all professors of godliness, although they deny its power.

It may be true that such have ever been in the professed church of Christ to some extent, and yet this state of things in the last days constitutes a sign. But in order for this sign to be sufficiently plain, it seems necessary that the mass of professed christians should be in the condition described by the Apostle. Ten years since this portion of scripture was applied to the nominal churches by those who taught the Second Advent, with great effect. The application then seemed very proper, and was convincing. But when we come down to the present time and view the condition of the mass of professors, and compare their present condition with what it was ten years since, when the land seemed to be lit up with the blaze of reformation and the glory of God, and behold the sad change in their condition, we see that the language of Paul applies with ten fold more force than it did then. Then we inquire, if any thing has failed here? Was the nominal church reformed, so as to put out the light of this sign of the last days? Certainly it has not. Instead of reforming, and having more of the power of Godliness, nearly the whole mass of professed christians have lost, to all appearance at least, the last spark of vital godliness. And more than this, very many, who once shared largely in the power of the Holy Spirit, have so far sunk in the darkness of the present time that, although they have a form of godliness, "deny the power thereof." "From such," says Paul, "turn away."

But there is another feature in this sad picture drawn by the Apostle to which we wish to call attention. He says, "Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith." Verse 8. The Apostle here refers to the time when God was about to deliver his people from Egypt, and sent his servants, Moses and Aaron, to Pharaoh to show a sign before him, that he might know that he should let the people go. The sign was given; but Pharaoh called for his magicians, who "did in like manner with

their enchantments." Jannes and Jambres withstood Moses, with a counterfeit of the power of Almighty God, which Pharaoh, who knew not God, was not able to detect.

Then, in the last days, the truth is to be resisted by that which is a counterfeit of the operations of the Spirit of God. And do any ask what this counterfeit is? We answer, that it is being seen in the spiritual wonders of the present day, in Mesmerism, and Spirit Rappings, in the revival of Necromancy, Witchcraft, &c., &c. And it is a fact that the bewitching excitement relative to these things has arisen since the great Advent movements, eight or ten years since. And it is also a fact that if the plain truths of the word of God be proclaimed at this day, attended by the Spirit of truth, the Holy Ghost, the cry of Mesmerism is raised to fill the hearts of the people with doubts. If the speaker becomes earnest in presenting all-important truths, and feels the perishing condition of his hearers, and if the Spirit of God is poured out, and the unprepared weep, and saints shout aloud for joy, the lukewarm, deceived, hardened Laodicean is ready to call it all Mesmerism, and is joined by the multitude who have a "form of godliness, but deny the power thereof." In this way the truth is resisted. It was the object no doubt, of Jannes and Jambres to make Pharaoh believe that Moses and Aaron were only magicians like themselves.

It is stated in the book of Jasher, that Jannes and Jambres were the sons of Baalam the magician, who said to Pharaoh, referring to Moses and Aaron, "These are none other than magicians like ourselves." And in like manner will Mesmerizers now say, when they witness the effects of truth on the people, especially if they see any display of the power of the Holy Spirit, "These are only Mesmerizers like ourselves." In this way the minds of the people are filled with doubts, their hearts hardened, and the truth of God resisted.

Here, then, is a sign of the last days, of the most startling character. This sign had not appeared to any extent ten years since; but now is seen all around us. Now we may with propriety talk of the perils of the last days being upon us, which was not really the case ten years since.

Again, "when they shall say peace and safety, then sudden destruction cometh upon them." 1 Thess. v, 3. It was not so much a time of peace and safety, ten years since, as at the present time. Then men were troubled with fears that the Lord might come; but now fears of the Judgment are gone, a spirit of deep slumber has come over them, the land is filled with peace and plenty, and peace and safety is on every tongue. What may we look for? Answer: "Sudden destruction," after the short work of the third angel is completed. "But ye, brethren," says Paul, "are not in darkness that that day should overtake you as a thief." "Therefore let us not sleep, as do others." O God! In infinite mercy arouse thy drowsy people, and save them from the slumbers of this hour!

The love of this world, its cares, and its pleasures, will sink thousands in perdition. Dear brethren, may God help you to tear away from these things, consecrate yourselves, and all you possess to God, and lay up a treasure in heaven.

LETTER TO W. SHELDON.

DEAR SIR:—As we have been favored with the *Advent Harbinger*, your peculiar attacks on those who observe the fourth commandment have been noticed by us. Your general course, (which has been to slander and misrepresent this people,) we have not considered worthy of notice. We will say, however, that it has not been calculated to reflect much honor upon yourself, as a professed minister of the lowly Jesus, or that paper in which your bitter remarks have been published. Christians, and we say more; men of common judgment and taste, will not approve such a course. And we should not address you in this manner at this time, were it not for your article in the *Harbinger* of Jan. 1, 1853, headed, "The Law of Moses" and "The Law of God," which some pretend is unanswerable.

In this article your remarks savor very much of wormwood and gall as usual, and no doubt you express the real feelings of your heart towards those

you call "Sabbatarians." You have charged this class of Christians, (without any exception,) who claim the right to do and teach the fourth commandment, with deception, with handling the word of God deceitfully. But why do you not present some better authority than your assertions? Why not cite some paragraph from the *REVIEW* where such deception exists, if, indeed, it does exist? The brethren are investigating this subject, and will not take any man's bare assertions for proof. You say:

"But by the power of Jehovah's truth we intend to let a ray of divine light shine into their favorite hidingplace, that the honest may discover the fallacy of their theory. We shall prove that the phrases, 'law of Moses,' and 'law of God' are interchangeable expressions, and are both applied to the same thing. Furthermore, we shall prove that that part of the law which Sabbatarians call the 'ceremonial law,' our Bible calls the 'law of God!'"

Mal. iv, 4. 'Remember ye the law of Moses my servant, which I commanded him in Horeb for all Israel with the statutes and judgments.' What does the prophet call this law? Ans. 'The law of Moses.' Where was this law made? Ans. 'In Horeb.' What law was given in Horeb? Ans. 'The ten commandments.' Therefore, the ten commandments are called the law of Moses."

Then after quoting Deut. iv, 10-13; Ex. xxiv, 12, which speak of the ten commandments, you add:

"This is the 'law' which was given in 'Horeb,' and which the prophet plainly calls the law of Moses.—There is no escaping *unequivocal testimony!*"

To the above we reply as follows:

1. It is true that God says by the prophet Malachi, "Remember ye the law of Moses my servant which I commanded him in Horeb."

2. It is also true that God spoke the ten commandments to Israel in Horeb, and there wrote them on tables of stone.

3. You are fully aware that the law regulating the Jewish system of religion (properly called the ceremonial law) was also given to Moses at Horeb. This, however, you conceal.

4. Therefore you are perfectly aware that there is not the least necessity of applying the phrase "law of Moses," used by Malachi, to the ten commandments; because the ceremonies of the Jewish religion were given at Horeb, where the ten commandments were repeated and written by Jehovah.

5. You ask, "What law was given in Horeb?"—Then you answer, "The ten commandments." We need not tell you that you have not fully and fairly answered this question; for you know very well that after God spoke the ten commandments in the hearing of all the people, he communed with Moses forty days and forty nights, in which time he gave Moses laws of the Jewish nation, and the ceremonies of their religion. Now, why give the false idea that the ten commandments only were commanded in Horeb, and then talk of "unequivocal testimony" that Malachi calls the ten commandments the law of Moses? How much more natural and consistent to apply the phrase "law of Moses" to that which he received while communing with God forty days and forty nights, than to apply it to the ten commandments which God spoke directly to the people.

6. Mark well this phrase in Mal. iv, 4: "Law of Moses my servant which I commanded him." The ten commandments were not commanded to Moses alone, but were repeated in the audience of all the people, while the "hand-writing of ordinances" was commanded to Moses on Mount Sinai, for him to present to the people. Now, in view of your effort to make it appear that the law of Moses spoken of by the prophet is the ten commandments, as though no other law was given in Horeb but the ten commandments, we wish to ask: In charging others with deception, do you not judge them by yourself?

But, for a moment, we will give you your position, that the phrase, "law of Moses," in Mal. iv, 4, which we are to remember, is the ten commandments, and see where it will bring you. We have only to read the fourth chapter of Malachi to learn that it applies, not in the Jewish dispensation, but just prior to the day of the Lord. The chapter commences as follows: "Behold the day of the Lord cometh that shall burn as an oven," &c. The second and third verses speak of the events of the same day. In the fourth verse we are commanded to remember the law of Moses.—The fifth, and the sixth and last verse, speak of the same day. Now if Malachi commands us to remem-

ber the ten commandments, as you think, we would inquire, Why should they be remembered? Can you assign any other reason why we should remember them, only to keep them? If you can, we wish you would. Hence your own position, if carried out, would lead you to keep the commandments of God.

But we have shown that there is not the least proof that Malachi refers to the ten commandments, but to the ceremonial law, the hand-writing of ordinances, or if you please, the "law of commandments, contained in ordinances." And do you ask if we should now remember that typical law? We answer we should. And do you ask if those typical services should be observed? We answer. They should not. But those shadowy services should be remembered as a guide to the substance. The Jewish Sanctuary and services were a shadow of the Sanctuary and priesthood of Jesus Christ. By tracing out the type, we are clearly brought to the light of the true tabernacle, and priesthood of Christ in heaven. But it is not possible to show any other reason why we should remember the ten commandments, only to do and teach them. Will you do this? Or will you teach men to break them?

You next refer to Luke ii, 22, 24, 39, which call some portion of the hand-writing of ordinances the law of the Lord, or as Campbell translates, law of God. To this we reply, that no one supposes that the ceremonies of the Jewish religion originated with Moses. The Lord was the author of that law, therefore, properly called the law of the Lord. And as God delivered it to Moses alone, for him to write in a book, and present to the people, it is properly called the law of Moses.

The ten commandments are nowhere called the law of Moses. You cite Mal. iv, 4, but here you have utterly failed. Moses was not entrusted with the utterance of the ten commandments, neither with writing them. They were afterwards placed in an ark, overlaid within and without with pure gold, and placed in the holiest place on earth, in the Holy of Holies, where no mortal entered but once a year, and that was the high priest. The ten commandments were spoken by Jehovah directly to all the people, and engraven in tables of stone, and are properly called the law of God. Though all the written word is God's in one sense, yet the ten precepts of the decalogue alone, are properly called the law of God, as they contain the principles of his moral government.

In an article on the two laws, in the *REVIEW* for Nov. 25th, you will see that the phrases "law of Moses" and "law of God" are thus qualified. Our mode of expression is, "The law of Moses, or the law of commandments contained in ordinances." See first page, first column. "Law of God, or ten commandments." Second column. God gave to Moses the "law of commandments contained in ordinances," which Paul calls "the enmity," and "the middle wall of partition." He also spoke to the people, without the agency of Moses, the ten precepts of his holy law, which Paul calls, "holy, just and good," and spiritual, A. D. 60, twenty-nine years after the "enmity" was "slain," and the "middle wall" was broken down. Rom. vii.

You next represent Sabbath-keepers as calling the two great commandments, named by Jesus, a part of the ceremonial law. Here you misrepresent them.—Those two commandments are no more a portion of the hand-writing of ordinances, than the entire book of Genesis. Paul says, "Blotting out the hand-writing of ordinances," &c. "Hilkiah the priest found a book of the law of the Lord, given by the hand of Moses," margin, 2 Chron. xxxiv, 14. Now it is very evident that this book of the law was not the Pentateuch, the first five books of the Bible, but that it contained what Paul calls the hand-writing of ordinances. On this point we offer the following reasons.

1. One of the five books of Moses, speaks of this book of the law. "And it came to pass, when Moses had made an end of writing the words of this law in a book," &c. Deut. xxxi, 24. Therefore, Deuteronomy cannot be that book of the law.

2. Though, in a certain sense, the word law may apply to the whole Old Testament, yet, in the sense of "hand-writing of ordinances," there is no propriety in applying it to the book of Genesis, and a portion of the other books of Moses. Moses wrote the ordinances of the Jewish religion in a book. God wrote the ten commandments on stone. And when the five books of Moses were written, mention was made of the tables of the covenant, [Ex. xx,] and the ten precepts were copied from them. Also, mention is made of the book of the covenant, and its ordinances are also quoted. They were nailed to the cross. And this position no more abolishes the two great commandments, than it abolishes and blots out the history of the Creation or the flood. We have not space to pursue this subject further now; but intend to notice it again.

THE ADVENT REVIEW, AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus."

VOL. IV.

ROCHESTER, N. Y., FIFTH-DAY, MAY 26, 1853.

No. 1.

ONWARD.

BREAST the wave! Christian,
When it is strongest.
Watch for day! Christian,
When the night is longest.
Onward and onward,
Still be thine endeavor,
The rest that remaineth,
Will be forever.

Fight the fight! Christian,
Jesus is o'er thee.
Run the race! Christian,
Heaven is before thee.
He who hath promised,
Faltereth never.
The love of eternity,
Flows on for ever.

THE DARK DAY OF 1780.

"THERE shall be signs in the sun and in the moon."

Luke. xxi, 25. "The sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Isa. xlii, 10. "The sun shall be darkened, and the moon shall not give her light." Matt. xxiv, 29.

"A something strikingly awful shall forewarn that the world will come to an end, and that the last day is even at the door."—*Martin Luther*.

"The moon shines with a borrowed light, and therefore if the sun from whom she borrows her light is turned into darkness she must fail of course and become bankrupt."—*Matthew Henry*.

The following description of the extraordinary dark day was given by Dr. Adams, on the 27th of May, 1780, eight days after it occurred. He writes:

"We had a very extraordinary phenomenon the 19th day of this month. In the morning it was rainy till about 9 o'clock, when the clouds broke away and the sun appeared, but very red. After nine the clouds grew very thick, with the wind from south-west in breezes: at half past ten it was uncommonly dark, the clouds appearing of a yellow hue. At eleven, the public school was dismissed, it being so dark that no person could read or write. It continued to grow darker till twelve, when it was so dark we could not tell one person from another in a room with three large windows in it. In short, it was midnight darkness at noon-day. The fowls went to roost, and there was a strong smell of smoke. It had been very dry for a long time, the wind having been at the east for four or five days, which drove the smoke back to the westward, and when the wind shifted, it brought it all down in a body, which together with the dense clouds, caused the darkness, which lasted till three o'clock p. m., before it again began to grow light.—Thousands of people who could not account for it from natural causes, were greatly terrified, and indeed it cast a universal gloom on the earth. The frogs and night hawks began their notes. At four o'clock the wind shifted to the north-east, which brought the clouds back, and at sunset it was again very dark.—At nine it was a darkness to be felt by more senses than one, as there was a strong smell of soot. Almost every one who happened to be out in the evening, got lost in going home. The darkness was as uncommon in the night, as it was in the day, as the moon had failed the day before."

From Robert Sears' *Guide to Knowledge*, published in New York, 1844, we extract the following:

"On the 19th of May 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great, that people were unable to read

common print, or tell the time of the day by their watches, or to dine, or transact their ordinary business without the light of candles. They became dull and gloomy, and some were excessively frightened.—The fowls went to roost. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night. Similar days have occasionally been known, though inferior in their degree or extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses. Many have supposed them to be produced by layers of vapor, some ascending and others descending, so as to intercept the rays of the sun in their passage to the earth. The Winter before the great day above mentioned was the severest Winter ever known in New England. Snow lay about four feet deep the whole time from the middle of November to the middle of April."

I have conversed with two individuals, men of veracity, one a native of Scotland, the other of England, who both testify to the occurrence of this darkness throughout their native countries. All the phenomenon described as attending that memorable day in New England was also witnessed in Great Britain, producing also the same effect and being regarded as a sign of the coming judgment-day. In Scotland it is remembered and referred to as the "Black Saturday."

In 1848, in Thompsonville, Ct., I had an interview with an aged colored man who related that he saw and remembered well that dark day. He was 22 years of age at the time—was then connected with the army and stationed with others at West Point, N. Y. About three weeks previous to the darkness a female in singular attire, and with the demeanor of a prophetess, entered the town announcing coming judgments, and proclaimed everywhere that "the 19th day of May in that year would be the greatest day ever known in North America." The place was filled with officers and soldiers who listened to her warnings, and being very irreligious in their habits, were measurably impressed with a fear of some approaching catastrophe. Avowing that whatever befell the place should also be shared by their mysterious informant, the woman was arrested and placed in custody. Time passed on—the 19th day came and with it the alarming darkness. In the fear which took hold of all, the woman was released. She immediately disappeared from West Point, and was never seen or heard of in the place afterwards, and as none knew her she could not be traced. Such was the tale of our aged Christian friend, who since we saw him has gone from among the living. * * *

I communicate the above to the *Herald*, thinking it may interest its readers who are looking for the coming of our Lord.—*Advent Herald of April 9th.*

D. T. TAYLOR.

THE NEW COVENANT.

BY J. H. WAGGONER.

In an article on this subject in the *Harbinger* of Nov. 16, 1849, the Editor says:

"The *new diatheekē*, 'disposition, arrangement, institution, dispensation, testament, will or covenant,' is called new, not because the fundamental principles are new, but because the 'arrangement' of those principles into a rule of christian faith was new, and subsequent to the expiring or vanishing away of the old."

Speaking of the Abrahamic covenant he says:

"That covenant must not be overlooked, in learn-

ing the character of the New Testament. Take out of that book the promises made to Abraham, or the Abrahamic covenant, and you take out Christ, the inheritance, or heavenly country, the city of God, and the redemption of those who have died in the faith of Abraham.

That covenant we look upon as the grand arch that spans the distance from Abraham to the triumphant day of Abraham's seed, the Lord of glory. The *arrangements* of the Old dispensation, and of the New, are mere appendages of this covenant; the former vanished away, at the first advent of Christ; the latter will end at his second coming. Then this new and everlasting covenant will award eternal life to all who are Abraham's seed, and heirs according to the promise, or covenant."

After giving some scriptures to prove his position he says:

"This covenant is recognized and made the theme of David's song on bringing up the Ark to Zion. He says: 'Be ye mindful always of his covenant: the word which he commanded to a thousand generations: even the covenant which he made with Abraham, and of his oath unto Isaac: and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant.' 1 Chron. xvi, 15-17. The same is repeated in the 105th Psalm.

This 'everlasting covenant' is the theme of the prophecies of Isaiah, Jeremiah, Ezekiel, Daniel, and the other prophets."

This covenant embraces, in promise, the blessing of all the nations of the earth, [Gen. xii, 3,] and the heavenly inheritance. Verse 7; Rom. iv, 13; Heb. xi, 8-16. But this last quotation from 1 Chron. xvi, we will examine for a moment by the light of God's word. "Be ye always mindful of his covenant, the word which he commanded to a thousand generations." The word *commanded* must be distinct and different from the word *promised*; and if "commanded to a thousand generations," we, in this age, should be mindful of it too. "Even the covenant which he made with Abraham, and of his oath unto Isaac, and hath confirmed the same to Jacob for a law, [rule of action—Webster.] and to Israel for an everlasting covenant." In these verses quoted above, there is no intimation of a blessing on all the nations of the earth, nor the giving of the land, but only a "word commanded"—"a law." The promise is annexed, [verse 18,] "Saying, Unto thee will I give the land of Canaan, the lot of your inheritance." By referring to Gen. xxvi, 3-5, we find that the promise was based on the command: "Unto thee, and unto thy seed will I give all these countries, and I will perform the oath which I sware unto Abraham thy father: and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Now we find in the Scriptures, covenants of promises solely, [Gen. ix, 8-17; Ps. lxxxix, 3, 4, 34-36,] and of mutual agreement; [Heb. viii, 9; Ex. xix, 3-8,] but only one covenant commanded the law upon which the promises to Abraham were based. Whatever may be the opinions of men respecting this covenant, the word of God is safer and more satisfactory. 1 John v, 9. In Deut. iv, 12, 13, it is said: "And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words; but saw no similitude, only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone." Ex. xxxiv, 28. For the

* The dark day in New England was Friday. There was no record that that darkness was seen in England. The dark day there was on Saturday.—*Ad. Herald*.

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VOL. IV.

ROCHESTER, N. Y., FIFTH-DAY, JUNE 9, 1853.

No. 2.

THE HOME THE REST AND THE JOY IN HEAVEN.

BY ANNIE R. SMITH.

O, WANDERER o'er life's stormy main,
Who here an exile roam,
O, where is the harbor for thee to gain,
Where peace and happiness e'er remain,
O where, tell me where, is thy *Home*?
Where thy bark, no more by tempests driven,
Shall anchor where skies are clear—
A sweeter tone to his voice was given,
As he gently answering, said, in Heaven—
'Tis *there*—but never *here*.

O, Pilgrim through this vale of tears,
By care and woe oppressed;
Beset with anxious doubts and fears,
Where no repose from toil appears,
O where, tell me where, is thy *Rest*?
Where the heart no more is sad and riven,
Or weary, with sorrow and fear—
A brighter light to his eye was given,
As he upward gazing, said, in Heaven—
'Tis *there*—but never *here*.

O, Christian in this world of woe,
Where pain and sin alloy;
Who a lonely pathway tread below,
And the scorn and frown of the wicked know,
O where, tell me where, is thy *Joy*?
That may not fade as the hues of even,
And nothing be left to cheer—
A kindlier glow to his brow was given,
As he sweetly smiling, said, in Heaven—
'Tis *there*—but never *here*.

O then for that better land I sigh—
That land where all is fair;
Where tears shall be wiped from every eye,
And the saints shall lay their armor by,
A crown of glory to wear.
I fain would leave these shades of even,
On this dreary, and desolate shore—
For a foretaste sweet to my soul is given,
Of the *Home*, the *Rest*, and the *Joy* in heaven—
When we meet to part no more.

Rochester, June 1st, 1853.

THE PARABLE---Matt. XXV.

BY WM. S. INGRAHAM.

In this chapter we have some historical facts in relation to an eastern marriage. Jesus here utters a parable to which the experience of his people is likened. I do not design to enter into all the particulars of this parable, but merely to glance at some of the important points. Perhaps there is not a portion of scripture in God's Word that has been misapplied and mangled more than the one under consideration. In bringing out some important points connected with this parable, it will be necessary to find the chronology of the event, or the time when the experience of the church is to be compared with the parable of the ten virgins.

"Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom." No one can for a moment suppose that the kingdom, after all its component parts are brought together, is here represented as going forth to meet the Lord. But the church is represented as going forth. Then shall the true church be likened. Here a definite period of time is marked. *Then*, signifies, at that time. It may be best, in order to make this point plain, to introduce some scripture testimony. Matt. xxv, 16, 24, 34, 37, 41, 44, 45; Dan. viii, 14. We can but see from the texts referred to, that the term, *then*, marks a definite period of time. If this part of the subject is made clear, we will, as we have already remarked, point out that period of time in which the comparison is to be made.

In Matt. xxiv, we have a connected chain of events, beginning with the apostolic age, and terminating with the coming of the Son of man. From verse 5th down to the 14th, we have a prophetic history of the trials of God's people beginning at, or near the time of Jerusalem's destruction and reaching down to the end of the world. Verse 15, shows when a prophecy spoken by the prophet Daniel in reference to the desolation of Jerusalem would have its fulfillment. The 21st verse begins the great tribulation, which passes through the ten persecutions, and is continued by the Roman Catholic church, nearly twelve hundred and sixty years. The tribulation brings us down to about 1776, closing a short time before the days themselves terminate. Mark xiii, 24. After this, we have the signs of the coming of our Saviour—the darkening of the sun and moon, 1780, and the falling of the stars, 1833. When these things begin to come to pass, we are told by the blessed Jesus, to look up and lift up our heads; for our redemption draweth nigh. We see clearly from what we have already said, that we have come down the track of prophecy to that period when God's dear people may rejoice in expectation of the glory that is soon to be revealed. In the closing up of this chapter, we have a description of two classes of servants, one is giving meat in due season, the other is joining heart and hand with the wicked, in smiting his fellow servant. And, with a hypocritical heart, is saying, my Lord delays his coming.

If this class of servants are sincere, why is their portion given with hypocrites, spoken of in the last verse.

An effort has been made to throw this back upon the churches for a fulfillment. But after a more mature investigation, we see it comes nearer home. In order to have a complete fulfillment of this scripture, we must have a definite point of time to which we are looking for the coming of Christ. The churches have never been believers in definite time; therefore this scripture cannot be applied to them. There could be no propriety in saying, the Lord delays his coming, unless a definite point had been looked to for his coming. If I am right in the position I have taken, we are driven to the conclusion that these two classes of servants are found within the Advent body. At any rate, we find a class there, that bear all the characteristics here mentioned. Look at the lukewarm state of the church, once looking with longing hearts and with glorious expectations for the revelation of the Son of God. Look at the worldly-mindedness, yea, wickedness, of that people who profess to be looking for the speedy conclusion of all earthly scenes, and by their works deny their profession. Look at the once beautiful church, chosen out of the world, rejoicing with songs of gladness, walking by the same rule, minding the same thing, and with one mouth glorifying God. Let the contrast be drawn; compare their condition now, with their standing in 1844, when unitedly they were crying with a loud voice, "Behold the bridegroom cometh, go ye out to meet him."

Like the sow that was washed, they have returned to wallowing in the mire. And notwithstanding they have declared their freedom before the face of all people, a Babel must be built, a fabric reared like those of the nations around. And instead of the glorious proclamation of the speedy coming of our King, another message is given, and that which is holy must be given to dogs. The three angels of Rev. xiv, commissioned by the great Jehovah to warn the world of the approaching storm of wrath, must stand rebuked as being out of their place, and take their position in

the Age to come. And this is not all. It is said by some, that, "Adventism is but in its infancy." If these things are so, this generation to which Jesus says, "look up," may expect to go to their long home, and their bodies be mingled with the dust. We see from the above that we are brought down this side of 1844, for the smiting time, mentioned in Matt. xxiv, 48, 49.

Once more, in remarking on this subject, we would say, in order to compare the experience of God's people with the parable of the ten virgins, both histories must be complete. All the points necessary to explain the Advent movement, down to the tenth day of the seventh month, 1844, are clearly brought to view in the parable. The proclamation of the coming of the Lord, has had the effect to start out a people to meet the bridegroom. Their expectations are not realized, and they are brought into a position described in verse 5th.

"While the bridegroom tarried, they all slumbered and slept." Have we seen any thing in the Advent movement that may be compared with this part of the parable? If we have not, we never shall. These footsteps are too plain to be doubted or denied. After passing 1843, it was proclaimed by the Advent host that we were in the tarrying time spoken of by the Prophet. Hab. ii, 1-4. "Though the vision tarry, wait for it." The Lord save us from denying that truth that was begotten in our hearts by the Holy Spirit, and shone so clearly from his Word. The virgins during the tarry, were to slumber and sleep. Look at our condition after definite time apparently failed: On time we went out to meet the Lord. Our disappointment came, and we went to sleep; not literally, but so far as time was concerned, we were slumbering and sleeping; for we had none.

At midnight there was a cry made, "Behold the bridegroom cometh, go ye out to meet him." Here is another item to which the cry in 1844 may be compared. At midnight there was a cry made. This part of the subject is perfectly clear. When this cry began to be made, the mistake we made with relation to the ending of the 2300 days was clearly seen. In commencing the days in the beginning of the year 457 a. c., we made a mistake of about half a year, as the decree did not go into effect until about the middle of the year. This is clear when we take into consideration the time consumed in going up to Jerusalem, and the preparation necessary to begin the restoration. This being the case, we were carried down to the Autumn of 1844, and instead of the 2300 days ending in the Spring of the year, as we supposed, we were obliged to look to the Fall of the year for their termination. About mid-way of this tarry, the cry began. Here is a nail driven in a sure place. And those who have proclaimed the coming of Christ every year since 1844 have not been able to remove it.

What I have stated brings us to an investigation of other points in the parable. Verses 7, and 8. "Then all those virgins arose and trimmed their lamps.—And the foolish said unto the wise, give us of your oil; for our lamps are gone out." No distinction is seen between the virgins until they all begin to feel the searching power of this mighty cry. The foolish being aroused, and seeing the condition of their lamps, and their lack of oil, immediately make a demand on the wise for help. But by them are pointed to another source. When the cry was made, it seems there was help for the foolish. But instead of making speedy application to the great fountain of life, they remained careless and indifferent. Too much like the class spoken of in Prov. xxvii, 22. "Though

thou shouldest bray a fool in a mortar, among wheat with a pestle, yet will his foolishness not depart from him." Thus it was with the foolish virgins. Instead of heeding the counsels of the wise, and going to them that sold, they went where they could not obtain help.

"While they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut." In the last quoted text, we have a number of important facts stated, by our Saviour, to which other points, connected with the church, are to be compared. We did suppose the coming of the bridegroom, in verse 10, to the marriage, represented the coming of Jesus Christ to this earth in all the glory of his Father. Here is an important point to be settled, in order for a further investigation of this subject.

We would ask the question, what does the marriage represent? Surely no one can deny that it represents a union consummated between Jesus Christ, the bridegroom, and his bride. But what is the bride? Not the church. If the church is the bride, who are represented as going in with Christ to the marriage? But it may be persisted, that the church is the bride. But stop a moment, and settle a few questions if you please. If the church is the bride, who are the guests? Matt. xxii, 10. Once more: If the church is the bride, who are those seen by John, and called to the marriage supper of the Lamb? Rev. xix, 9. (The supper must be after the wedding.) Let the word of the Lord settle this question. Rev. xxi, 9, 10.—"And there came unto me, one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, come hither and I will shew thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."

Did the angel fulfil his promise? If he did, when he showed the great city to John, he showed him the bride. It is written that "they which be of faith, the same are blessed with faithful Abraham." What did Abraham look for? Did he look for a church?—Heb. xi, 10. "For he looked for a city which hath foundations, whose builder and maker is God." Gal. iv, 26. "But Jerusalem which is above is free which is the mother of us all." If the Jerusalem above is our mother, it must be the Lamb's wife. If we take the view that the church is the bride, we find ourselves in difficulties which cannot be surmounted.—But take the Bible view of the subject, and all is harmonious and plain.

When we look at other scripture testimony we see at once the marriage here spoken of cannot represent an event to take place after the second Advent of our Lord. Read Luke xii, 35-36. "Let your loins be girded about and your lights burning, and ye yourselves like unto men that wait for their Lord when he will return from the wedding, that when he cometh and knocketh they may open unto him immediately. It is perfectly evident that if we are to wait for our Lord's return from the wedding, the marriage must take place before he comes.

If the marriage is to take place after God's people pass through the gates into the city, when shall we witness the fulfillment of scripture as represented by the parable of the marriage of the king's son?—Matt. xxii, 11-13. If the above scene is to be witnessed after the saints are caught up into the heavenly city, some of the wicked must be caught up with them. If this is a correct view of the subject, what can we do with the testimony of John Rev. xxi, 27. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life." But this is not all. We not only contradict the testimony of John, but we labor under other difficulties. Matt. xxii, 11, "And when the king came in to see the guests, he saw there a man which had not on a wedding garment. And he said unto him, friend, how camest thou in hither not having a wedding garment? and he was speechless. Then said the king to the servants, bind him hand and foot, and take him away, and cast him into

outer darkness, there shall be weeping and gnashing of teeth." If all this is to be accomplished after the saints enter the city, surely there will be war in heaven!

A man, not belonging to the flock, in his flight for refuge, mistakes his own company, and finds himself speechless in the midst of an immortal band in the golden city! No wonder he is speechless; for he has not kept the commandments and has no right there. And he is taken by the saints and hurled down to earth again! But when we compare scripture with scripture, it is manifest that the marriage takes place before Christ comes to earth. If this point is admitted, on the same ground we must admit the shut door before he comes. But says the objector, I cannot agree with you in relation to the shut door. If you cannot agree with us can you with the Bible? Will you take the position that the door will not be shut (or the event represented by the shut door in the parable) is not to take place until after the Lord comes. If so, when do the foolish knock for admittance? Surely, not after the Lord comes; for then they will cry for rocks and mountains to fall on them. Rev. vi, 16. But says one, I believe the door will not be shut until after the marriage, and the Son of man takes his position on the white cloud. But wait a moment, my Bible don't read so. It reads, "They that were ready went in with him to the marriage and the door was shut."—When? At the time he went to the marriage. But I hear many saying, "Away with your shut-door theory, and no-mercy doctrine. But not quite so hasty! If you should move under the influence of a wrong spirit in opposing the shut-door, if our merciful High Priest should open another, in your haste you would not be likely to discover it. Perhaps no point has been more bitterly opposed than what some call the shut-door, and no-mercy doctrine. If we believed in the no-mercy system, our opponents would have some cause to reproach us. That we do believe in a change in the priestly office of our great High Priest, Jesus Christ, as represented in the parable, we do not deny. That our High Priest at the termination of the 2300 days in 1844, did end his daily ministration in the first apartment of the heavenly Sanctuary, and remove to the most Holy Place to complete his priestly work, we do fully believe. And that the saints that were interested in the Advent movement, and had their sympathies and feelings all absorbed in this solemn move, did, by faith, follow Jesus beyond the second veil we cannot for a moment doubt.

It is believed by some that we hold to a shut door that does really and forever debar the sinner from coming to Christ. Let me ask such a question.—

What does this parable have to do with those who were not brought under the influence of the Advent movement? It is true that the class represented by the foolish virgins have something to do with it: this is manifest from the fact that they were participators in the work. I have yet to learn that the relation those sustained to Christ who were not tested by the preaching of the speedy coming of Christ was in the least effected when Jesus closed his daily ministration in the heavenly Sanctuary.

That there is an open door for such as did not reject the glorious news of our soon coming Lord as proclaimed in 1843 and 1844, is evident from God's word. (And it is just as evident to my mind that a certain class have been rejected. Compare Matt. xxv, 10 with Luke xiv, 17-24.)

In Isa. xxii, 22, we have presented to our view an open door and also a shut door. In Rev. iii, 7, we have a parallel. Let these texts of scripture be compared one with the other. According to our faith in 1844, which I believe to be correct, the church of Philadelphia, or brotherly love, was in its glory; about the tenth day of the seventh month, after we had left the nominal churches, and had become united under the influence of truth. "I know thy works, behold I have set before thee an open door, and no man can shut it." We can fix the chronology of the open and shut door here brought to view by John, no where but in 1844. We present an open door to all that have ears to hear. But those that have closed

their ears to the proclamation of the last message of mercy, must answer for it in the day of accounts.

Again, in the language of holy Inspiration, as found in Rev. iii, 13, we would say, "He that hath an ear let him hear what the Spirit saith unto the churches."—For further light on this subject, I would recommend to you an article written by Bro. J. N. Andrews for the *Review* on the Sanctuary and 2300 days.

Much more might be said on this subject; but I have written more than I anticipated when I commenced. When I review the past my heart is full, and swells with gratitude to God for all the way he has led us.

Dear brethren and sisters, we can raise our minds to heaven and thank God for the light that shines. Let confusion trample on the heels of confusion; blessed is the name of the Lord, all is well with those who have followed down the track of prophecy, and have walked in the truth as it has continued to shine from the Word. All who give up their past experience in the Advent movement, ought to expect nothing but perdition, according to the apostle Paul. Heb. x, 39.—By reviewing our past experience, we see that we have been brought down step by step, until we find ourselves in the patient waiting time, waiting for the Son of God from heaven. The Lord is soon coming. Quickly he will send his angels after his people.—Are you all ready? And your robes spotless and pure? Can you stand in the day of battle? O get ready, for Jesus will soon come. Let every stroke tell for heaven. Rise and shake yourselves from the blood of souls, that in the final winding up of all earthly scenes, you may be free. I hope to meet all in the kingdom.

Bath. N. Y. 1853.

THE SABBATH AND THE LAW.

BY C. MONROE.

THE agitation of this question, in these last moments of time, not only among Adventists, but the sects, some of them, seems to rank itself among "the signs of the times;" and the Lord in connection with the Sabbath reform, seems, if I mistake not, to be preparing a people, however unpopular and despised, for his speedy coming, and kingdom. Let neither the writer, nor the reader, disdain, if need be, to be ranked among that poor, despised people; for to be evil spoken of, is no certain sign of being in the *wrong*,—all manner of evil not excepted. Matt. v, 11.

The introduction of this mooted question, will, likely, expose me, as it has others, not that I would provoke or protract controversy, to be *roughly handled*,—in case the article is deemed worthy of notice.—Nevertheless, where duty calls, we must go, fearless of consequences;—evil report or good report! Neither sophistry nor abuse, however, will be taken for argument on any side, where candor or good sense are venerated. No good cause, much less a *bad* one, can be honored or advanced in this way. Long as I have lived in the world, some sixty years, has not yet been long enough, to see any one convinced, or converted by *hard names*, or *abusive language*. No man of moral worth, it seems to me, can thus stoop and defile himself. The man who has argument, or grace, has no room for "slang," or ridicule. It has been well said, "if we would catch birds or flies, we must neither pole the bushes, nor use acids." "Wisdom is profitable to direct."

The question at issue, is, not what *I* believe or disbelieve, or what *you* believe or disbelieve; that is a matter comparatively unimportant; but, what is the *truth*, the *truth of God*? Here we have it. Here is the *mighty question*, in which we are both, are all, alike, deeply concerned. But how, and where shall we find it? In the Bible, of course. To find, then, the truth, in relation to the Sabbath question, just take that plain, common-sense Book, calling "*no man master*," as the poor Indian took the Testament on the subject of baptism, "without note or comment." The result of which was, a call to his minister, to take him away to the *river*, and baptize him there. "No," said the minister, "that is not the right way. Immersion was once the way of baptism; but now it is

Again: A man may keep the letter of the law, and be no Christian; but he cannot be a Christian, as we think, without keeping the law; that is, the commandments of God; for this is the plain duty of man; and a condition of his entering into life. Eccl. xii, 13; Matt. xix, 17. Again: What sort of a Christian is that, who, in his ostensible zeal for the *gospel*, tramples under foot the *law*, which the Apostle pronounces "holy, just and good?" As "faith without works is dead," so works without faith, are dead also. All works are dead, that assume to be meritorious; or present claims for salvation, or eternal life.—This is the gift of God through Christ, free and unmerited. But if obtained by the deeds of the law, then, sure enough, Christ is dead in vain. Gal. ii, 21.

The grand difficulty about the law of commandments,—not to the exclusion of the ceremonial, even—against which the Apostle labors so hard to warn his brethren, lies, not in keeping them; but keeping them with selfish motives; or with a view of justification, or salvation by way of works, or *merit*. If we can *merit* salvation by the deeds of the law, or any other deeds, then we take the crown from the head of Jesus, our Great High Priest the King of Glory, and place it on our own guilty head! If so, alas! alas! for that Great and Good Being: He has died in vain; and we can hardly thank him for his *labors of love, sufferings, and death!* But no; glory to God in the highest! *JESUS SHALL WEAR THE CROWN, —Hallelujah! He is worthy. Worthy, worthy, is the Lamb.* I place it there with both my hands; and all my soul; and with streaming eyes and melting heart, throw my unworthy self down at his feet, and like one of old, wash them with my flowing tears! In this way, and this alone, do I expect a crown hereafter among the unnumbered throng; and with them swell loud the song of Jubilee and of love, while God lives, and ages roll! Amen.

Once more: "Christ is become of none effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. v, 4. Though the law is, not was, our school-master, to bring us to Christ, Christ must have the sole *honor* of saving us, or we are not saved. Nevertheless, a man never so well keeps the law of commandments, as *after he has embraced the gospel*. A man is never so moral before, as *after* his conversion; from the fact, that the greater and better, controls or perfects, the lesser, and inferior. So the law is *perfected not abolished* by the gospel. So of his morals, they are no longer gross, or selfish. They are improved, not abandoned, perfected, not abolished. They are purer, as they *must be*; and of a finer, sweeter cast.

He feels a conscientiousness, a responsibility, unfelt before; and yet, depends less upon morality, his "good deeds," than before. Nay, more, he renounces all possible *merit* of his *own*; and depends on Christ alone for salvation. Thus he comes out into clear light; and stands upon a rock, the *Rock of Ages firm as the pillars of Heaven*. His views are clear; his love, his faith is strong. He wants no meritorious help from the deeds of the law, either moral or ceremonial. They are void, and powerless. He has given all for Christ, and Christ is all to him.—Free, free grace, will furnish him a rich, and sweet a precious song of gratitude and love, to him that sitteth upon the throne, and to the Lamb, for ever and ever. Amen and Amen.

Conway, Mass., April, 1853.

"PRAISE ye the Lord, Blessed is the man that feareth the Lord, that delighteth greatly in his commandments." Ps. cxii, 1.

"Rivers of water run down mine eyes, because they keep not thy law." Ps. cxix, 136.

"Open thou mine eyes, that I may behold wonderful things out of thy law." Verse 18.

"It is time for thee, Lord, to work; for they have made void thy law." Verse 126.

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."

ROCHESTER, FIFTH-DAY, JUNE 9, 1853.

WESTERN TOUR.

THE readers of the REVIEW generally, will be anxious to learn the state of the cause in the West, and will probably expect a brief statement of those things of interest, connected with our Western Tour. We shall, therefore, give a statement of facts, that the true state of the cause, and its progress may be known.

The calls from Michigan for help, especially for nearly one year past, have been urgent. The brethren have often written like this, that if we could not come, to send some one of the eastern brethren. But no one has seen his way clear to visit this field, since Bro. Bates was here last Summer, till Bro. Loughborough came into this State a few weeks since. During this period, however, Bro. Case and Cornell have been active, and labored ardently, and God has blest their efforts.

May 20th, we left the friends at Rochester, to fill our appointment at Mill Grove, N. Y. At Wende Station we found our aged Bro. Cottrell, waiting to convey us to the place of meeting.

Bro. Cottrell is nearly eighty years of age, remembers the dark day of 1780, and has been a Sabbath-keeper more than thirty years. He was formerly united with the Seventh-Day Baptists; but on some points of doctrine has differed from that body. He rejected the doctrine of the trinity, also the doctrine of man's consciousness between death and the resurrection, and the punishment of the wicked in eternal consciousness. He believed that the wicked would be destroyed. Bro. Cottrell buried his wife not long since, who, it is said, was one of the excellent of the earth. Not long since, this aged pilgrim received a letter from friends in Wisconsin, purporting to be from M. Cottrell, his wife, who sleeps in Jesus. But he, believing that the dead know not anything, was prepared to reject at once the heresy that the spirits of the dead, knowing everything, come back and converse with the living. Thus truth is a staff in his old age. He has three sons in Mill Grove, who, with their families are Sabbath-keepers.

Our meetings in the place were well attended.—Several came eight and ten miles to hear, and manifested a good interest. But there is evidently a lack of real faith in the brethren in that vicinity. Their experience in the Advent faith has been short. A little more than two years since, they first heard of Advent Sabbath-keepers, by a notice of the REVIEW in the *Sabbath Recorder*. Since that time they have increased in numbers, and have grown stronger in the Advent faith. We ardently desire that those dear brethren may *all* be fully settled on all points of present truth, and share largely of the blessings of the gospel of Christ.

According to appointment we met with the brethren in Tyrone, Mich., the 27th, 28th and 29th ult. The meeting was held in a barn, well prepared for the occasion. We were happily disappointed to find so many friends of the Lord's Sabbath present. About twelve brethren and sisters came from Locke in one wagon, drawn by two yoke of young oxen, a distance of twenty-eight miles. One of them was the Sister Avery who wrote the excellent letter to W. Sheldon, recently published in the REVIEW. This will give a correct idea of the interest on the part of many to hear the truth in this new country.

Some portion of the time of this Conference was a season of labor. There is a class of people in this region, called "Believers," who profess to have much of the Holy Spirit; but it is very evident that some of them are influenced by a spirit that is decidedly unholy. Quite a number of them have recently embraced the Sabbath, and were at the meeting. We regard them as perfectly honest, and believe that God has led them to see the truth; yet they have much

to learn, and some of them present at the meeting evidently knew not of what spirit they were of. They were happily but plainly corrected, and we are glad to say that they generally received reproof like Christians. The cause here has been in great danger through fanaticism, coming from the above named class; but if a strait forward course is taken, and those who still hold on to their false impressions and strange exercises are disfellowshipped by the brethren, the unholy leaven will soon be entirely purged out.

We had good liberty in preaching the Word. Some of our social meetings were very interesting. The last evening was a season of great interest. By this time the fog was cleared away, and the Spirit of God came down, melting the hearts of the people, and causing them to rejoice. And many, as they look back on that season, can say as did the two disciples when on their way to Emmaus. "Did not our heart burn within us?" &c. It was very clear to all, that strange exercises in the hands, arms, &c., was not the result of the Holy Spirit; but some strange spirit that would lead anywhere but to the kingdom. And while the very atmosphere seemed as sweet as heaven, and the dear saints were meekly praising God in a calm, weeping, humble manner, with their hearts filled with love to God, false spirits were viewed in strong contrast. We hope that all present will ever remember the seal that God set to the truth of this matter.

Bro. H. S. Case we had seen before. His face is still set towards Mount Zion. We have formed a happy acquaintance with Bro. M. E. Cornell. He is active in the cause, and his labors have been much blest. All the efforts of the *Harbinger* to crush him have only served to open the way before him, while he has humbly followed on in the work of his Master, and success has followed.

The cause of truth, as far as we can now judge, is advancing gloriously. The brethren are growing stronger, souls are almost daily added to the church, and an interest is awakened all around to hear. There are brethren here who feel that they are the Lord's stewards, and that he calls on them to help sustain the cause with their means.

Our Conference in this place is at hand. Bro J. N. Loughborough will be with us. It is expected that an effort will be made at this meeting to do something for the cause in Wisconsin, Indiana and Illinois.

JAMES WHITE.

Jackson, Mich., June, 1853.

Bro. Monroe's Article.

THIS interesting and instructive article, on another page, was accompanied with the following note:

DEAR BRO. WHITE:—You see the fate of my communication on the "Sabbath and the Law," as found in the *Harbinger* for May 14th, 1853. It was rejected on the ground, as we think, that it would be no benefit to their side of the question, and possibly do it harm. Be that as it may, we shall not be likely again to trouble journals that can thus decline the publication of pieces, written with candor, and concern for the good of souls, and in favor of the Sabbath; more especially, after publishing so many hard and bitter things, both against the Sabbath, and Sabbath-keepers. No wonder such a paper is found panting for life.

I felt it a duty from the Lord, to write for the benefit of his dear children—two classes of them. First those laboring under a mistake in relation to the Sabbath question. Second, to confirm those already in the truth on this subject. I sent it to the *Harbinger* because I thought it most needed there. And though it is now rejected I am clear; and whether joined to idols or not, I must let them alone. If but one precious soul can be benefited by it, or established in the truth of the Sabbath, I shall not esteem it lost labor. Would that it might be blest to the benefit of many. This would be an over-payment, for my feeble labors of love.

C. M.

Waldo, Me., May 29th, 1853.

Ye ~~old~~ Waste Places, who delight to hold
In sullen gloom your solitary reign—
Enjoy your cheerless work while yet you may;
For soon your places shall be known no more.
Ye hosts of Evil Passions, who have reigned,
Offspring of Sin, within the hearts of men—
A little space is left you yet, to rule;
To urge men on in wickedness; but lo,
Your days are numbered, and your tomb prepared.
In the great, final day, all these shall die
A death that has no hope of life again.

So will earth's Great Restorer renovate,
And overturn and purify, till not,
In all his wide domain, one lingering scar
Of Death's defacement stays, or mark of Sin;
They with their works for ever, now, destroyed,
And in the universe renewed, for them
Will ne'er a secret lurking place be found.
Thus will at last, the dire effects, in full,
Of man's first disobedience, be repaired,
And all that then was lost, doubly restored;
God's great design fulfilled, that earth should be
The bright abode of man sinless and pure;—
For then will all, all the redeemed of men,
Through Christ the Son, to God be reconciled,
And never more, in word or act displease;
But crowned with songs, and everlasting joy
Upon their heads, reign with their glorious King;
For in his beauty, as he is, shall they
Behold him there, and to his glorious form,
Fashioned, be like him then. Corroding fear,
On perfect joy that every bosom swells,
Wages no war; for Peace, in heavenly garb,
Wide o'er the earth her holy wings shall spread.
Blood thirsts no more for blood, nor enemy,
Crouches to man in beast or serpent now.
The poisonous tooth and deadly sting, shall here
Be known no more; and on the asp's den,
The infant child unharmed shall gleeful play.
Peace with her golden scepter rules the world:
The lamb fears not to see the wolf approach;
The leopard with the kid shall calm lie down;
The calf, the fawning, and the lion young,
Together; and a little harmless child
Shall lead them all; for nought shall there destroy
In all my holy mountain, saith the Lord.

Hail Earth renewed! Celestial Paradise!
Fit dwelling place, with all thy loveliness,
Thy long reproach for ever wiped away,
And fairer now than when at first thy God
Pronounced thee good—fit dwelling place, so pure,
So beautiful, so adorned with smiling peace,
For all the saints, all the redeemed of men;
Who through thy gates, immortal City fair,
Thy gates of pearl, will freely enter in,
Where violence and riot never come,
And walk thy bright and dazzling streets of gold;
And to the stream of life, the crystal stream
Fast by the throne of God, have access free;
And from the tree of life, high arching o'er,
Pluck the eternal fruit and eat and live;
And in thy gladning smiles, O King of saints!
Glory unspeakable possess; for in
Thy presence bright, there fullness is of joy,
At thy right hand, pleasures for ever more.

Lift up your heads, and shout aloud for joy!
Ye heirs of glory! your redemption comes!
Your day of glorious triumph draweth nigh!
Ye on whose brow already care has worn
His furrows deep, fresh courage take; for soon,
A crown of life shall shed its lustre there.
Let hope spring up anew to cheer you on;
For you are taking now the last sad steps
Within this wilderness of darkness drear.

O Church of Philadelphia! Christ hath said,
Before thee have I set an open door,¹

¹Rev. iii, 7-13.

And none can shut it; for thou yet hast left
A little strength, and thou hast kept my word
And not denied my name; Jo I will make
Them of the synagogue of Satan, who
Profess that they are Jews, while they are not;
And they shall come and worship at thy feet.
And that thou hast my word of patience kept,
Therefore will I preserve thee from the hour,
The strong temptation hour, which soon shall come,
On all the world to try the sons of men.
Lo! I come quickly! Hold fast what thou hast
That no man take thy crown; for unto him
That overcometh, will I grant to be
A pillar in the temple of my God.

Then lift your voices loud and sing ye saints!
Sing honor, praise, and glory unto God,
Who gives us foretaste of the coming joy
To cheer our weary way; who grants so great,
So precious prize to crown so short a race.
Soon in the holy City shall we strike
Our golden harps, to glory's anthems tuned.
Earth's toil will then be done, earth's care all o'er,
Its woes, its griefs, its passions and its tears,
All gone and all forgotten; while we raise,
With seraphim and high arch-angel joined
In silver tones our hallelujahs, loud,
Wide o'er the fields of bliss; and Heaven shall ring
With high hosannas, and sweet notes of joy;
While we ascribe, glory, and power and might,
All power, all glory, and all majesty,
Blessing and honor to our God, and to
The Lamb, who hath redeemed us by his blood,
To reign with him in glory evermore
And share his blessing, ages without end.

Rochester, N. Y., 1853.

SIGNS OF THE TIMES.

BY THE EDITOR.

"CAN ye not discern the signs of the times?"—Matt. xvi, 3.

Our Lord asked the Pharisees and Sadducees this question, at a time when they came to him tempting him for a sign from heaven. It was a reproof to them for their unbelief in the signs mentioned by the Old Testament writers, which they professed to believe, and which were actually fulfilling before their eyes, yet disregarded by them. They could tell the weather for the morrow, but had no skill in those prophecies that pointed to that time. "When it is evening, ye say it will be fair weather, for the sky is red; and in the morning it will be foul weather to-day, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times."

We will here name some of the signs which the Jews had as evidence of Jesus being the true Messiah.

SIGNS OF THE FIRST ADVENT.

1. The star that appeared, to guide the wise men to the place of the infant Saviour, [Matt. ii, 2, 9.] prophesied of in Num. xxiv, 17.
2. He was born of a virgin, [Matt. i, 18-25.] spoken of in Isa. vii, 14.
3. Bethlehem was his birth-place, [Matt. ii, 1.] mentioned in Micah v, 2.
4. Herod slaying all the children in Bethlehem, from two years old and under, [Matt. ii, 16-18.] prophesied of in Jer. xxxi, 15.
5. His forerunner, John. The voice of him that crieth in the wilderness, prepare ye the way of the Lord, &c. Isa. xl, 3. All Judea and Jerusalem saw this sign when they went out to be baptized of John. Matt. iii, 1-6.
6. The gospel preached. When Jesus stood up in the synagogue to read, he opened the book and read where it is written, [Isa. lxi, 1.] "The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel," &c. The eyes of all them that were in the synagogue were fastened upon him. And he said unto them, "This day is this scripture fulfilled in your ears." Luke iv, 16-21.
7. His humility when on trial. "He was oppressed, and he was afflicted; yet he opened not

his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Isa. liii, 7.

8. The manner and circumstances of his death. "They gaped upon me with their mouths as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint. My heart is like wax; it is melted in the midst of my bowels. . . . They part my garments among them, and cast lots upon my vesture." Ps. xxii, 13-18. This prophecy had an exact and literal accomplishment at the crucifixion of Christ, and the Jews saw it. Read Matt. xxvii, 35.

9. The fulfillment of the seventy weeks of Dan. ix, 24-27. The Jews understood this, or might have understood it. Caiaphas, being high priest that year, said to them, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself, but being high priest that year, he prophesied [or taught the prophecies,] that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." John xi, 49-52. We might add to these signs the miracles of Christ, his resurrection, the pouring out of the Holy Ghost on the day of pentecost, and still others which were distinctly spoken of by the prophets.

But notwithstanding all this scripture was fulfilling before the faces of the rulers of the Jews, and all these signs were actually accomplished in a little more than thirty years, and they themselves had to acknowledge that notable miracles had been done, yet they believed not.

Well may it be said by this generation, that the Jews deserved wrath, and God was just in destroying their nation and place. But how is it with the professed people of God at this day? Do they believe in that Word which they blame the Jews for rejecting? The Jews were looking for a temporal kingdom, and overlooked the signs of Christ's first advent. The nominal church, as a body, is looking for a temporal millennium, and overlook the signs of his second advent, which are, as we shall show, more numerous and forcible than those of his first advent. Then if the signs of Christ's second coming are doubted and rejected by the professed people of God of this generation, the sin of unbelief will rest upon them heavier than it did upon the Jews, in proportion as they reject greater light.

SIGNS OF THE SECOND ADVENT.

1. *The dark day of May 19th, 1780.* "Immediately after the tribulation of those days shall the sun be darkened," &c. Matt. xxiv, 29. The first question to be settled is, what days of tribulation are referred to? We answer, the 1260 days [years] of tribulation on the church, prophesied of in Dan. vii, 25; Rev. xi, 2; xii, 6; xiii, 5, which commenced 538, and ended in 1798. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Verse 21. For the following reasons, we apply this to the tribulation of the church, which closed with the 1200 years of Papal persecution, and not of the destruction of Jerusalem.

(1.) It was the greatest tribulation that the church has ever suffered. Fifty, and some writers say, one hundred millions of Christians were put to death by the rack, flame and sword, and by every other engine of cruelty that wicked men and devils could invent. It was a greater tribulation than the church will ever suffer. For in the time of trouble, such as never was on the world, that is to come when Michael [Christ] shall stand up, [Dan. xii, 1.] the saints will not be put to death. God has promised to deliver "every one" of them.

(2.) This tribulation cannot apply to the destruction of Jerusalem; for that trouble on that nation was not so great as that of the cities of the plain, when God rained fire and brimstone from heaven on them; or the destruction of the old world by the flood. Neither was it so great as the day of God's anger will be, when the last vials of his wrath shall be poured out.

(3.) If this tribulation be applied to the Jews, or

any other class of unbelieving men, it cannot be harmonized with Dan. xii, 1, which speaks of the time of trouble such as never was, when Michael shall stand up. Certainly, there could not be two times of trouble, at different periods, greater than ever was, or ever would be. Therefore we apply the "tribulation" spoken of in Matt. xxiv, 21, 29, to the saints during the 1260 years, and the "trouble" mentioned in Dan. xii, 1, to the unbelieving world, to be experienced by them in the future.

Then, "immediately after the tribulation of those days" of Papal persecution, the sun was to be darkened. Mark this: It does not say, *after those days*; but "after the tribulation of those days." The days reached to 1798, eighteen years this side of the dark day; but the tribulation of the days ceased before the sun was darkened in 1780. The days of tribulation were shortened for the elect's sake. Verse 22. "The reformation under Martin Luther modified this tribulation and continued to restrain the rage, and consume the power of Papacy until 1700; since which time, according to all church history, there has been no general persecution against the church." Mark xiii, 24 makes this point very plain. "But in those days, after that tribulation, the sun shall be darkened." That is, before the 1260 years shall close; but after the tribulation, or martyrdom of the saints shall cease, "the sun shall be darkened."

"A something strikingly awful shall forewarn that the world will come to an end, and that the last day is even at the door."—*Martin Luther*.

In May 19th, 1780, there was a remarkable fulfillment of the predicted darkening of the sun; and in reference to the facts and date, there can be no doubt; for, besides the historical accounts, which all agree, there are many now living who witnessed it, and can testify to it.

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived: 'men's hearts failing them for fear' that the judgment day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed, and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."—*Tract No. 379 of Am. Tract Society—Life of Edward Lee*.

"The 19th of May, 1780, was a remarkable dark day. Candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to roost. It was the general opinion that the day of judgment was at hand. The Legislature of Connecticut was in session, at Hartford, but being unable to transact business adjourned."—*President Dwight, in Ct., Historical Collections*.

"Dark day of May 19th, 1780.—The sun rose clear, and shone for several hours; at length, the sky became overcast with clouds, and by 10 o'clock, A. M. the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts, and before noon, lights became necessary to the transaction of business within doors. The darkness continued through the day."—*Gage's History of Rowley, Mass.*

"Anniversary of the Dark Day.—The Dark Day, May 19th, 1780, is thus described by Mr. Stone, in his History of Beverly:

"The sun rose clear, but soon assumed a brassy hue. About ten o'clock, A. M. it became unusually dark. The darkness continued to increase till about one o'clock, when it began to decrease.—During this time candles became necessary. The birds disappeared and were silent, the fowls went to their roosts; the cocks crew as at day-break, and everything bore the appearance and gloom of night. The alarm produced by this unusual aspect of the heavens, was great."—*Portsmouth Journal, May 20th, 1843*.

"In the Dark Day, May 19th, 1780, the heavens were covered with a dense cloud for three or four hours During this time, the clouds were

tinged with a yellowish or faint red, for hours, for which no satisfactory cause has been assigned. I stood and viewed the phenomenon, but had not any fear that the world was coming to an end."—*N. Webster, L. L. D.—New Haven Daily Herald*.

"The following description of the extraordinary dark day was given by Dr. Adams, on the 27th of May, 1780, eight days after it occurred. He writes:

"We had a very extraordinary phenomenon the 19th day of this month. In the morning it was rainy till about 9 o'clock, when the clouds broke away and the sun appeared, but very red. After nine the clouds grew very thick, with the wind from south-west in breezes: at half past ten it was uncommonly dark, the clouds appearing of a yellow hue. At eleven, the public school was dismissed, it being so dark that no person could read or write. It continued to grow darker till twelve, when it was so dark we could not tell one person from another in a room with three large windows in it. In short, it was midnight darkness at noon-day. . . . Thousands of people who could not account for it from natural causes, were greatly terrified; and indeed it cast a universal gloom on the earth. The frogs and nighthawks began their notes."

Says D. T. Taylor, as published in the *Advent Herald* of April 9th, 1853, "I have conversed with two individuals, men of veracity, one a native of Scotland, the other of England, who both testify to the occurrence of this darkness throughout their native countries. All the phenomenon described as attending that memorable day in New England was also witnessed in Great Britain, producing also the same effect and being regarded as a sign of the coming judgment-day. In Scotland it is remembered and referred to as the 'Black Saturday.'"

In the same *Herald*, the Editor gives the following note:—"The dark day in New England was Friday. There was no record that that darkness was seen in England. The dark day there was on Saturday."

"From Robert Sears' *Guide to Knowledge*, published in New York, 1844, we extract the following: 'On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great, that people were unable to read common print, or tell the time of the day by their watches, or to dine, or transact their ordinary business without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls went to roost. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night. Similar days have occasionally been known, though inferior in the degree or extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses.'"

2. *The night following the dark day, May 19th, 1780.* "And the moon shall not give her light." Matt. xxiv, 29.

"The moon shines with a borrowed light, and therefore if the sun from whom she borrows her light is turned into darkness, she must fail of course and become bankrupt."—*Matthew Henry*.

"The night succeeding that day (May 19th, 1780) was of such pitchy darkness, that, in some instances, horses could not be compelled to leave the stable when wanted for service. About midnight, the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy."—*Portsmouth Journal, May 20th, 1843. Extract from Stone's History of Beverly*.

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."—*Mr. Tenney of Exeter, N. H., quoted by Mr. Gage, to the Historical Society*.

Dr. Adams, speaking of the dark night, says:—"At nine it was a darkness to be felt by more senses than one, as there was a strong smell of soot. Almost every one who happened to be out in the evening, got lost in going home. The darkness was as uncommon in the night, as it was in the day, as the moon had full the day before."

3. *The falling stars of Nov. 13th, 1833.* "And the stars shall fall from heaven." Matt. xxiv, 29.

We are aware that some view that phenomenon an exhibition of meteors, and not of stars, and therefore no fulfillment of this sign. But what kind of a star guided the wise men to the birth-place of the Saviour? Surely, no planet, or fixed star. And how many planets think you, could fall from heaven on to this earth without producing its destruction? It is evident that this sign must have a shower of meteors, or small stars for its fulfillment. And that the falling stars of 1833 fully exhibit the sign, the following extracts will show.

The first, from Henry Dana Ward of New York, published in the *Journal of Com.*, Nov. 15th, 1833.

"At the cry, 'look out of the window,' I sprang from a deep sleep, and with wonder saw the East lighted up with the dawn and meteors. The zenith, the North, and the West, also, showed the falling stars, in the very image of one thing; and of only one, I ever heard of. I called to my wife to behold; and while robing, she exclaimed; 'see how the stars fall!' I replied, 'that is the wonder;' and we felt in our hearts, that it was a sign of the last days. For truly 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev. vi, 13. This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by *aster* in Greek, and *stella* in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday, so as no man before yesterday had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and fixed stars forbid the idea of their falling unto the earth. Larger bodies cannot fall in myriads unto a smaller body; but most of the planets and all the fixed stars are many times larger than our earth. They cannot fall unto the earth; but these fell towards the earth.

"And how did they fall? Neither myself, nor one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy before quoted. 'It rained fire!' says one—another, 'It was like a shower of fire!' Another, 'It was like the large flakes of falling snow, before a coming storm, or large drops of rain, before a shower.' I admit the fitness of these for common accuracy; but they come far short of the accuracy of the figure used by the prophet. 'The stars of heaven fell unto the earth:' they were not sheets, or flakes, or drops of fire; but they were what the world understands by 'falling stars,' and one speaking to his fellow, in the midst of the scene, would say, 'see how the stars fall!' And he who heard would not pause to correct the astronomy of the speaker, any more than he would reply, 'the sun does not move,' to one who should tell him 'the sun is rising.' The stars fell 'even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from one: those which appeared in the East fell towards the East; those which appeared in the North fell towards the North; those which appeared in the West fell towards the West; and those which appeared in the South (for I went out of my residence into the Park) fell towards the South. And they fell not as the ripe fruit falls. Far from it; but they flew, they were cast like the unripe fruit, which at first refuses to leave the branch; and when under a violent pressure, it does break its hold, it

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flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house."

The second extract is from Prof. Olmstead, of Yale College, a distinguished meteorologist.

"The extent of the shower of 1833, was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the East, to the Pacific on the West; and from the northern coast of South America, to undefined regions among the British possessions on the North, the exhibition was visible, and everywhere presented nearly the same appearance.

"In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fire-works that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history.

"I feel assured that this is no atmospheric or terrestrial phenomenon, but that these fiery meteors come to us from the regions of space, and reveal to us the existence of worlds of a nebulous or cometary nature, existing in the solar system, and forming constituent parts of that system. Nor are these conclusions built on mere hypothesis, but are necessary inferences from certain facts.

"This is no longer to be regarded as a terrestrial, but as a celestial phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from other worlds, or from the planetary voids.

"Subsequent inquiries have led me to the belief, that the body was so distant as hardly to exhibit any apparent parallax, but was projected on very nearly the same part of the sky, as seen by all observers. This fact at once shows that the source of the meteors was far beyond the atmosphere, and confirms the preceding conclusion that it was wholly independent of the earth."

This is important testimony as to the vast extent of the falling stars, and also of their emanating from a single point in the heavens. It was the greatest display of celestial fire-works recorded on the pages of history. It was no atmospheric, or terrestrial phenomenon, common to the upper regions of the earth; but a display of the Divine Power, baffling the science of man.

After our Lord names these three signs; first, the sun darkened; second, the moon not giving her light; and, third, the stars falling from heaven, also the scenes closely connected with his second advent, [Matt. xxiv, 29-31.] he gives the parable of the fig-tree.

"Now learn a parable of the fig-tree. When his branch is yet tender, and putteth forth leaves, ye know that Summer is nigh. SO LIKEWISE YE, when ye shall see all these things, KNOW that it [margin he] is near, even at the doors."—Verses 32, 33.

Here, dear reader, our Lord has stated the object of these signs, which is, that we may know when his coming is at the doors. But we are told that the church is never to know anything of the period of Christ's second advent. Then we inquire, why did our Lord give signs of the event? Are they given to deceive us? to lead the honest christian to look for Christ's coming, when, in fact, nothing is to be known of the time of the event? Certainly not. The fact that Christ foretells signs of his coming, and then states the object of those signs, that the church might know when the event should be near, even at the doors, is sufficient proof

that it was the design of Heaven that the church should understand the period of the Second Advent.

It is true that our Lord has said, "of that day and hour knoweth no man." Mark adds, [Chap. xiii, 32,] "no, not the angels which are in heaven, neither the Son, but the Father." But if this proves that all men are to be perfectly ignorant of Christ's coming till he suddenly descends from heaven, then it also proves that the angels who are to attend him, and Christ himself, will have no knowledge of the event till it takes place, and they find themselves in this world. This makes the text prove too much; therefore we must take another view of it. The text does not state that man shall never know the day and hour of Christ's coming. Rev. iii, 3, is good evidence that even the day and hour will be known by the watching ones. "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

The testimony of the Apostle is also to the point. "But of the times and the seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly, that the day of the Lord so cometh [on the unbelieving world] as a thief in the night. For when they shall say, peace and safety, then sudden destruction cometh upon them. . . . But ye, brethren, are not in darkness [as to the time of Christ's coming] that that day should overtake you as a thief." 1 Thess. v, 1-4.

We do not profess any knowledge of the day and hour of the Second Advent, neither the year; but from the signs, we know that it is near, even at the doors. It is the opinion of critical scholars that the text should read, "of that day and hour maketh known no man," &c. It would then teach that no man, neither the angels, nor the Son is to make the day and hour known; but the Father will do it. This is in perfect harmony with Rev. iii, 3; 1 Thess. v, 1-4. Read also Eze. xii, 21-28, and mark particularly verse 25.

Reader, do you doubt the fulfillment of the signs in the sun, moon and stars? If you do, then how would you have them fulfilled? It is sometimes stated that "when these signs are fulfilled, they will be so plain that no doubt will remain respecting their fulfillment. All men will then believe." But if this should be so, then how could it be as it was in the days of Noah? "As it was in the days of Noah, so shall it be also in the days of the Son of man." Noah knew the period of the flood, and preached it to the world, and prepared the ark.—In doing this, he condemned the world, and saved himself and family. But the people doubted and scoffed, and were destroyed. "So shall it be also in the days of the Son of man."

God has never revealed his truth to man in a manner to compel him to believe. Those who have wished to doubt his word, have ever found a wide field in which to doubt, and a broad road to perdition. While those who have wished to believe, have ever found everlasting rock on which to base their faith.

The parable of the fig-tree, is probably the most forcible one that could be employed by our Lord. When the trees of the field begin to put forth their leaves, and the tender grass begins to spring up, and the ground is being covered with its green velvet carpet, we know that Summer is nigh. If one should doubt, and talk of the season changing back to cold Winter, he would be thought insane. It is a certainty with us that Summer is coming when we see these signs in nature. We know that Summer is nigh. "So likewise ye," or with the same certainty, know that Christ's coming is at the doors when the signs in the sun, moon and stars are fulfilled.

A dear friend of ours, who had long been absent, might be coming, yet a thousand miles off. He might be near, yet twenty miles from home; but with what interest should we watch his approach to the door, and special care would be taken to be all ready to receive our long absent friend.

That Christ will come again has been gospel truth for more than 1800 years. He says, [Luke

xxi, 28,] "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." When these signs begin to come to pass, redemption is drawing nigh; but when they come to pass, then know that Christ is at the doors. Reader, this is our true position; Christ is at the door. Are you prepared to welcome him? If you are not, delay not one hour. Make haste and get ready!

The shaking of the powers of the heavens, sign of the Son of man, and the mourning of the tribes of the earth, are events closely connected with the Second Advent, but are not given as signs to be presented as evidence that the event is near. A little while before Christ comes, every man's case will be unalterably fixed. It will then be said, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. xxii, 11. As proof that this is a short period before the Advent, read the next verse. "And behold I come quickly," &c. He has not come, although the destinies of all are then fixed. In this short period of time, these events will take place: not to be preached to the world; for salvation's hour to them will then be past: not to inspire faith in the saints; for their faith will then be perfected.

4. The prophecy of Daniel unsealed in the time of the end, many running to and fro and knowledge increased. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." Dan. xii, 4.

Here it should be noticed that the book is not to remain shut up and sealed till the end; but "to the time of the end." This period, called the time of the end, evidently commenced about 1798. In Chap. xi, 32-35, the 1260 years of Papal supremacy are referred to. "And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end." Verse 35. In 1798, the 1260 years, in which the Papacy had power to put the saints to death, closed, marking the commencement of the time of the end. Since that time, great light has shone upon the book of Daniel. This prophecy, which before had been considered obscure, and was hardly read, has become one of the plainest books of the Bible, and the attention of the people has been called to it.

"And knowledge shall be increased." This does not mean general knowledge on all subjects; but it must be limited to the one great subject presented to Daniel by the angel. The book of Daniel contains chains of prophecy which reach down to the end of earthly kingdoms, and the Judgment scenes. Chapters xi and xii are one chain, reaching down to the time when Michael shall stand up, the time of trouble such as never was, and the resurrection of the just, which, of course, embraces the second coming of Christ. Chap. xii, 1, 2. In verse 6th, one says to "the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?" Mark this: The end of the wonders are the scenes connected with Christ's second coming. In the next verse the answer is given by the man clothed in linen, with a most solemn oath, with both hands raised to heaven. He swears to time. But says Daniel, [verse 8th,] "I heard, but I understood not; then said I, O my Lord, what shall be the end of these things?"

The Prophet here makes his earnest inquiries relative to the scenes connected with the Second Advent; for these were the end of the things shown him. Now read the angel's reply. Verse 9.—"And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end." That is, the prophecy of Daniel that definitely points out the period of the Second Advent, was closed up and sealed till the time of the end.—What shall then take place in this period called the time of the end? The answer is given in the next verse. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." The truly wise, those

that fear the Lord, will listen to the voice of instruction, and will understand that the day of the Lord is coming, and hasteth greatly, and will prepare. They will be purified, made white and tried. Or, as the Apostle says, [2 Pet. iii, 14,] "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." Again, "What manner of persons ought ye to be in all holy conversation and godliness." Verse 11.

"But the wicked shall do wickedly, and none of the wicked shall understand." While the wise understand by the opening prophecies that Christ is speedily coming, believe, prepare, and rejoice in the blessed hope, the wicked doubt, scoff and do wickedly.

The great object of the prophecy of Daniel seems to be to bring us down to, and distinctly point out the period, and events connected with the Second Advent. The book, then, was given more for the benefit of the generation that should witness Christ's coming, than for any other in past time. Hence the propriety of its being closed up and sealed to past generations, till the time of the end. Then when the generation that is to witness the scenes of the last day is on the stage of action, the prophecy is unsealed, knowledge in regard to it is increased, and many join to warn the world that Christ is coming.

"Many shall run to and fro." This was to be fulfilled in the time of the end, when the prophecy of Daniel should be unsealed, and knowledge should be increased relative to the end of the wonders.—With this knowledge, which is the truth relative to the coming and kingdom of Christ, many of the servants of God have, for the last twelve years, run to and fro in the land to proclaim the glad tidings that Christ was coming. In 1843 and 1844, there were several hundred ministers from the different churches, devoting their whole time to this subject; besides as many more who had never before preached, who left their farms, shops and stores to proclaim the coming of the Lord. And as they went out on their heavenly mission from city to city, and from town to town, they crossed each other's track, as they "ran to and fro" to sound the alarm.

It is the day of God's preparation. Behold the facilities of traveling now existing, unknown before the time of the end. Says the Prophet, "the chariots shall be with flaming torches in the day of his preparation; . . . they shall run like the lightnings." Nahum ii, 3, 4. What men have named the "Lightning Train" of cars carries passengers over the road from Rochester to New York city, a distance of about four hundred miles, in eleven hours. We were indeed reminded of this prophecy of Nahum, on our return from Michigan in June, while riding over the road in the lightning train, forty miles in less than fifty minutes by the watch. In some cases the cars run more than one mile a minute. Mails move rapidly by the power of steam, so that publications may be sent thousands of miles in a few days. The way, then, is prepared, and the prophecy is being fulfilled.

Said God to Job, "Canst thou send lightnings, that they may go, and say unto thee, here we are?" Men of this generation can answer, yes, we can.—Doctor Beman, of Troy, remarked in a sermon lately, that if Franklin tamed the lightning, Professor Morse taught it the English Language.

The Magnetic Telegraph is here referred to, by which news is communicated hundreds of miles in a few seconds. These things are looked upon by very many, as sure tokens of future good; forerunners of a bright, golden age, when all will be converted from sin to holiness, which some vainly think already dawning. And know not that the day of vengeance hasteth greatly, and that these things are foretold signs of the coming of the Son of man, plainly fulfilled before their eyes.

Where is the evidence that the world is growing better? It cannot be found. While art and science advances, man becomes proud, forgetful of God, and adds sin to sin. And while some view the race improving, and rising almost to perfection, it is in fact sinking in darkness and becoming corrupt, ripening for the sickle of Him that is soon to

put on the garments of vengeance, and ride forth upon the white cloud to reap the harvest of the earth.

Why talk of the world growing better in this mortal state? The scriptures speak of the perils of the last days, of wicked men waxing worse and worse, and the wicked doing wickedly, and none of them understanding. The scriptures plainly teach that man is to become more and more corrupt, and ripen for the day of wrath as that wrath approaches. Look at the metallic Image of Daniel, second chapter, given to illustrate the four universal kingdoms, preceding God's everlasting kingdom. Why was not the head of clay and iron, its breast and arms of brass, its belly and sides of silver, and its legs and feet of gold? It would then much better illustrate the view of many that the world has been growing better, and that even now we are entering the golden age. Those who talk of this being the golden age, have this Image turned topsyturvy, standing on its golden head. But let it stand upon its feet, and the diminution of the value of metal from head to feet, is a fit emblem of the gradual apostasy of man since he left Eden.

That there is a period when the church of Christ is especially to look for the Second Advent, is evident. Many, however, take the ground that it was right for the early christians to look for Christ's second coming in their day, that it has been scriptural for the followers of Christ, ever since to expect his coming in their day, and that nothing more, in this respect, is required of the church at this time. But the fact that the signs of Christ's second coming are given, shows the error of this view. How absurd for past generations to expect the event, before the signs were fulfilled.

That some of the early church received the idea that Christ would come in their day, we do not deny. And it is evident that the Thessalonian church thus believed, from the fact that St. Paul in his second epistle to them, corrects this error. The Apostle says:—"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God," &c. 2 Thess. ii, 1-4.

From this testimony of the Apostle, we conclude that there were those who taught the Thessalonians to expect the Second Advent in their day.—But Paul told them not to be troubled with this idea, and warned them against being deceived by it. He then stated that the day of Christ would "not come, except there come a falling away first, and that man of sin [Papacy] be revealed," &c.—He points the church of Christ over the period of the apostasy and 1260 years of Papal supremacy, down to 1798, and guards all the way with his warning against being deceived with the idea that Christ might come during that period. And why did his warning cease there? Answer; At that point, the time of the end commenced, when the prophecy of Daniel was to be unsealed, knowledge on the subject of Christ's coming was then to increase, and many run to and fro.

What a beautiful harmony here is in the testimonies of the angel and Paul. The angel said to Daniel, "the words are closed up and sealed till the time of the end." Paul said to his brethren, "Let no man deceive you, . . . that day shall not come, except there come a falling away first, and that man of sin be revealed." The Apostle's warning reaches down to the time of the end, where the words were to be unsealed, and no farther.—This plainly shows that the last half century has been the period for the subject of the time of the Second Advent to be brought out, and this the only period that the church of Christ could scripturally look for the immediate coming of the Lord.

The signs in the sun, moon and stars have been fulfilled, the last, only twenty years since; the book of Daniel unsealed, and the Apostle's warn-

ing ceased; therefore, the way is fully prepared for the solemn warning to go forth to the inhabitants of the earth to prepare to meet the Lord.

To be Continued.

Letter from Bro. Rhodes.

DEAR BRO. WHITE:—I want to say through the *Review*, that in reviewing my labors in the cause of Christ, for a few years past, and reflecting upon some occurrences by the way, and from recent light from the Lord through his Word, and from the admonitions of faithful brethren, I see some things (which I have not seen clearly till of late) said and done by me contrary to the Spirit of the gospel of Christ which call for a confession on my part, which indeed is humiliating but shall be freely and frankly made, the Lord helping.

First, under other influences than the meek Spirit of Jesus, I have at times spoken hastily and acted accordingly, and thus hurt in a measure the cause of God. I have not at all times possessed enough of the mind of Christ and have been left to a hurried, overbearing, oppressive spirit, and to deal out rebukes sometimes that were not dictated by the Spirit of the Lord. I have not exercised the patience toward opposers that I ought to have done. I have not had at all times, that forbearance toward enquirers after truth that I should have had. I have not had all that long-suffering toward erring brethren that Jesus has had toward me. (And he is my example of character and suffering.) I have thought more of my opinion than I have of the opinion of some of my brethren. I find selfishness in my own heart which must be crucified. I have not always "in honor preferred my brother." I have not at all times manifested the humility that I should. I have come short of the glory of God in many things. As I feel now, I would rather confess (if necessary) from this time till Jesus comes than have a stain of sin on my garments, or the frown of God upon my soul, after our High Priest shall leave the Sanctuary. I would heartily repent of these faults and wrongs, and do deeply regret that I have been left to grieve the Lord and his people, or to lay a straw in the way of any one's coming to Christ. I am sorry indeed that I have digressed (though it may have been ignorantly, and through temptation) from the highway of holiness, trod by Christ and the prophets, and to mar or wound the cause of the dear Lord and Saviour, which cause I most ardently love.

I would ask all whom this may concern, to forgive me wherein they have seen me err from the holy religion and Spirit of Jesus, and pray that this confession may serve as an everlasting barrier against my ever giving away in the future to any unchristian emotion of soul. Paul said "be patient toward all men." Again, he said, "Preach the word; be instant in season, and out of season, reprove, rebuke, exhort, with all long-suffering and doctrine." I think I shall try to obey this injunction of the Apostle. I crave the blessing of God upon my labor, and hope the saints will pray for me, that the word of the Lord may have free course and be glorified.

Though I fall, yet shall I rise again, and God will bring me forth to the light, purified as gold tried seven times. Your unworthy brother in Christ,
July 23d, 1853. S. W. RHODES.

THE following letter came to us, not post-paid. It may be thought by some that we are very rich, and able to send out the *Review* gratuitously, and pay postage out of our own means. It is proper to state that we are entirely dependant on the brethren, who are generally poor, for means to publish. And that brethren who work by days' works for a livelihood, have done much to support the paper, and in the publication of Tracts. But we cheerfully send the paper as ordered below, and hope that many will have the privilege of reading it.

MR. JAMES WHITE, SIR:—We understand you furnish the *Advent Review* gratis. If so, we should be very much obliged to you, if you would send each of us a copy for one year; and we will read and circulate. We should be glad to send you some money; but our means are very limited. Please direct to Frederick S. Smith, and Hiram Reed, Rosendale, Fond-du-lac Co., Wis. Yours respectfully,
July, 23d, 1853.

the third angel's message. Situated as I am, I know not but my opportunities for learning the truth relative to these charges are as good as any brother's in the State.

Your remarks relative to the brethren's meeting together the day previous to the commencement of the Sabbath on conference occasions, is correct. This has been the case as far as I have any knowledge where conferences have been appointed, and the brethren came from any considerable distance. We have been more or less in the habit of going from town to town on the Sabbath; as these towns are six miles square we frequently travel from five to ten miles to meet our brethren. I think if Elder Himes had been in the habit of riding after a team of his own, as we are accustomed to, he would not have made the statement that we rode from twenty to forty miles to attend meetings on the Sabbath. The brethren of Vermont do feel that there is great importance attached to keeping the seventh day holy. We would therefore cheerfully invite Elder Himes, and all who see us in danger of transgressing the fourth commandment, to admonish us.

As to the charge of chopping wood when at home on the Sabbath, I have not heard, to my recollection, of a case of the kind among all the Sabbath-keepers who are in fellowship with the body. One case where an individual is said to have cut wood and cleaned clocks on the Sabbath, the person has not certainly for a year professed to be with us.

If any thing can be said to clear Elder Himes from falsehood in making the declaration that believers in the third angel's message generally made the Sabbath a day of visiting, I would gladly do it. I would say that some apology might be made if possible, that Sabbath-keepers often get together on that day to worship God where there is but few of them; but have never heard of any Sabbath-keepers visiting their neighbors generally, much less that the body of Sabbath-keepers are in the habit of visiting.

As to the assertion that Bro. S. W. Rhodes has been, and is now deep in spiritual wifery, I never heard of anything of the kind until Bro. Everts informed me that Elder Himes charged him with it. Of the many reports and accusations put in circulation in Vermont, against believers in the third angel's message, Bro. Rhodes has had to bear his share, as he has occasionally been in the State. We have often heard of his being harsh, severe and uncharitable, and sometimes abusive to his opponents; but must confess that the charge filed in against Bro. Rhodes, by Elder Himes is unlike what we have taken to be his character.

We would in all good feeling call upon Elder Himes for his evidence of the truth of these charges. We wish him to call the names of individuals. If the charges will stand against the body, they may be sustained against individuals. We hope no degree of delicacy will prevent plainness on this subject, that we may find where these Sabbath-breakers are, and where those are who hold to "spiritual wifery." Certain it is that these charges preferred against us will do us no good unless they enable us to find the transgressors. We hope if these sins have not passed under his immediate view, but if he has relied upon his friends in Vermont for information, he will not for this excuse himself, but will mention the names of his informants, that we may inquire of them; for we who believe in the third angel's message, here, even in Vermont, do desire to search out all our sins that we may get rid of them. We want the truth that we may be sanctified through the truth. "Thy word is truth." Nothing else will satisfy us but light from the word of God. We do verily believe that when the third angel ceases sounding, mercy to hypocrites and sinners is gone forever.

E. P. BUTLER.

Waterbury, Vt., Dec. 1st, 1853.

A True Solace.

WHEN the shadow of this world is deep, and the heart is sad through unspoken grief, it is a solace to know that Jesus is near. When wasting care makes

life a burden, and heavy thoughts oppress the spirit, how priceless is the truth that we shall soon be changed, and caught up to be for ever with the Lord. When we are hopelessly separated from those we love, and the chill of worldly friendship surrounds us, how inspiring is the expectation of the return of Him whom our soul loveth. When the sleep of death enchains the lovely and the cherished, and the tomb answereth not the wail of the mourner, how sweet is the voice from heaven, "Behold I am the resurrection and the life, and I come quickly." Yes, the precious promise of the immediate coming of Jesus is the true and only solace of these degenerate times, and the balm for every wound. It is the hidden spring of peace within many a weary breast, and supports the trembling feet of those who are ready to perish through oppression and woe. There is no path so dreary, no cup so bitter, and no cell so dark with despair, but that this glory can illuminate and sweeten with a joy unspeakable. Who then among the weary children of earth will not hail such a hope? Who will not exult in such a prospect, and lift up the head and rejoice, because redemption draweth nigh? —*Mid. Cry*, 1844.

Distinction between the Sabbath of the Lord and the sabbaths of the Jews.

BY WILLIAM MILLER.

[THE following remarks are from the pen of Wm. Miller. Bro. M. was an advocate of the change of the Sabbath, though he took this for granted, without attempting to show any divine precept in its favor. But his views respecting the perpetuity of the Lord's Sabbath and its distinction from the sabbaths of the Jews are none the less truthful for that.]

"I say, and I believe I am supported by the Bible, that the moral law was never given to the Jews as a people exclusively, but they were for a season the keepers of it in charge. And through them the law, oracles and testimony, have been handed down to us: see Paul's clear reasoning in Rom. ii, iii, iv, on that point. Then, says the objector, we are under the same obligation to keep the sabbaths of weeks, months and years, that the Jews were. No, sir; you will observe that these were not included in the decalogue; they were attachments, added by reason of transgression, until the seed should come, to whom the promise of one eternal day, or Sabbath of rest, was made. "Therefore there remaineth a keeping of a Sabbath to the people of God." Only one kind of Sabbath was given to Adam, and one only remains for us. See Hosea ii, 11. "I will cause all her mirth to cease, her feast days, her new-moons, and her sabbaths, and all her solemn feasts." All the Jewish sabbaths did cease, when Christ nailed them to his cross. Col. ii, 14-17. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new-moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." These were properly called Jewish sabbaths. Hosea says, "her sabbaths." But the Sabbath of which we are speaking, God calls "my Sabbath." Here is a clear distinction between the creation Sabbath and the ceremonial. The one is perpetual; the others were merely shadows of good things to come, and are limited in Christ."—*Miller's Life and Views*, pages 161, 162.

"Neither on the Sabbath-day." Because it was to be kept as a day of rest, and no servile work was to be done on that day, nor would it be right for them to travel on that day. Christ has in this place sanctioned the Sabbath, and clearly shows us our duty, to let no trivial circumstance cause us to break the law of the Sabbath. Yet how many, who profess to believe in Christ, at this present day, make it a point to visit, travel, and feast on this day! What a false hearted profession must that person make who can thus treat with contempt the moral law of God, and despise the precepts of the Lord Jesus! We may

here learn our obligation to remember the Sabbath-day to keep it holy." *Exposition of Matt. xxiv*, p. 18. *Sec. Ad. Library*, Vol. I.

Influence of the Sabbath upon true Religion.

1. Its ministrations are the most effectual of all agencies in setting and keeping before the minds of men, that grand, essential element of all piety, the character of the living and true God.

2. By separating a portion of time to sacred uses, it furnishes ample opportunity for that contemplation of Divine truth, and that public and private worship of God, which is so much needed by men, and which most effectually promotes the cause of true religion.

3. The holy Sabbath itself, as an institution of God, is a constantly recurring symbol of the divine authority, and by its regular return impresses a sense of that authority on the minds of men, and thus keeps in view the character and government of God.

4. Clear apprehension of the will and claims of God are indispensable to the nourishment of true piety in the soul. The Sabbath furnishes it by its services, which constantly press on men's attention the duties they owe to their Maker.

5. The Sabbath furnishes constant and abundant fuel for the fire of piety in the heart, by the great variety of religious instructions it provides, such as those from the pulpit, in the family circle, in the Sabbath School; and the opportunity it gives for the study of the holy Scriptures, and other religious works.

6. The Sabbath, by its sacred stillness and repose, shadows forth the eternal rest of heaven, and powerfully attracts the thoughts of men to that blessed world, and thus aids the soul in its preparation for it.

7. No fact is better established than that a faithful and conscientious observer of the Sabbath has always been accompanied by a flourishing state of piety, and the spirit of sincere and heartfelt devotion to God.

8. On the other hand, it is no less true, that with a declining regard for the Sabbath, there has always been a decline in the spirit and power of vital piety; the withered and decaying graces of Christianity showing that one of the grand agencies of their nourishment and strength has been taken away. A Sabbath-breaking community has always been characterized by mournful violations of other of the laws of God, and is most obviously a stranger to the spirit and power of true piety.

9. Multitudes of the most distinguished saints have recorded their experience of the well kept Sabbath's powerful influence in sustaining the life and the vigor of piety in their minds, affirming that laxness, or fidelity to Sabbath obligations, has depressed or raised the tone of religious emotion in the soul.

10. That the Sabbath powerfully sustains the cause of vital piety, appears from the fact that all who are enemies to such piety, are hostile to the Sabbath, and spare no pains to level in the dust that holy institution, because of its power to sustain and promote true religion; just as dear to us as are the interests of pure and undefiled religion in our world, so dear should be the holy Sabbath of the Lord. Vital godliness lives and flourishes with the honored Sabbath; languishes and dies with the disregarded day of the Lord.—*Boston Traveler*.

THE ADVENT, THE NEXT PROPHETIC EVENT

BY S. BLISS.

THIS IS SHOWN

1. From the fulfillment of the prophecies.

"THEY are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth take heed lest he fall." 1 Cor. x, 11, 12.

1. History informs us that Babylon, Media-Per-sia, Grecia and Rome, the four universal empires, symbolized by the gold, silver, brass and iron, of Nebuchadnezzar's image, [Dan. ii.] have successively arisen as predicted; so that we are now at the very toes of the image, which symbolize the divided state

of the Roman empire, in the days of which, the God of heaven will set up a kingdom, symbolized by the stone smiting the image on its feet, and dashing it to pieces, and which will destroy all those kingdoms and stand forever.

2. History not only shows a fulfillment of the predictions of these great kingdoms, which are also symbolized in the 7th of Daniel by four beasts,—a lion, bear, leopard, and nondescript beast, but also the fulfillment of the more minute predictions in that chapter respecting them; the division of the Grecian empire into four kingdoms, and the division of the Roman into ten, with the coming up of the Papal horn among the ten, which subdued three of them, and has continued its time: so that we only wait for the judgment to sit, when these kingdoms will be given to the burning flame, and the saints of the Most High will take the kingdom, to possess the kingdom forever and ever.

3. History shows the fulfillment of the same events predicted in the 8th of Daniel; so that we are only waiting for the exceeding great horn to be broken without hand.

4. History shows a fulfillment of all the events to precede the judgment predicted in the 11th and 12th of Daniel; so that we only look for the standing up of Michael, the time of trouble, the resurrection of the dead, and the glory which is to follow.

5. History shows the fulfillment of all the events predicted in the 24th of Matt. to precede the sign of the Son of man in heaven; so that we only wait for Christ to come, as the lightning shining from the east even unto the west.

6. History shows the fulfillment of the events predicted by St. Paul, in 2 Thess. ii, to transpire before that day—the falling away, and the revelation of that wicked one; so that we only wait for the Man of sin to be destroyed by the brightness of Christ's coming.

7. We find, by the historical fulfillment of the events predicted in Rev. i, ii and iii, that we are living in the Laodicean state of the church, which is to be spewed out of the mouth.

8. We find by the historical fulfillment of the events predicted in Rev. viii v, and vi, that we are living under the sixth seal, at the close of which, the wicked will call upon the rocks and mountains to fall upon them, to hide them from the wrath of the Lamb.

9. We learn by the historical fulfillment of the events predicted in Rev. viii, ix, x, and xi, that we are at the close of the sounding of the sixth trumpet, when the seventh is to sound quickly; and when it shall begin to sound, the kingdoms of this world will become the kingdom of our Lord, and of his Christ.

10. We find by the historical fulfillment of the events predicted in Rev. xii, xiii, and xiv, that we only wait for the angels to reap the harvest of the earth, and to cast the wicked into the great wine-press of the wrath of God.

12. We learn by the fulfillment of all the discursive prophecies but those which have reference to the scenes of the last day and the glory to follow, that the Advent of Christ is the next expected event.

11. THE SIGNS OF THE TIMES ADMONISH US THAT THE LORD IS AT THE VERY DOORS.

"But can ye not discern the signs of the times?" Matt. xvi, 3.

1. The gospel of the kingdom is now being preached in all the world; which was to be a witness to all nations that the end should then be. See Matt. xxiv, 14.

2. Many are running to and fro, and knowledge respecting the end is being increased, as was predicted it should be at the time of the end. Daniel xii, 4.

3. The increase of riches, and heaping up treasure together, which was to be done "for the last days." James v, 1-3.

4. The unwillingness to hear sound doctrine, and the substitution of fables. 2 Tim. iv, 1-4.

5. The multiplicity of scoffers, who walk after their own lusts, and say, Where is the promise of his coming? 2 Peter iii, 3, 4.

6. The perilous time spoken of in 2 Tim. iii, 1-7.

7. The departing from the faith, predicted by Paul, 1 Tim. iv, 1-3.

8. The multiplicity of false teachers who make merchandise of the gospel. 2 Pet. ii, 1-3.

9. The abundance of mockers who walk after their own ungodly lusts. Jude iv, 19.

10. The universal cry of peace and safety. 1 Thess. v, 2, 3.

11. The prevalence of wickedness, so that it is indeed as it was in Sodom and before the flood. Luke xvii, 26-29.

12. The absence of faith that Christ will ever make his personal appearance. Luke xviii, 8.

13. The wonders seen by this generation in the heavens and in the earth, blood and fire and pillars of smoke. Joel ii, 30.

14. The darkening of the sun May 19th, 1780, and of the moon the night following. Matt. xxiv, 29.—Rev. vi, 12.

15. The falling of the stars, Nov. 13, 1833, as a fig-tree casteth its untimely figs, when shaken of a mighty wind. Matt. xxiv, 29. Rev. vi, 13. * * *

Advent Tract, No. IV, PUBLISHED IN 1843.

ENDURANCE.

"He that endureth to the end shall be saved."

SEEMING that there are many of our dear brethren and sisters who, in keeping the commandments of God, have to endure a great deal of opposition and persecution, I thought to say a few words to such, by way of encouragement. Brethren, we are confident that we are living in the time when the kingdom of God is about to appear, and we desire to inherit it; but do we expect to find the way in which we are to walk, in order to gain admittance into this kingdom, a smooth way, without any briars or thorns in it? If we do, we will find our mistake; for "we must through much tribulation enter into the kingdom of God;" [Acts xiv, 22;] and if we think we shall enter the kingdom without tribulation, we need not expect to be of that great number. which John saw stand before the throne and before the Lamb, clothed with white robes, and palms in their hands; for "these are they which came out of great tribulation," &c. Rev. vii, 14. Do we think that merely to believe that we ought to keep all the commandments will secure for us an inheritance in this kingdom?

Let us see what our Lord says: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke ix, 23. What is it to follow Christ? When is one person said to be following in the footsteps of another? Is it not when he does the same works that the other did? Christ testifies that he kept his Father's commandments; [John xv, 10;] and if we would follow him, we also must keep the commandments. For this is the love of God, that we keep his commandments, and his commandments are not grievous. 1 John v, 3.

Again our Lord says, "He that taketh not his cross, and followeth after me, is not worthy of me." John x, 38. And the apostle James says, "Though a man say he hath faith, and have not works, it doth not profit: faith cannot save him." Again faith without works is dead. James ii, 14, 17, 26. Thus we see that though we believe in keeping the Sabbath, yet we must keep it whether we are persecuted for so doing or not; otherwise our faith is dead and cannot save us. Do we expect to become heirs of the kingdom, by violating God's holy commandments, for the sake of keeping peace in our house? I tell you nay! "Think not that I am come to send peace on the earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me." "If any man come to me, and hate not his father and mother, and wife, and children, yea, and his own life also, he cannot be my disciple." Matt. x, 34-37; Luke xiv, 26. He rewe are taught that we must, (if need be,) forsake all, even our nearest friends, for the sake of following after Christ.

Brethren, do we prize the inheritance of the saints so highly that we are prepared to make such a sacrifice as is here required of us? If we do not, let me tell you, we are not Christ's disciples. Do we suppose that to keep the the commandments for a while, and then when persecution and oppression rage, to turn back, is going to secure this blessed inheritance for us? If we do, we will find our calculations to come very far short. Paul says, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries." "Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. vi, 4-6; x, 26, 27, 38, 39. Peter says, "For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them." 2 Pet. ii, 20, 21. May the Lord help us to persevere unto the end. Says Jesus, "Be thou faithful unto death and I will give thee a crown of life." Rev. ii, 10. "Behold I come quickly, hold that fast which thou hast, that no man take thy crown." Rev. iii, 11. Brethren, if we turn from the "holy commandment," we are sure to lose our crown, and some one else will take it.

Let us now see what we can find to encourage us to suffer patiently while on our pilgrimage in the enemy's land. There are very many promises that are precious to the true child of God. The Lord help us to lay hold of them with full assurance of faith.—Matt. v, 10-12. "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." Rom. viii, 18. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

2 Cor. iv, 17. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

2 Tim. ii, 12. "If we suffer, we shall also reign with him." 1 Pet. iv, 12, 13. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."

Matt. x, 22. "But he that endureth to the end shall be saved." 1 Pet. iii, 14. "But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled."

Luke xviii, 29, 30. "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting."

By looking at these few promises contained in the Bible, we see that there are great inducements held out to encourage us. Our blessed Lord has gone to prepare a place for us, and he says, "If I go and prepare a place for you, I will come again and receive you unto myself: that where I am there ye may be also." John xiv, 3. O heart-cheering promise!—Jesus is coming for us. Yes, soon we expect to see

have charged you, as well as me, to watch. There are many, however, who seem not to suspect danger of being unprepared; these do not watch with reference to the coming of Christ. Some make light of "going up." They may not have read with attention, that some who mocked at Elisha for saying that Elijah had "gone up," were *cursed*, and made a monument to the impious in after ages.

God has given us one illustration, in each dispensation of the revealed truth, that his people shall be "caught up to meet the Lord in the air." Enoch in the patriarchal, Elijah in the prophetic, and Jesus in the Christian; yet many make a mock of it. Though ministers may have read, they seem not to believe that even children were destroyed, who mocked at Elisha, for saying that Elijah had gone up. It was mocking God, who caused Elijah to go up. So now, it seems plain to me, that all who make light of second advent believers' "going up," *mock God*. One minister says that he had as lief be found fighting the doctrine of the second advent when Christ comes as not; but I forbear. "Father, forgive them, they know not what they do." If my service be not accepted of the brethren, it will be, I trust, a relief to myself. I was constrained to write, and though I have written amid the interruptions occasioned by the sale of furniture and "breaking up," yet here are some of my convictions stated—some of my feelings portrayed.

As to spiritual influences, are they not what has been foretold? What cause can be assigned for Brother Brown's primitive experience? There are, I presume, thousands who have had an experience strongly resembling his. A ministering brother has just told me of a pious woman, who had essentially such an experience as Brother Brown's, and she was brought by nothing but the Word and Spirit to just those views I now entertain. She was deemed crazy, but the Spirit of God wrote this whole second advent doctrine on her soul; she has it all without human agency. If there are to be in the last days instances of remarkable outpourings of the Spirit, where are we to find them, if not among second advent believers? A child of six years old, when converted, told me the most interesting experience I ever heard; her whole soul was quickened, and she was a believer in her Lord's speedy coming. Now I should like to hear some of those who feel and act as if the Lord could not come yet, account for these spiritual influences, on any other principles than those by which "the rulers of the synagogue" accounted for Paul's experience—for the miracles of Jesus, &c. Account for them, my brethren, if possible, on any other principles than those by which Universalists and Infidels account for ordinary conversions. If insanity, mental imbecility, or the devil, be the cause of our experiences of truth, what is the cause of revivals? My brethren, let those engaged in them be your judges. This is a solemn truth. I feel awfully in view of the necessary conclusion to which these premises lead. You cannot justify opposition to that agency which cuts the soul loose from the world and fills it with the second advent, as well as "glory and God," except you virtually justify the Jewish rulers in opposing the apostles. Therefore, it is my solemn conviction, that you need beware, lest ye only behold, oppose and perish. It is true that there were miraculous powers attending Paul; but observe that is not the basis of my argument. The church has long regarded the argument derived from Paul's conversion, (it being sustained by the same kind of conversion in all parts of the world,) as a strong one. It has been urged as if irrefragable. If it be a good argument in any case, why not in the one before us? You observe that the argument is based only on spiritual influences. Every effect has an adequate cause; every direct spiritual effect has not only its adequate cause, but a cause of its own nature; as it is written, "Satan is not divided against Satan," nor can Jesus "deny himself." These eternal truths are not recognized by wicked men when they oppose the Holy Spirit's agency in the experience of the saints; nor do you, my brethren, when trifling with the same sort of agency in writing the second advent on the hearts of many. This Spirit is "not

of the world;" if it was of the world, the world would love its own; but seeing it is not of the world, "therefore the world hateth it." All ministers who believe in the Lord's coming at hand, must be hated, or at least neglected. Those who believe, cannot, therefore, have the ordinary impulses to action, which worldly men have; they must have higher, holier impulses, derived from the Holy One, to separate from the spirit of this world, and wait, on scriptural principles, for the coming of Jesus to judgment.

Jesus solemnly inquired, "When the Son of man cometh, shall he find faith on the earth?" Yet the masters in Israel are making the verification of this dreadful truth a reason for their continued unbelief. When unbelief is predicted to be a fearful token of his coming, many ministers, with an unbelieving world co-operate to create that token. Surely I have not mistaken the application of my text. Beware, lest in unbelief ye only wonder to perish.

Even though a definite period had not been named for the coming of the day of God, such are the general admonitions to *be ready, to wait for, look for*, and love his appearing, that no one can disregard them without infinite peril. Beware, then, beware, lest that come upon you which is spoken in the prophets.

Did you ever learn the whole name of Jesus? Rev. i, 8. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come." The last clause, literally rendered, may read, *The coming One*. Faith respects him in his whole character. Many have spoken to me about preaching the gospel, not seeming to know that the gospel is the good news of the kingdom to come when Jesus shall appear. The gospel dispensation is not his kingdom, except in embryo in the hearts of his people, because, [Luke xix, 11-13,] "He spake a parable to them, because they *thought the kingdom* should immediately appear." The disciples were expecting the kingdom. Acts xvi. It shall be set up at his appearing; [2 Tim. iv, 1,] and we know, on the highest authority, that it cannot come till after the resurrection. 1 Cor. xv, 50. Now this I say, brethren, that *flesh and blood* cannot inherit the kingdom of God. No one will ever enter that glorious, everlasting kingdom, but by the resurrection, or a change equal to it.

Some want me to preach Jesus Christ and him crucified. Such, probably, do not know that he, who was the crucified One, is now *The coming One*. If we, my brethren, preach, and the people believe in Jesus as he is revealed, we shall both preach and have the people believe in the coming One. Beware how you omit to preach the coming of Jesus! By the terrible splendors of the Day of God, I charge you to preach the coming of Jesus. By your past remissness, I charge you to preach the coming of Jesus. By the doom of the unfaithful watchman and the unfaithful servant, I charge you to preach the coming of Jesus. To all, I say, in view of the opening judgment, repent, be baptized and believe in Jesus, *the coming One*. Amen!

THE DANGER.—At present, the greatest danger we can see among our friends, is that of slumbering while the Bridegroom tarries—imperceptibly falling into an awfully dangerous slumber, just before the Master appears. The symptoms of this slumbering, which may be more safely discovered in ourselves than in others, ought in itself to be hailed as the very last sign of the Bridegroom's sure approach. Are your prayers faint and feeble? Does your confidence begin to fail you? Is your voice tremulous, and lacking in energy? Do your footsteps reluctantly mark the way to the place of prayer? Are you slow to catch and send forth with increased life, the notes of praise falling from others' lips? Are you saying, "We trusted that it should have been?" Jesus that would have delivered his people ere this? If such are your exercises, and such your feeling, O hear His voice! "O fools, and slow of heart to believe *all that the prophets have spoken!*" These very exercises of yours are recognized by the prophets, and by them, in con-

nection with accompanying evidences, we may know the Bridegroom is near. See! O, see! that you are treading upon the last sands of probation. Arouse thee! Tarry not!—

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."

ROCHESTER, THIRD-DAY, JAN. 10, 1854.

"My Lord Delayeth His Coming."

AN evil servant says this, in his heart. "But and if that evil servant shall say in his heart, My lord delayeth his coming," &c. Matt. xxiv, 48. The case of this evil servant has been supposed to apply to those religious teachers who entirely rejected and opposed the doctrine of the Second Advent, as taught by Wm. Miller, and held by the Advent body. It has been the unanimous opinion of those looking for the Lord's second coming, that the prophetic discourse of Matt. xxiv, touches the important events with which the church of Christ is connected, from the First Advent down to the Second. First, the destruction of Jerusalem; second, the 1260 prophetic days of tribulation to the church; third, the signs of the Second Advent, in the Sun, Moon and Stars; and, fourth, the two classes of servants; one giving meat in due season; the other smiting his fellow-servant, &c. This position, in the main, is certainly correct.

But we think there has been a mistake in the application of the case of the evil servant. He does not represent those ministers who have never looked for the second coming of Christ. Those who have not expected Christ's coming, would have no occasion for saying that he *delayed* his coming. But those who have looked for him, and have been disappointed as to the time of his coming, and are brought into a state of severe trial of faith, are certainly in great danger of acting the part of the evil servant. We do not see good reasons for applying this text to those teachers who have not expected the Lord; while the application to those who have in heart backslidden from the Advent faith, is natural, and evidently correct.

Luke xii, 42-45, is good proof that the evil servant was once wise and faithful. "But and if that servant [who had been giving meat in due season] say in his heart, My lord delayeth his coming," &c. This evidently illustrates the case of those who once fed the flock of Christ with the doctrine of the Advent in its purity, but have since lost their faith, zeal and love. Again, the unfaithful servant smites a *fellow-servant*. This clearly illustrates the case of those who have been fellow-laborers in the Advent cause, but are now backslidden in heart. What they say in the heart is seen by their acts.

The Advent message, in fulfillment of the first angel, [Rev. xiv,] arrested the attention of a goodly number of the Lord's ministers, who went forth with the glad tidings of Jesus' coming, cheering the hearts of many, and with this bread of heaven, fed the flock. The time of expectation passed, and a period of severe trials has followed, in which many have lost their faith. Some profess faith in the Advent, whose acts show that they are saying in their heart, *My Lord delayeth his coming*. But a portion have held fast the Advent movement, as the work of God. And as they have moved down the track of prophecy from the first and second messages to the third, they now see the best of reasons why they should still hold fast the Advent movement, and look for the Lord's soon coming. The Son of man on the white cloud to reap the harvest of the earth is the next scene in the prophecy. To keep the commandments of God and the faith of Jesus is clearly shown to be present duty. While the event to occur at the close of the 2300 prophetic days of Daniel, is shown to be, not the burning of the earth, but the finishing work of salvation by our Great High Priest in heaven, the nature of our disappointment is clearly seen, and the past movement with its disappointment, is explained. This view harmonizes with the past and present, and

gives certainty to the glorious future. Those who take this position can say with full assurance; *The Lord is coming*. Such can feed the Lord's household with meat in due season. Where, we inquire, may the faithful servant be found, if not among such?

But it is a painful fact that a large portion of the Advent people, and Advent ministers, have lost their faith in the soon coming of the Lord. They may still cherish the doctrine of Christ's personal Advent, the literal resurrection of the just, prior to the millennium, and the true inheritance of the saints; but faith in the immediate coming of the day of God, they have lost. The past Advent movement they consider a mistake, and one after another of the pillars of the Advent faith they have pulled down. This apostasy has been a gradual, deceptive work, so gradual, and so carefully managed by the Advent papers, that the brethren who have lost their faith can hardly tell *how* and *where* they lost it, yet it is gone.

For several years these unfaithful servants have been saying in their hearts, "My Lord delayeth his coming," as their acts have denied their profession of faith in his immediate coming, and they have been overturning one strong point after another of the "original Advent faith." They have continued their profession of faith in the immediate Advent of Christ, while their acts have shown that they were saying in their hearts, "My Lord delayeth his coming." More recently, however, they have been speaking it out in unmistakable terms. Under the head of *Original Advent Faith*, the *Advent Harbinger* for Dec. 24th says:

"Two prominent items of this faith were the darkening of the sun, A. D. 1780, as a fulfillment of Matt. xxiv, 29; and the connection of the 70 weeks of Dan. ix, with the 2300 days of Dan. viii.

"In answering L. T. Cunningham's inquiries relative to the connection of the 70 weeks with the 2300 days, Mr. Bliss remarks:

"We argued their connection as evidence that the longer period would expire in 1843-4. If those periods commence at a common epoch, it can no more be denied that the longer one ended at the time named, than that the sun rose this morning. But the event predicted to follow at that end not having transpired, it follows that the supposition of their connection was an error. . . . The passing of ten years has demonstrated that it [the 70 weeks period] was not cut off from the 2300; and therefore the supposition that it was, has been disproved as sophistical."

"By the abandonment of this last item of the 'original advent faith,' its fundamental principle is given up; for the connection of these two periods was the distinguishing point between Mr Miller's faith and that entertained by other more common theories on the prophetic periods. And the abandonment of the dark day in 1780 as a sign of the Lord's near coming we also consider a wide departure from the 'original advent faith.' . . . We hope the *Herald* will continue its departures from the 'original advent faith,' until it shall be freed from error, and become an *herald* and defender of the whole truth."

As the *Harbinger* has renounced the Advent faith, why should it longer profess to be the *Advent Harbinger*? Why not take some appropriate name, and not profess to be what it is not? Its readers were once Advent believers. Has their faith been gradually taken from them, in the downward course of the *Harbinger*, so that they have not strength to resist the temptation to renounce the faith altogether? We fear for many. May God have mercy, and save the sincere.

The *Advent Herald* has taken a fearful position relative to the 2300 days and the Sanctuary of Dan. viii. The assertion that "the passing of ten years has demonstrated that" the 70 weeks "was not cut off from the 2300 days," is untrue and presumptuous. If it could be shown that the Sanctuary is the earth, and that its cleansing is the burning of the earth, then the assertion might be correct. But as the Sanctuary is the true tabernacle of God in heaven, the passing of ten years demonstrates no such thing. It has led us to search and see that the oversight was

in the event to occur at the end of the days, and not in the time.

We like the remark of the *Herald*, that, "If those periods [70 weeks and 2300 days] commenced at a common epoch, it can no more be denied that the longer one ended at the time named, [1843-4.] than that the sun rose this morning." And we would remark that the *Herald*, in supposing that the Bible teaches that the Sanctuary is to be cleansed by fire when Christ comes, is as certainly in error as that the sun will set to-night. Let the *Herald* take the scriptural view of the Sanctuary, and it will not be under the necessity of throwing down this main pillar of the "original Advent faith."

The position of the religious press, in shutting out the doctrine of the Advent, was considered fearful ten years since; but that of Advent papers, in shutting out the truth of the Sanctuary, which harmonizes the past, seems a hundred fold more fearful. Rather than to advance one step on this question, which, when taken, brings one to the full light and confidence of the Advent faith, the *Herald* seems to choose to draw back, and overturn every strong point of the "original Advent faith." How can its downward course lead otherwise than to perdition? May God open the eyes of his fainting, dying people to the course of these unfaithful servants, lest they be led to draw back finally to perdition. Heb. x, 35-39.

There are two more particulars relative to the unfaithful servant which we here notice. First, he smites his fellow-servant who is attending to his duty to the household. This, in a most striking manner, illustrates the cruel and wicked opposition of unfaithful Advent ministers, and Advent papers, to those who adhere to the main principles of the "original Advent faith," and also teach the observance of all the commandments of God. Second, he eats and drinks with the drunken. This also illustrates the condition of those ministers who have backslidden from the Advent faith, and are now united with the world in spirit, and in opposition to the present truth. They were once separate from the spirit, customs and love of this world, and called loudly to the flock to come out from these things; but many of them have gone back, and are leading the flock down to death. They are united with those who are drunken with the spirit of the world in opposing the most sacred truths of God's word. From the Advent minister, down through various classes, to the veriest drunkard, you will hear the Lord's Holy Day reproachfully called, *The Old Jewish Sabbath*! And its observers are reproached and beaten, because they teach and observe the fourth commandment.

Many of the selections, as well as original articles, found in these Advent papers show their union with those drunken with the spirit of this age of apostasy. For an illustration of this fact, see the article entitled, *New York City Asleep*, in the *Harbinger* for Jan. 7th, taken from the *Tribune*.

If the *Harbinger* was what it professes to be, the *Harbinger* of the Advent, and if it wished to present a sign of the last days, by showing that the spirit and moral taste of this wicked and adulterous generation is as in the days of Lot and Noah, then it might give the article from the *Tribune*. But for aught we can learn, the *Harbinger* gives it as a choice selection to suit the taste of its readers.

KEEP AWAKE.

It may seem almost unnecessary, to those who are unacquainted with the devices of the great enemy of the christian, to warn those who profess to be expecting the revelation of him who will appear to the surprise and eternal ruin of all who have not their loins girt about with truth, and watching earnestly, steadily, and patiently for his appearing, of the fearful danger of falling asleep. Would to God it were unnecessary. But painful facts convince us that even *Adventists* need the gospel tocsin continually sounding in their ears. We live upon enchanted ground, where none can boast of security; but those whose aim is eternal life, are incessantly exposed to the wiles of a malicious and subtle foe. There is not

so much danger of falling before the attacks of the open, avowed enemies around us, as of yielding to the pleasing allurements, and being overcome by the deceptive stratagems of him, who transforms himself into an "angel of light." And in view of this imminent peril, we are solemnly bound, as we *discover* the snares laid for the feet of our fellow pilgrims, to raise the warning voice lest their blood be required at our hands. Feeling this, duty requires me to point out what appear to be a few of the dangers to which the lovers of Jesus' appearing are exposed.—A few only can now be touched upon, but they are seen to be traps in which some unwary souls have been, it is to be feared, already ensnared. Heaven grant such a speedy *deliverance*!

1. Beware of resting easy with a theoretical knowledge of what you confidently believe to be truth, without reducing it to constant practice. This is a rock upon which many an ill-fated bark has split. To *know* the truth will only aggravate our guilt, unless its *life* and *energy* is experienced in the soul. We must *act* as well as *talk* truth.

2. Beware of supposing yourself in a safe state, because you are associated with many holy souls, and are fellowshipped by them.—Is there not great danger here? Let us remember that others may think we are in a fair way to heaven, when God sees we are in the *broad road to perdition*! In a spiritual meeting, through sympathy, we may catch the fire of those around us, and so be led to believe that our own hearts are right in the sight of God. Look out for deception!

3. Beware, when listening to a searching truth, of applying it *en masse*! Would it not be better to inquire, "Lord, is it I?"

4. Beware of supposing that because we live so near the close of time, it is of no use to employ our *talents, property, &c.*, in trying to diffuse light and truth. Jesus says, "*Occupy till I come*."

5. Beware of excusing yourself for not being more zealous in God's cause, by saying, "It is such a *trying* time that it is *hard* to live a christian life. Such can only be the language of blind unbelief. "As thy day is, so shall thy strength be."

6. Beware of being overcharged with the cares of this life. In this business age, carefully avoid imbibing its spirit. Satan may present what may appear to be a plausible motive, for striving after the 'filthy lucre' of this world. He may suggest the idea that with it you can spread light; but it may prove but a *passage way to death*.

Thus a few sources of danger have been presented. There is one rule by which we can determine the nature of any idea that may be brought before our minds. The inquiry should be instituted, what effect does it produce upon the life? What are its legitimate fruits? If it gives license to slumber, if it takes our eye from the present truth, the immediate coming of Jesus, it is most evidently one of Satan's *opiates*. His main endeavors will now be to induce the child of God to slumber. Let us keep upon the watch! It is no time for the christian mariner to slumber, while tossed upon the tempestuous wave, and the black clouds around, filled with fury, are just ready to beat upon his little bark! It is no time for the gospel soldier to close his eyes, and fold his hands, when the battle rages the most fiercely, and more especially in the *final*, decisive struggle. If we sleep now, it is to be feared, we shall never again awake, until the shrill trump which will startle into life the pious dead, shall break upon the affrighted ear.—*Selected*.

— "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

"But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. x, 28, 39.

message and the commandments of God. I expect to spend a few weeks in this part of the State if the Lord will.

Yours in hope,
Orrington, Me., Feb. 21st, 1854.

F. WHEELER.

From Bro. Cornell.

DEAR BRO. WHITE:—I have been laboring in this Village a short time past with good result. There is a large congregation of seventh-day Baptists here. They kindly opened their meeting-house for lectures on the prophecies. There was a general attendance, and great interest manifested. Many are searching diligently. Some have already decided "that these things are so." I have not seen in any place a more general inquiry, and so many warm friends of truth, since I have been in the message. There has been calls for lectures in five different neighborhoods since I came here, not far from this place. When will all the present calls be supplied? O Lord speed the work! I expect to spend five or six weeks more in this State. I am now about starting northward in search of the lecturing brethren.

As ever, onward in the truth.

M. E. CORNELL.

Milton, Wis., Feb. 20th, 1854.

From Bro. Hutchins.

DEAR BRO. WHITE:—Since my last I have returned to Potter Co., Pa., and find that the cause of truth is still progressing here. The interest manifested by the friends to learn the evidences of our faith, when here before, appears to increase. Several requests for meetings have been sent us, where we have not yet had time to go. "The harvest truly is great, but the laborers are few." Our meetings last Sabbath and First-day were held here. The brethren came in from this vicinity, and our hearts were greatly encouraged on meeting with several of the dear brethren and sisters who have recently embraced the Sabbath truth. O may the Lord strengthen their hearts, and prepare them for a glorious and triumphant victory over the enemy of all righteousness. Quite a number of attentive hearers were also present.

Ten or twelve have already given their names for the *Review*, which I think is read with prayerful attention, and we have reason to believe is accomplishing much good.

Many of our publications (books and tracts) which you afford at so small an expense, are taken by those desirous to read on the subject of the message of the third angel.

I now dispose of more books than when gratuitously distributed, and I am confident with as great, if not greater satisfaction on the part of those who purchase them.

Bro. Ingraham I expect will be here this week.

Yours in hope,
Ulysses, Pa., Feb. 21st, 1854.

A. S. HUTCHINS.

From Bro. Hebner.

DEAR BRO. WHITE:—I have thought what a blessing it was from God to us, who are so widely separated from those of like precious faith, and have not the privilege of the gospel ministry of the messengers of God, who are proclaiming the third angel's message, that he has opened another way by which his truth can be communicated to us. The *Review* comes a welcome messenger, laden with truth, and communications from the dear saints scattered abroad. I do rejoice that God has said, "And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant." Eze. xx, 35-37. His reason for bringing ancient Israel into the wilderness, he says, was to try them. "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no." Deut. viii, 2. God is about bringing us into the wilderness of the people to try us and to prove us and to know what is in our hearts, and to know whether we would keep his commandments or no, taught in the third angel's message—the last message mixed with mercy that ever will be proclaimed to this world.

The church here have been under severe trial, but we feel thankful to God that we have been able to confess our faults to one another, and thus fulfill the law of Christ. The church, we trust, will become more healthy and again begin to breathe the free atmosphere of heaven. We all join in the Macedonian cry, praying the Lord of the harvest to send laborers into his harvest; for the harvest is great and the laborers are few.

There seems to be quite an interest existing in the minds of some individuals in this place, with regard to the Spirit Manifestations as they are increasing quite fast here. There seems to be quite a number who appear to manifest a desire to hear for themselves, and it seems to me that if some of God's servants could feel it duty to come and present the truth, and the whole truth, before the minds of the people, that some would be added to the commandment-keepers—such as shall be saved in the day of the Lord Jesus. May the Lord speed the messengers, in my sincere prayer.

Yours striving to be an overcomer through the blood of the Lamb and the word of my testimony.

JOSIAH HEBNER.

Oakwood, C. W., Feb. 19th, 1854

From Sister Bovee.

DEAR FRIEND:—I have enclosed one dollar, and wish you to continue sending the *Review*. I have taken the Advent papers from the first, until I came here which was six years since, and then I knew no way to get them. Last Fall, my beloved Neice, Urasa Bucklin, returning from the west, called on me, and said I should have them six months. They have come and the time is run out. It is nothing new that I believe we live in the last days. I can truly say, "Thy kingdom come." I believe the time is near when Christ will take his weary children home. I should be glad to say much, but age and infirmities prevent. You will defer all criticisms when I tell you I shall be eighty-five years of age, next May. I was eleven years old the dark day. I feel it will be a joyful day when Christ takes his redeemed children home. I have a strong hope I shall be one.

May the Lord strengthen his saints while here to do his will, is the prayer of your unworthy friend and well-wisher.

MARY BOVEE.

Euclid, N. Y., March 1st, 1854.

From Sister Strong.

DEAR BRO. WHITE:—We are living in a time when the enemy is on the alert, deceiving and drawing away God's children, just now in the sealing time, and all who are not found watching are liable to be drawn away, and to be taken captive by him at his will. Among the fables of the last days, the New-Time theory is presented before the weak and unwary, and they are falling a prey to the powerful deceptions of the adversary. But the Lord has promised that when the enemy comes in like a flood, that the Spirit of the Lord shall lift up a standard against him. Yes, bless the Lord, he is soon going to say to the weak, Be strong, and to him that is of a fearful heart, Be of good courage; for his salvation is near to come, and his glory to be revealed, when the light of the moon shall be as the sun, and the light of the sun shall be seven-fold.

Now brethren and sisters, let us gird on the whole armor, and be shod with the preparation of the gospel of peace. There is no time now to delay. It is no time now to be living at the halves. If Baal be god serve him; but if the Lord be God serve him. The separating work is now going on. The dividing line is being drawn between the righteous and the wicked, and between him that serveth God and him that serveth him not.

May the Lord set to his helping hand is the prayer of your unworthy servant.

FRANCES STRONG.

Milton, N. Y., Feb. 27th, 1854.

From Sister Ford.

DEAR BRO. WHITE:—Since the Stowe Conference, last Autumn which I attended, I have been striving to obey God in keeping all of his commandments. For months previous to that meeting, I was firmly convinced that the seventh day was the only Sabbath of the Bible; but still I could not make up my mind to bear the reproach of keeping it.

Perhaps it would not be out of place, to give you a brief history of my experience, and the manner of my coming to a knowledge of the truth. Nearly two years ago, I received intelligence that some relatives of mine, residing in Vermont, had changed their views in regard to the Sabbath, and instead of keeping the first, had commenced keeping the seventh-day. I was surprised, and could hardly credit the report; but yet I had a desire to know something about it. They were friends that I loved, and respected, and I thought that there must be some strong reasons for their embracing so strange a belief. I visited them shortly after, they pointed out the reasons of their faith, and asked me to read my Bible more, and see if their views and the word harmonized. I read my Bible, but with the expectation of finding sufficient proof to overthrow their belief. But I found myself sadly disappointed. It seemed to me that every

word I read, went to prove that they were right. I left them, and returned to this place again; but I could not forget the poor, despised Sabbath-keepers. Up to this time I had never made a profession of religion; but I began to think of the importance of having a hope in Christ as never before. I commenced going to church, prayed to God for forgiveness of past sins, and thought that I experienced a change of heart. But I was not happy as I thought the young converts ought to be. When I read my Bible the commandments would come up, and I could not feel right. I was taken on trial in the Methodist church. I saw so much pride, popularity, and fashion among the professed Christians, as to cause the inquiry sometimes to arise, Are they the true disciples of Jesus: I had always thought that religion, instead of making persons popular, would cause them to be more humble, meek, and lowly. I was truly desirous to become a true-hearted Christian: yet I felt so unhappy, that I doubted the sincerity of my own heart. I prayed to God to direct me aright, and thanks be to his name, he heard my prayer. I was called very suddenly to return to Vermont with a sister of mine who was dangerously ill. Once again amongst the Sabbath-keepers, I could not longer withstand the truth. The more I investigated the subject, the brighter the light shone on the Sabbath. I attended several meetings, all of which tended to strengthen my views, especially the one at Stowe. What I there witnessed confirmed me in the truth of the position we occupy. I resolved by the grace of God assisting me, to strive to keep the commandments, that I might have a right to the tree of Life. And never have I regretted it, though I have met with temptations, and trials on every side. Friends have reproached and entreated, yet the grace of God has enabled me to stand. I know of no one of like faith in this place, and brethren and sisters, I claim your prayers; O when you kneel at the throne of grace forget not the Lambs of the flock. Remember their youth and inexperience, and pray the more earnestly for them.

From your sister striving for the Kingdom.

ELIZABETH H. FORD.

Lowell, Mass., Feb. 19th, 1854.

From Sister Wheeler.

DEAR BRO. WHITE:—As I have been much comforted by reading the communications in the *Review*, I would like to say to the dear brethren and sisters scattered abroad, I am still trying to keep the commandments of God, and the faith of Jesus. And hope to overcome by the blood of the Lamb, and by the word of my testimony.

Within the last year I have passed through some severe trials; but I feel to thank and praise our dear Heavenly Father that he has led me on thus far, and not forsaken me; and for the sweet peace I enjoy in trying to keep his commandments. And says the Apostle, by this we may know that we love the children of God, when we love God and keep his commandments. I do feel to rejoice that I know that I love the children of God; and that I have chosen to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season. But I feel solemn, in view of the time in which we live. The third angel's message is sounding. The last message without any mixture of mercy. Our Great High Priest is finishing his work in the Sanctuary, and he will soon put off his priestly attire, and take his seat upon the white cloud; and then, O then is the solemn declaration, he, that is filthy let him be filthy still, and he that is holy let him be holy still. In view of what is before us, my heart cries out, shall I be able to stand. Blessed are the pure in heart (says our dear Saviour) for they shall see God. O praise the Lord for his sure promises. He will never leave nor forsake us. If we do his commandments, we may have right to the tree of life, and may enter in through the gates into the city.

There is a little band of Sabbath-keepers in this place, who are striving to overcome and gain the kingdom. There has been much opposition and prejudice here, against our views; but I feel to rejoice that some are beginning to search to see if these things are so. Within a few weeks, four have decided to keep the Sabbath of the Lord. We were favored with the labors of Brn. Sperry and Buck, according to their appointment, and we trust their labors will not be in vain in this place. Prejudice appears to be removed, and we are satisfied that a number are convinced of the truth. It is a matter of great consolation that the Lord has set his hand to the work of gathering the remnant of his people, and I can truly say,

"O how I long to see that day,
When the redeemed shall come
To Zion, clad in white array,
Their blissful, happy home."

Yours striving for the kingdom.

OLIVE A. WHEELER.

Eaton, C. E., Feb. 19th, 1854.

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."

ROCHESTER, THIRD-DAY, MAY. 2, 1854.

Go Thou and do Likewise.

BROTHER and sister R. called on us the other day, as they were on their way to Alden, Ill. They told us that they made no profession of religion until they heard the present truth preached; and that in a short time after they received the truth, they dismissed tobacco, tea and coffee, and resolved to give to support the cause of truth, as much as they usually paid for these things. They recently sent us \$5, for the Review, and left \$5, more, which is but a part of what they have done for the cause, and if we understood them, they think they have now given about as much as it usually cost them for these needless things.

Many of our readers have laid aside these idols, especially the filthy weed; but *others* still cling to them. Some are so very poor that they cannot hand the messengers of truth even a few shillings, or pay for their own paper; but they contrive to raise from five to fifteen dollars a year for tobacco, tea and coffee!

What looks better on a Christian's table for common use than a glass of cold water! What can be better! This pure bounty of heaven can be enjoyed by the poor as well as the rich; and received without injuring the constitution, or mind. Reader, you can but admire the course pursued by Bro. and Sr. R.; well, go thou and do likewise.

THE SECOND ADVENT.

It is important that we should believe the testimony of the Holy Scriptures on this as well as on other subjects. But their testimony is one thing, and the opinion of commentators another thing, often very different. It has not pleased the Holy Ghost to give us prophecy, generally plain and easy to be understood. Thus it is written, Dan. xii, 10, "None of the wicked shall understand, but the wise shall understand." The apostles were solicitous of their Lord, after his resurrection, of the prospect before them; but he rather seems to rebuke their curiosity, saying, "It is not for you to know the times, or the seasons, which the Father hath put in his own power." Acts i, 7. Daniel seems not to have understood much of his own revelations. I would not undervalue prophecy, nor the proper study of the prophets. But a wise man will here be very solicitous, for the wisdom that cometh from above. He will remember that God resisteth the proud, and giveth grace to the humble. So far as I can understand, the second advent or coming of Jesus Christ, must have taken place in the time of the generation that lived when Christ came in the flesh; for Matthew, Mark and Luke record the most positive assertion of Jesus Christ that that generation should not pass, till all those things should be fulfilled, among which was his coming "in power and great glory." He saith not "in flaming fire taking vengeance," &c. Lo I am with you, said he to his apostles; and wonderful works followed their ministry. Multitudes were converted. The most formidable strong holds of Satan were demolished. The pride of the Jews was laid in the dust and the gospel preached and believed by many, in every known part of the world. Holy martyrs, (the seed of the church,) were multiplied and new converts took their place for Christ to live or to die. Happy time! Stephen saw the Lord at the time of his martyrdom, and doubtless many thousands that died for the testimony of Jesus Christ, found the same Jesus Christ, a present help in time of trouble. Then religion was the business of believers, and persecution and death no very unexpected or unwelcome visitants.

But there seems to be another advent, another coming of the Lord. 2 Thess. i, 7, 8; 2 Pet. iii, 4-10; 1 Cor. iii, 13, 15. This advent is generally thought to be future, and at the end of the world, and close upon the day of judgment, and perdition of ungodly men. All this may be correct. I will not dispute about it at least. But there seems to be evidence in prophecy, that the human family are to continue multiplying, till at least a thousand generations shall have existed. See Deut. vii, 9; 1 Chron. xvi, 15; Ps. cv, 8. Luke reckons, from Adam to Christ, only some 76 generations, and from that time till now, can hardly be more than 100 generations. There then remain some 800 generations yet to come, and how many more I learn not. I would entreat disci-

ples of the blessed Jesus, not to be wise above that which is written, nor to be over curious to know what is hidden in futurity, nor to give an undue proportion of attention to a point that is not of a practical nature, and on which many good men may think differently. WAITSTILL PHILLIPS.

Cuba, Fulton Co., Ill., March, 1854.

Remarks.

It is not unfrequently the case that any attempt to gain information on the subject of the Second Advent, and to learn the period of its approach, seems like striving to search into the hidden things of futurity, and like being wise above what is written. But from this charge we are abundantly vindicated by the Word of God. And the very chapter which is often brought forward to support this charge, contains an express command that we *should* know when Christ was near even at the doors. See Matt. xxiv, 33; Mark xiii, 29; Luke xxi, 31. Perhaps one of the most precious promises to the weary pilgrim, who would know when "these things shall be, and what shall be the sign of Christ's coming, and of the end of the world," is the one given to Daniel; viz., "The wise shall understand. None of the wicked shall understand; but the wise shall understand. Who are the wise? Are they those who are wise in this world's wisdom? Says the Apostle, "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. 1 Cor. iii, 18, 19. See also the following scriptures: Job v, 13; Prov. iii, 7; Isa. v, 21; Matt. xi, 25; 1 Cor. i, 17; ii, 4; 2 Cor. i, 12; Jas. iii, 15. Who then are the wise? "The fear of the Lord, that is wisdom; and to depart from evil is understanding." Job xxviii, 28. "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments." Ps. cxi, 10. "The secret of the Lord is with them that fear him, and he will shew them his covenant." Ps. xxv, 14. Those then are "the wise," who fear God and keep his commandments; his secret shall be with them; then he shall show his covenant; and they shall understand.

The writer of the above article remarks that the Lord seems to rebuke the curiosity of the apostles by saying, "It is not for you to know the times and the seasons which the Father hath put in his own power." Acts i, 7. What was the question which was here asked? It was this: "Lord wilt thou at this time restore again the kingdom to Israel?" Verse 6. This question he did not see fit to answer directly; though it is implied by his telling them that they must be witnesses unto him, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth. But when the disciples inquired concerning the signs of his coming and the end of the world, [Matt. xxiv,] the case was very different. Mark with what precision he answers their inquiries. There are two questions here asked: 1st, concerning the temple, and 2d, concerning his coming and the end of the world. He first carries them down to the destruction of Jerusalem, then through the 1260 years of Papal persecution, in which there should be tribulation to the church such as never was, and comes finally to the time when the Son of man should come as the lightening shineth from he east to the west, &c. In verse 29, he begins again and gives additional particulars in regard to his coming. He informs us of the signs in the sun, moon and stars; he describes more fully in verses 30, 31, his advent, with the scenes connected with it, and then gives the parable of the figtree and tells us to *know* when these things are just at hand.

But let us notice the idea that the second coming of Christ took place "in the generation that lived when he came in the flesh." This seems to be founded on the declaration of Christ that that generation should not pass away till all these things should be fulfilled; among which was his coming "in power and great glory." Here finding a difficulty in

regard to those passages which represent him as coming in flaming fire taking vengeance on them that know not God, &c., [2 Thess. i, 8; ii, 8; 1 Thess. iv, 16; &c.,] the writer says that there appears to be another, or third, coming. 'Tis true in Matt. xxiv, the Lord "saith not 'in flaming fire taking vengeance,' &c;" but he does say that "then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven." Have all the tribes of the earth yet seen the Son of man coming? No. He says that he shall send his angels with a great sound of a trumpet and they shall gather together his elect from the four winds, from one end of heaven to the other. Have the angels yet been sent and the elect gathered? No. He says, The Son of man shall come in the glory of his Father and then he shall reward every man according to his works. Matt. xvi, 27. Has every man been yet rewarded according to his works? Not yet. But mark the similarity between this coming and what Bro. Phillips is pleased to denominate "another advent or coming." At the one "all the tribes of the earth shall mourn;" at the other he comes "taking vengeance;" at the one he comes "with a great sound of a trumpet;" at the other he comes with "a shout, with the voice of the archangel, and with the trump of God." At the one he sends his angels and gathers his elect from the four winds of heaven; at the other the dead are raised, the living changed and caught up to meet him in the air. If all these passages do not refer to one and the same coming, between the two there must be a wonderful similarity.

The power and wonderful works which attended the apostles are brought up as proof that Christ had then come; and it is said that Stephen saw the Lord. But how did he see him? as one who had come the second time? No; but *in heaven*, standing on the right hand of God. Acts vii, 55, 56. When Jesus led his disciples out as far as Bethany and was taken up from them, they were promised by the "men in white apparel" that he should "so come in like manner." Such was to be his second coming. Says Paul in his epistle to the Hebrews, [ix, 28,] Unto them that look for him shall he appear the *second* (not the *third*) time without sin unto salvation. This epistle was written about A. D. 64. Christ had not then come, according to Paul, the *second* time; nevertheless those manifestations which Bro. P. regards as signs that he *had* come, were fulfilling years before.

Christ, then, did not come in the days of the apostles; and he has not come yet; for those events which were to attend his coming have never taken place. But it may be asked, What will you do with "that generation?" Well, let us see whom Christ was addressing. "When *ye* shall see all these things, &c." Who does Christ mean by *ye*? He could not mean the disciples; for they were not to see all these things; as the signs in the sun, moon and stars have only been fulfilled within the last century. The sun and moon were darkened, May 19th, 1780. The stars fell, Nov. 1833. There would be no propriety in calling it the generation of the saints; for the generation in that sense would never pass, and there would be no force in the language used; but when *ye* shall see all these things; it must refer to the generation living when these things should be fulfilled; and the generation now on the stage did witness the sign in the stars, 1833. "Verily I say unto you, *this* generation shall not pass, till all these things be fulfilled."

It is said there are yet some 800 generations to come; but if the passages referred to, where God promises to keep covenant and mercy with them that love him to a thousand generations, prove anything definite, they would prove that at the end of that time God would no longer keep covenant and mercy, but that is not so; for his mercy endureth *forever*; [Ps. cxxxvi;] it is from everlasting to everlasting upon them that fear him. Ps. ciii, 17. We are not to take the promise that God would keep his covenant to at least a thousand generations, as a definite prophecy that the world would stand for that length of time; for

heaven and earth *shall pass away*, but my words *shall not pass away*. Matt. xxiv, 35. Much are we commanded to watch, lest that day come upon us as a thief, and lest coming suddenly our Lord shall find us sleeping. And Christ says to the church, [Rev. iii, 3,] If therefore thou wilt not *watch*, I will come on thee as a thief, and thou shalt not *know* what hour I will come upon thee. But ye, brethren, says Paul, [1 Thess. v, 4,] are not in darkness that that day should overtake you as a thief. Therefore let us not sleep as do others; but let us watch and be sober. And [1 Pet. v, 4] when the chief Shepherd shall appear we shall receive a crown of glory that fadeth not away. u. s.

THE SABBATH.

POPULAR OBJECTIONS ANSWERED.

FIRST OBJECTION.—The Sabbath cannot now be observed as the Jews were required to keep it. The law required them to remain in their houses on that day. "Abide ye every man in his place, let no man go out of his place on the seventh day." Ex. xvi, 29.

ANSWER.—Probably there is no reader of the Holy Scriptures who really believes that God required the whole Jewish nation, for 1600 years, to remain in their houses through the entire Sabbath of twenty-four hours, yet this objection is often repeated. We will here state a few facts:—

1. The text quoted [Ex. xvi, 29] is no part of the great Sabbath law written with the finger of God in the tables of stone. Ex. xx, 8–11.

2. The text had direct reference to the children of Israel going out to gather manna on the Sabbath, after they had been told that on the seventh day none would be found in the field. Ex. xvi, 23–29. And it is decidedly wrong to quote this by-law, given to the Israelites under such circumstances, as the great law of the Sabbath.

3. The law that came from God through Moses required them to go out of their houses on the Sabbath. First, they observed *all* the offerings on the Sabbath that they did on the other six days, also two lambs, with a meat-offering and a drink-offering. Num. xxviii, 9, 10. Second, they had on the Sabbath a "holy convocation" or religious assembly, [Lev. xxiii, 3,] therefore they could not remain in their houses on that day.

Now we ask, Did the law which God gave to the Jews, relative to ordinances, oblige them to break his holy Sabbath? Never! It would make God the veriest tyrant in the universe to cause Sabbath-breakers to be stoned to death, and at the same time give the Jews a system of religion that compelled them to break the Sabbath!!

4. After the children of Israel had passed over Jordan, they went round the city of Jericho with the ark of God seven successive days. One of those days was the Sabbath. It is evident, then, that Ex. xvi, 29, referred only to the case of the manna. The act of going round Jericho on the Sabbath with the ark, was not a violation of the Sabbath law contained in the ark.

SECOND OBJECTION.—The Jews were not allowed to gather sticks to kindle a fire on the Sabbath, and it is not possible to keep the day as strictly as they were required to.

ANSWER.—The great universal Sabbath law, the fourth commandment, does not mention gathering sticks, or kindling fires. We have the account [Num. xv, 32–37] that "while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath-day;" but we are not told for what purpose he gathered them.

The Israelites were commanded to cook on the sixth day the manna to be eaten on the seventh. To have kindled fires on the Sabbath to wash their clothes or cook their manna, would have been doing on the Sabbath the work of one of the six laboring days. They had no need of fires on the Sabbath. They were in a mild climate; their food was rained down from heaven, and their clothes were miraculously preserved. "There was not one feeble person among their tribes." Ps. cv, 37. For them, under such circumstances, to have kindled a fire on the Sabbath, would have been an open violation of the Sabbath law.

We are differently situated. We live in an age when the race has become comparatively feeble, and in the cold season of the year we would kindle a fire on the Sabbath as an act of mercy and necessity, the same as we would water an ox or a horse, or lift a sheep from a pit. Such acts, the "Lord of the Sabbath," pronounced "*lawful*." But it is evidently wrong, and a violation of the Sabbath, to neglect to make those necessary preparations for the rest of the holy Sabbath which can be consistently made on the sixth day. The Sabbath law forbids our doing on the seventh day that which can be done on the sixth, and also what is not really an act of mercy and necessity. The Sabbath law did not oblige the Jews to suffer either cold or hunger; neither does it us, for "the law is holy, just and good."

THIRD OBJECTION.—The law of the Sabbath required that the Sabbath-breaker should be stoned to death; and the same penalty should now be inflicted if the law exists.

ANSWER.—We call attention to the following facts: 1. The fourth commandment does not mention stoning the Sabbath-breaker.

2. Temporal death never was the full and final penalty for breaking the law of God. For if it was, then he who murdered, blasphemed, or broke the Sabbath, under the Jewish economy, only had to be stoned to death to satisfy the law. And in the judgment his sin cannot appear against him; for the law was fully satisfied when he suffered temporal death. But the penalty of God's law was, and still is, Eternal Death. "Sin is the transgression of the law," and "the wages [penalty] of sin is death."

3. Temporal death was also inflicted upon the Israelites if they transgressed others of the commandments of God beside the fourth. Read Lev. xxiv, 11–16. Here the son of the Israelitish woman "blasphemed the name of the Lord, and cursed," and the Lord said, "Let all the congregation stone him." He broke the third commandment. And it will be seen by comparing Num. xv, 32–36, with Lev. xxiv, 11–16, that he who broke the fourth commandment, and he that broke the third, shared the same fate. Is the third commandment still binding? "Certainly," says the objector, "the commandment, 'Thou shalt not take the name of the Lord thy God in vain,' is binding with all its force." We ask, Should the blasphemer now be stoned to death? The objector will have to acknowledge that although the third commandment is binding in this dispensation, the gospel does not inflict temporal death on the blasphemer. In the Jewish dispensation there was no atonement that could reach his case, therefore he was stoned to death, and removed from Israel. But under the gospel, the atoning blood of Christ can reach his case, and wash away the sin of blasphemy, so mercy now pleads for the transgressor of the third commandment, that he may be spared, that he may repent of the sin of blasphemy and live. This is just the position we would take in regard to the fourth commandment. And we may now see why the Apostle called the gospel covenant the *better covenant*. Mercy now pleads for the Sabbath-breaker, that he may be spared, turn from his sin, find pardon and live. In this respect the ministration of God's law under the gospel, far excels [2 Cor. iii] the ministration of condemnation and death, under the Jewish economy.

FOURTH OBJECTION.—Deut. v, 2, 3, shows that the Sabbath was made for the Jews alone. "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." If the covenant mentioned here is the ten commandments, then the Sabbath was not made for the fathers, but only for the Jews.

ANSWER.—Let us see if this view of the text does not prove too much for the objector. Admitting that the ten commandments are this "covenant," therefore the duty to keep the Sabbath was not binding on the fathers, does it not prove that the duties enforced by the other nine commandments also were not binding on the fathers? Abraham, then, could disregard the seventh day, because the covenant was not made with the fathers, and Isaac and Jacob could have other gods, bow down to graven images, take the name of the Lord in vain, kill, commit adultery, steal, bear false witness and covet, for the

same reason, that the covenant was not made with the fathers!!!

Thirty days before the children of Israel saw Mount Sinai, where the covenant was made, God gave the following rebuke: "How long refuse ye to keep my *commandments* and my *laws*? see, for that the Lord hath given you the Sabbath." This shows that God's commandments and laws, embracing the Sabbath, existed before this covenant was made in Horeb, therefore Deut. v, 2, 3, proves nothing against the Sabbath. The covenant referred to was the mutual agreement between the children of Israel and the Lord, [Ex. xix,] the ten commandments [Ex. xx] being the moral conditions of the covenant.

FIFTH OBJECTION.—The word Sabbath is not found in the Bible until after the account of the children of Israel leaving Egypt; so it was not instituted at creation, but at Sinai when the law was given.

ANSWER.—The entire record of about 2500 years from creation is contained in the first fifty-two chapters of the Bible. Only the most important events from creation to the deliverance of Israel from Egypt are noticed, therefore it is no marvel that we do not find the word Sabbath. But what seems really remarkable is that at a later period, even when the Sabbath-breaker was stoned to death, we do not find the word Sabbath in the Sacred Record for more than 500 years.

It is recorded [Gen. ii, 2, 3] that God rested on the seventh day, and that he sanctified and blessed his Rest-day. The fourth commandment points back to what God did on the seventh day, and to the seventh day, as the only reasons why the Sabbath was instituted. But this fact alone, that God and Moses speak of the Sabbath in a familiar style one month before Israel saw Sinai, is perfectly destructive of the idea that it was instituted at the giving of the law.

SIXTH OBJECTION.—Christ is our example, and he broke the Sabbath.

ANSWER.—We will first notice the Sabbath law. "Six days shalt thou labor and do all *thy work*," that is, labor necessary to this life. "But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work;" that is, cease from the toil of the six days, and engage in the special service of God. It may be said of the priests who offered unto the Lord on the Sabbath all the usual daily offerings, and two lambs extra, that they labored; but what God required them to do on the Sabbath was not what the fourth commandment calls "labor," and "thy work." When Christ was accused of Sabbath-breaking he justified himself on the ground that what he did on the Sabbath was "lawful." His merciful acts on that day cannot with the least propriety be classed with what the Sabbath law calls "labor," and "thy work;" but rather, let those acts be classed with the ministration of the priests in holy things on that day. It is true that Christ declared his disciples "guiltless" in plucking the corn and eating it on the Sabbath. But it is said of them that they "were *an* hungered;" and where has God forbidden eating on the Sabbath to satisfy hunger? Nowhere.

Christ said to the impotent man whom he healed on the Sabbath, [John v, 8,] "Rise, take up thy bed and walk." Two of the Prophets speak against bearing burdens on the Sabbath; but they refer to burdens of merchandise, such as "sheaves, wine, grapes and figs," [Jer. xvii; Neh. xiii,] which were brought into Jerusalem to sell. Now let the objector compare conveying burdens of merchandise to market to sell for worldly gain, with the healed man with his bed praising God, and he may see the difference. One was labor for worldly gain, while the other was for the glory of God. One was a violation of the Sabbath law, but the other was an act of mercy which manifested the power of God.

SEVENTH OBJECTION. The commandment to keep the Sabbath is not given in the New Testament, therefore it is not a Christian duty to keep it.

ANSWER.—It is true that the fourth commandment is not given over a second time in the New Testament; neither is the second, but this falls far short of proving that Christians are released from the duties enjoined by those commandments. If it be said that we have in the New Testament that which is equivalent to the second commandment, then we cite Matt. xxiv, 20; Luke xxiii, 55, 56; Acts xiii, 42, 44; xvi, 13; xvii, 2; xviii, 4, where the Sab-

THE ADVENT REVIEW, AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus."

VOL. VI.

ROCHESTER, N. Y., THIRD-DAY, JANUARY 23, 1855.

No. 21.

THE REVIEW AND HERALD

IS PUBLISHED WEEKLY

At South St. Paul-st., Stone's Block,
No. 23, Third Floor.

TERMS.—One Dollar a Year, in Advance.

J. N. ANDREWS, } Publishing
R. F. COTTRELL, } Committee.
U. SMITH.

JAMES WHITE, Editor.

All communications, orders, and remittances should be addressed to JAMES WHITE Rochester, N. Y. 109 Monroe Street, (post-paid.)

THE THREE ANGELS OF REV. XIV, 6-12.

BY J. N. ANDREWS.

At the present time, no portion of the Holy Scriptures more deeply concerns the church of Christ than Rev. xiv. At whatever period in the history of the church, the proclamations contained in this chapter are made, they must from their very nature constitute the grand, absorbing theme of that generation. Whenever the angels of this chapter are commissioned by God to announce to the nations of the earth that the hour of his judgment is come, or to proclaim the fall of Babylon, or to utter against the worshipers of the beast the most dreadful threatening which the Bible contains, no man can disregard their work, or treat their warnings as nonessential, except at the peril of his soul. If it were merely possible that these warnings were addressed to ourselves, it would become us to examine this subject with serious attention. But if this point can be proved by decisive testimony, it is certain that we cannot too carefully attend to the warnings here uttered.

It was but a few years since that all Advent believers were united in applying this prophecy to the present generation. But in the long period of trial and patience that has followed their disappointment, many of them have, to a great extent, lost sight of their original faith. A considerable number now contend that these angels are to utter their voices of warning in the future age; that is, in a period subsequent to the Second Advent. Another class attempt to show that they had their fulfillment many ages in the past: the first angel beginning in the days of the apostles, the second in the time of Luther; and the third at a period somewhat later.

As proof that these angels belong to the future age, the fact is adduced that John saw them flying through the midst of heaven immediately after having seen the Lamb stand upon mount Zion with the 144,000. As the latter event is future, it is concluded by some that the angels of this prophecy must be future also. If it were a fact that the events predicted in the book of Revelation were there given in consecutive order, there would be some force to this argument. But it is evident that that book is made up of many distinct views, usually introduced by the expression, "And I saw," or something of that kind, as in Rev. xiv, 6. The series of events, which begins in chapter xii, with the dragon, evidently extends through the work of the beasts in chapter xiii, and ends with a view of the remnant in their glorified state [Rev. xiv, 1-5] upon mount Zion. Then begins a new series of events with the angel of chapter xiv, 6.

The following reasons forbid the application of this prophecy to the future age:

1. This view would make the angel with the everlasting gospel to every nation, kindred and tongue,

an angel from heaven with another gospel. Gal. i, 8. For the apostolic commission extended only to the harvest, which is the end of the world. Matt. xxviii, 19, 20; xxiv, 14; xiii, 24-30, 36-43. Paul participated in this commission, [1 Tim. i, 11.] and he thus declares its import: that God "now commandeth all men everywhere to repent; because he hath appointed a day in the which he will judge the world in righteousness." Acts xvii, 30, 31. The apostolic commission extended only to the end—the day in which God shall judge the world by Jesus Christ. A gospel preached in that day, would be another gospel than that preached by Paul, and one that has no Saviour in it. This would indeed show that the angel of Rev. xiv, 6, 7, was the very being on whom rests the curse of Paul in Gal. i, 8.

2. The second angel announces the fall of Babylon. Verse 8. After this proclamation a voice is heard from heaven, saying, "Come out of her, my people." Rev. xviii, 1-4. Now that the absurdity of placing this transaction after the Second Advent may be seen, please read 1 Thess. iv, 16, 17. It is there plainly stated that at the coming of Christ, his people shall all be caught up to meet him in the air, and thenceforward be forever with the Lord. Will the Lord take his people to Babylon when he comes? Never. He says, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John xiv, 2, 3. Then the Lord will not have occasion to call his people out of Babylon after the Second Advent; for from that time onward they are to be forever with him.

3. Let us now see whether the third angel's message can be applied to the future age with any propriety. Those who will compare Rev. xiv, 9-12; xiii, 11-17, will see at once that the warning voice of the third angel relates to the fearful scene when the two-horned beast is to act its part in oppressing the saints of the Lord. But if the third angel's proclamation relates to the period which follows the Second Advent, then the work of the two-horned beast must also transpire in the future age. And what a scene must the future reign of the saints present, if Rev. xiii, 11-17, is to be fulfilled in that time! But by turning to Rev. xx, 4-6, it will be seen that the period for the triumph of the beast and his image, and for the reception of his mark, precedes the thousand years' reign of the saints. And when the reign of the saints commences, the triumph of the beast is past.

The beast doubtless represents the Papal power. Rev. xiii, 1-10; Dan. vii, 8, 20, 21, 25, 26. But by turning to 2 Thess. ii, we learn that the Papacy is to be destroyed by the brightness of Christ's coming. Further, we learn from Rev. xix, 19-21, that the final overthrow of the beast and false prophet, or two-horned beast, takes place in the battle of the great day of God Almighty, in immediate connection with the Second Advent. By these plain testimonies we establish the fact that the beast will be destroyed at the Second Advent. Therefore we ask, what danger will there be that men will worship the beast at a time when there will be none for them to worship? God will never send an angel to warn men against the worship of the beast when he does not exist.

The language of verse 12, "Here is the patience of the saints," is sufficient of itself to overthrow the application of these messages to the future age. The following scriptures clearly teach that the patience of the saints refers to the present time, and not to the period of their future glorious reward. "Ye have heard of patience, that, after ye have done

the will of God, ye might receive the promise." Heb. x, 36. "In your patience possess ye your souls." Luke xxi, 19. "Be patient, therefore, brethren, unto the coming of the Lord." James v, 7. Will the saints have need of patience in the kingdom of God? Will they have to possess their souls in patience after they have received the promise, even life everlasting? 1 John ii, 25. It is tribulation that worketh patience. Rom. v, 3; James i, 2, 3. Are the saints in tribulation after they are made immortal, and crowned with everlasting joy? No, never. Isa. xxv, 8, 9; xxxv, 10; Rev. vii, 13-17. But the saints are in their patience when the third angel's message is given. Hence that message does not belong to the future age.

But verse 12 concludes thus: "Here are they that keep the commandments of God and the faith of Jesus." It is evident that this refers to the period when the remnant are keeping the commandments of God, while exposed to the wrath of the dragon, [Rev. xii, 17,] and that it does not refer to the period when the commandment-keepers shall have entered in through the gates into the Holy City; Rev. xxii, 14; and that it refers to the period when the saints are living by faith, [Heb. x, 38, 39,] and not to the period when they shall have received the end of their faith, the salvation of their souls. 1 Pet. i, 9.

But verse 13, which pronounces a blessing on the dead which die in the Lord *from henceforth*, that is, from a point of time as late at least as the third angel's message, presents a testimony which cannot be evaded. It demonstrates that this part of John's vision relates to a period prior to the first resurrection; for the saints cannot die after being made immortal. 1 Cor. xv, 51-56. Our Lord testifies that they can die no more, but are equal unto the angels, and are the children of God, being the children of the resurrection. Luke xx, 36. If any are still disposed to locate these angels' messages in the day of God itself, let them carefully read the following scriptures. Matt. xxiv, 37-39; Luke xvii, 26-30; Gen. vii, 21, 22; Luke xxi, 35; Ps. ii, 6-9; Rev. ii, 26, 27; xix, 11-21; xxii, 11, 12; 2 Thess. i, 6-10.

The next inquiry relates to the past. Have not these messages met their fulfillment in the history of the church in past ages? We think not. Our reasons for this conclusion are, in part, the following:

1. No proclamation of the hour of God's judgment come, has ever been made in any past age.

2. If such a proclamation had been made many centuries in the past, as some contend, it would have been a false one.

3. The prophecies on which such a proclamation to men in a state of probation must be based, were closed up and sealed to the time of the end.

4. The Scriptures plainly locate the message of warning respecting the judgment in a brief space immediately preceding the advent of our Lord; thus directly contradicting the view that locates these messages in past ages.

We now offer proof in support of the foregoing propositions. If they are sustained, they establish the fact that the present generation is that one to which the angels' messages are addressed. We earnestly invite all who wish the truth to weigh this part of the argument with especial care. No truths of greater moment than God's voice to us at the present time, can engage our attention.

1. Has the proclamation of the hour of God's judgment come been made in any past age? If such a proclamation has never been made in past centuries, there is an end to controversy on this part of the subject. No persons have ever been able to show any such proclamation in the past. The apos-

ties did not make such a proclamation. On the contrary they plainly inform us that the day of the Lord was not then at hand. Martin Luther did not make this proclamation, for he thought the judgment about three hundred years in the future. And finally the history of the church presents no such proclamation in the past. Had the first angel preached to every nation, and kindred, and tongue, and people, that the hour of God's judgment had come, the publicity of such a proclamation would be a sufficient guaranty that the history of the world would contain some record of the fact. Its total silence respecting such a proclamation, is ample proof that it never was made, and should put to silence those who affirm that it has been made.

2. We are on firm ground, also, when we say, that had such a proclamation been made to the world in past ages, it would have been a false proclamation. Four reasons sustain this statement. 1. There is no part of the Bible on which such a message, centuries in the past, could have been based. Hence, had such a proclamation been made, it would have been without scriptural foundation, and consequently not from heaven. 2. It would have been in direct opposition to those scriptures which locate the judgment, and the warning respecting its approach, in the period of the last generation. The scriptures which sustain these two reasons we shall presently cite. 3. The history of the world amply evinces that the hour of God's judgment had not come ages in the past. 4. Nor would it be true of past ages, if limited to Babylon. For Rev. xviii, 8-10 clearly shows that the hour of Babylon's judgment is yet in the future. It is certain, therefore, that the angel with the proclamation respecting the hour of God's judgment, has not given it at a time when it would not only be destitute of scriptural support, but would absolutely contradict their plain testimony.

3. The prophecies which give us the time of the judgment, and which present the succession of events leading down to that great crisis, were closed up and sealed till the time of the end. We refer particularly to the prophecies of Daniel. See chap. viii, 17, 26; xii, 4, 9. Hence it is evident that God reserved the warning to that generation who alone need it. Noah's warning respecting the flood, was alone applicable to those who should witness it; thus also the warning respecting the judgment is alone applicable to that generation which lives in the last days.

4. The Bible locates these messages in the period which immediately precedes the Second Advent, and plainly warns us against the proclamation of the judgment at hand, prior to that time. Here we join issue with our opponents. Instead of finding that the apostles gave this proclamation, as some teach, we shall find indubitable evidence that they located this warning far in the future, and that they admonished the church to heed none that should precede a given time. If we recur to the book of Acts, we shall find Paul preaching before Felix, of the judgment to come; and before the Athenians, that God hath appointed a day in the which he will judge the world in righteousness by Jesus Christ. Acts xxiv, 25; xvii, 31. But that book nowhere intimates that Christ was immediately coming to judgment. Peter points his hearers to the future, saying, that the heavens which had now received Christ, must retain him till the times of restitution. Acts iii, 21.

The first epistle to the Thessalonians may seem to teach that the apostles expected the coming of Christ to judgment in their day. Indeed, it is evident that such an idea was received from it by the Thessalonian church. Hence it was, that in his second epistle to them, Paul found it necessary to speak explicitly on the point. He tells them that the coming of Christ to the judgment could not take place until the great apostasy. And as the result of that apostasy, that the man of sin should be revealed, showing himself that he is God, and exalting himself above all that is called God or that is worshiped. That this mystery of iniquity, is the great Romish apostasy, none but a Papist will deny.

Paul reminds them that he had told the church of these things when he was yet with them. And where could Paul have learned this fact, which he

had thus conversed upon to the Thessalonians? He was accustomed to reason from the Scriptures, and not to deal in assertion. Hence it is very evident that he refers to the prophecy of Daniel, who in his seventh chapter has given the successive events which intervened between his time and the judgment. In this series of events he has with wonderful precision described the power to which Paul has referred, as the man of sin. No Protestant will deny the identity of Daniel's little horn and Paul's man of sin. And as Daniel has brought it into a series of events which ends with the judgment and the setting up of the everlasting kingdom, it was an easy matter for Paul to tell where in this series of events he stood, and whether the judgment was its next event or not. The Apostle, therefore, plainly tells them that that day was not at hand. For the man of sin, or little horn, must arise and perform his predicted work, and when that should be accomplished the coming of Christ should transpire, to consume "that Wicked" with its brightness.

Now when was the little horn to arise? Daniel was told that it should arise after the ten horns upon the fourth beast; or in other words, after the fourth empire should be divided into ten kingdoms, which was accomplished about five hundred years after Christ. The judgment therefore could not come prior to that time. But how long was this little horn to have power to wear out the saints? Daniel informs us that it should be for "a time and times and the dividing of time." How long is this period? Rev. xii shows that it is 1260 prophetic days, or years. Verses 6, 14. It follows therefore, that the Apostle carries the mind forward five hundred years to the development of the man of sin, and thence 1260 years for his triumph, before the judgment could be preached as an event immediately impending. Whoever will carefully read Dan. vii, will get the original of Paul's argument in 2 Thess. ii, and will without fail see the force of his statement.

The Papal supremacy began in 538 and ended in 1798 with the overthrow of the Pope's temporal power. The warning of Paul against a false proclamation respecting the judgment at hand, therefore, expires at that time, and not before. For we have then reached the point of time where the last important event in Dan. vii, before the judgment has transpired. An angel from heaven preaching the hour of God's judgment come, many years in the past, would be giving a different gospel from that preached by Paul. Those who locate the angel of Rev. xiv, 6, 7 in past ages, virtually place upon his head the anathema of Paul in Gal. i, 8.

And what is of very deep interest, the point of time at which Paul's warning expires is the commencement of the time of the end—the very point to which the visions of Daniel were closed up and sealed. Compare chap. xi, 33, 35; vii, 25, and the fact that the 1260 years persecution of the saints terminates with the commencement of the time of the end will appear obvious. How gloriously does this view of the subject make the truth of God shine out! For the warning of the Apostle against a false proclamation of the judgment at hand, expires at the very point where the seal is taken off those prophecies which show when the judgment sits. And it is respecting this period, the time of the end, that it is said, many shall run to and fro, and knowledge (on the very subject which was before concealed) shall be increased. Then the time of the end is the period in which the judgment-hour cry, and the subsequent messages are to be given. Dan. viii, 17, 26; xii, 4, 9.

Another important argument on this point is found in what our Lord has said relative to the signs of his Second Advent. The church was to understand when his coming was at hand, by the fulfillment of certain promised tokens. Until these should be seen, the church was not authorized to look for the immediate Advent of the Lord. But when the signs which our Lord promised began to appear, his church might then know that his coming to judge the quick and dead was at hand. It is an interesting fact that Christ has marked the time in which these signs were to begin to appear. Consequently the messages in question could not be delivered prior to that time. "Immediately after the tribulation

of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Matt. xxiv, 29. "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken." Mark xiii, 24, 25. We think there can be no mistake that in these scriptures our Lord refers to the Papal tribulation of Daniel the prophet. The signs of his second coming were to commence "in those days," but "after that tribulation." In other words, the 1260 prophetic days should not be quite over, but their tribulation should be ended, when the sun should be darkened. The sun was darkened in 1780, and the tribulation of those days was then past, but the days did not expire till 1798. Thus we have the signs of our Lord's immediate Advent just opening upon us, as we come down to the time of the end, the period when the vision should be unsealed and many run to and fro with the word of warning to a perishing world.

The parable in Matt. xxii, 1-14; Luke xiv, 16-24, furnishes an important testimony on this subject. Matthew gives a particular account of the first part of this parable, but merely states in a word the final calls to the guests. Luke on the contrary omits the first part of the parable, but gives its concluding features with peculiar distinctness. We think the identity of the parable in Matt. xxii, and Luke xiv will be seen by every one who will compare those scriptures together. It is evident that Matthew by the calls to dinner, represents the calls which were made to the Jews at the First Advent. It is to be observed that the general work of inviting the guests had preceded these calls. For these are a special announcement to those that *had been bidden*, that the dinner is ready. These we understand to refer to the work of John the Baptist and others at the time of the First Advent. And we understand that the destruction of the city and people in the parable refers to the destruction of Jerusalem and the rejection of the Jews.

The call to the dinner, proving of no effect, the king turns to another people. We understand this as we do the text in which our Lord tells the Jews that the kingdom should be taken from them and given to a nation bringing forth the fruit thereof. Matt. xxi, 43. This part of the parable Matt. has given in a word, that the servants in obedience to the command of their Lord were enabled to furnish the wedding with guests. But Luke has taken up this part of the parable with minute accuracy. The dinner indeed was past and the people to whom it was offered unworthy of sharing it as guests, but the purpose of the king was not to be made void. At supper time, says Luke, a message was sent forth to announce to those that had been bidden that supper was ready. We understand that this call to the supper is made to the Gentiles and that it is in immediate connection with the Second Advent. For we think that none will deny that the supper of Luke xiv, 16 and that of Rev. xix, 9, is the same. Thus we see that there was to the Jews the general work of bidding the guests, and the special call at dinner time; and that to the Gentiles there is the general work of the gospel in bidding, and then at supper time the special call to the marriage supper.

These three calls to the marriage supper [Luke xiv, 16-24] we understand to be the same as the three messages of Rev. xiv, 6-12. The first call to the supper is "at supper time," and the first angel announces that "the hour of his judgment is come." None will dispute the fact that the judgment and the marriage supper are in immediate connection with each other. Rev. xix, xx. The three calls are not the general work of the gospel in bidding; they are made at supper time, that is, at the close of the day. And the three proclamations in Rev. xiv, in like manner are not the general work of the gospel, but special warnings addressed to the world as the great work of our High Priest is closing up.

The book of Nahum furnishes a very striking testimony on this subject. The chariots are to seem like torches, and to run like the lightnings, in the day of God's preparation. Chap. ii. Now we may learn the event for which this day of preparation is appointed, by reading the first chapter of this proph

et. That the sublime scenes of the Second Advent and the day of God are there portrayed, we think few will be disposed to deny. The day of God's preparation is therefore, for this very event. Now it is evident that the hour of God's judgment cannot precede the day of his preparation for the judgment. Hence the day of God's preparation, is the time for the warning respecting the judgment, and the associated proclamation to the inhabitants of the earth. And how strikingly have we seen the sign which marks the day of God's preparation fulfilled before our eyes! Since the time of the end commenced, in which the prophecies relative to the judgment were to be unsealed, and many were to run to and fro, and knowledge to be increased, chariots running like the lightnings have made their appearance in almost every part of the civilized world. We think this a demonstration that we are now in the day of God's preparation, and that consequently this is the period of time in which the three proclamations of Rev. xiv, are to be made. For the day of God's preparation for the Second Advent, must be the time for the world to be warned respecting that event.

If we read the message of the second angel with care, and the more full reference to the subject in Rev. xviii, we may also gather some important ideas relative to the chronology of these messages. The people of God are called out of Babylon, that the plagues which God is about to inflict upon her, may not fall upon them also. These plagues are enumerated as, death, mourning and famine, and utter destruction by fire. And it is said that these shall come upon her in one day. It is evident that these plagues have not yet come upon her. The hour of Babylon's judgment, when the kings shall mourn over her for fear of her torment, is yet future. The warning therefore respecting Babylon must of necessity relate to that generation that shall live when her plagues shall come upon her. The warning respecting the flood, or the destruction of Sodom, belonged to that time which should witness those events. And the warning respecting the judgments on Babylon must relate to that generation that shall be alive when these judgments shall be inflicted.

The third angel presents a fearful warning against the worship of the beast and his image and the reception of his mark. It must be evident to every person that this warning must relate to the time when men shall be required to worship the image on pain of death. That this work of the two-horned beast, as recorded in Chap. xiii, has as yet been accomplished but in part, is certain. See verses 13-15. Hence it is a great error to locate this proclamation in any past age.

(To be Continued.)

Sunday-keeping at the West.

The following extract from the correspondence of the *Central Christian Herald* shows that the Roman Catholics of this country, as well as those of Europe, regard the Sunday as a mere festival, not at all entitled to be kept with the strictness of the Bible Sabbath. What a pity that these Protestant reformers, who no doubt feel a real zeal for the sabbatic institution, should stand directly in their own light by trying to make a Sabbath out of a popish festival day. The state of things which they regard as so sad will certainly grow worse and worse while they continue to occupy this strange and inconsistent position. The correspondent in question says:—

"It is an occurrence by no means uncommon, as I am informed, in this city, (St. Louis) especially upon the grounds adjoining their churches, to see upon the Sabbath both the clergy and laity engaged at the sports of the season, bat and ball, marbles and the like. With a friend I visited one of these churches, on Sunday afternoon. We entered the inclosure—a church in the center of the city—and to our dismay witnessed the priests and a large number of youths thus engaged, disturbing the neighbors by their boisterous confusion and noise. I recollected how Cataline sought to corrupt the youth of Rome, and I could not but exclaim, These are the Catalines of America—the disturbers of our peace the corrupters of our youth the plotters of the ruin of the Republic!

"The effect of this anti-Sabbath policy upon the masses is exhibited, as indeed it is in all our cities in the extensive patronage bestowed upon the numerous pleasure gardens with which the city is environed, and which, immediately after vespers, are thronged

by them, and where drunkenness and revelry, to a greater or less extent, on every Sabbath, abound.

"O, can the eye of the American patriot not see in all this an augury of danger to our national character and permanency? And shall we sleep over this subject? What is true of St. Louis is equally so of Cincinnati and most of our cities; and our youth, aye, our people, are being contaminated by it. State Sabbath conventions, County Sabbath Conventions, City Sabbath Conventions, Presbyterian, Methodist, Episcopalian, and Baptist Sabbath Conventions, should he held all over our land; and means decisive and prompt, be resorted to, that, under God, our Sabbath and nation be preserved."

From Bro. Barr.

DEAR BRO. WHITE:—I wish to say to the saints scattered abroad that although unworthy I rejoice through the mercy of God that I have the light of the third angel's message to guide me through the darkness and perils of time's last hours, and have also the privilege of sharing in the trials and sufferings of the remnant, and hope to be purified by obeying the truth and he glad with exceeding joy when the glory of our soon coming King is revealed. My heart is comforted and encouraged to labor and toil on in view of what God is doing for his precious cause and suffering people, especially while I see the way preparing for the solemn warning of the third angel to be heard in new places.

On our way from Vermont to Maine we called at Lunenburg, Vt., where two faithful souls had kept the Sabbath for about three years, and have cast an influence which tells to many minds that those who keep the commandments are blessed of the Lord. We called and conversed with some of their neighbors on the present truth, and by their request held a meeting in the evening. Had a free time, and quite a large congregation, (considering the short notice and rainy weather,) who gave the best attention to the word spoken. The next morning we journeyed on until about noon, when we arrived at Bro. French's in Northumberland, N. H., formerly from Vt. They were wholehearted in the advent cause in 1843 and '44, and did much to sustain it. Here we had a good opportunity to correct a wrong impression left upon their minds in regard to the faith of the Sabbath-keepers who were reported as believing that the Lord did come in '44. We hung up our chart and passed hastily over the three messages of Rev. xiv, and when we got through, one individual said, "Why, how different from what Esq. D. said they believed! Now tell us the reasons why you keep the seventh-day Sabbath. We take the *Advent Herald* and have heard but very little about the Sabbath-keepers." This request we complied with most cheerfully, as there are so many good reasons why we should keep the commandments. May the Lord enable them to receive and live out the third message as faithfully as they did the first and second.

From this place we hastened on to our appointment at Jay, Me., where we met the little church on Sabbath at Bro. Wm. Bryant's, and were blessed in keeping the holy Sabbath. On First-day we held a meeting at a school-house near by, where we enjoyed much of the presence of the God of truth while speaking to the candid congregation. On Second-day evening we held a meeting at Wilton, where we had quite a large congregation and good attention. Our next appointment was at Canaan, where we spent two Sabbaths: had very interesting meetings, and left in full confidence that as soon as the church gets right God will add to their numbers. We next went to Brewer, where we found the church striving to come up through much tribulation to the rest that remains to the people of God. The church has been much refreshed, and are still contending earnestly for the faith once delivered to the saints.

I will here take the liberty to answer through the *Review* the question that has been asked by private letters: What is the little Michigan paper doing in your travels? Answer—*nothing*. O how I pity any poor soul that is so unfortunate in time's last hour as to be found scattering abroad. The productions of any class of religious teachers unless they are fully in the work of God and rightly dividing the word of life, can no more satisfy the honest inquirer after truth, than husks did the poor prodigal. O, dear brethren, how dreadful are the scenes that are just before us, and what vast responsibilities devolve upon every soul whose mind has been enlightened by the present truth, and what awful consequences follow when "these fall away." May the Lord give his saints to feel more deeply the importance of being as wise as serpents and as harmless as doves; and to unite their strength against the powers of darkness as the dangers thicken while nearing the harbor of eternal rest. Lord bless and bring the honest souls safely to land, is the prayer of your un-

worthy brother in the tribulation and patience of the saints.

E. L. BARR.

Brewer, Dec. 1854.

From Frn. Barden & Perry.

DEAR BRO. WHITE:—Our love for truth and the cause of truth, is the only apology we have to make for taking this method to correct some errors published in the minutes of the twenty-ninth annual meeting of the Penobscot Baptist Association, held Sept. 5th, 6th, and 7th, 1854. On page 17th in their report of the state of the Carmel church, we find this statement: "Some of the prominent members of this church, including even its officers, were deluded by a prevalent fanaticism, and neglected their duties to the church. Though very feeble, and perilling even its visibility, the church did not hesitate after ineffectual efforts for their reclamation, to exclude from its fellowship those in whose wisdom and piety it had long confided and who constituted a large proportion of its strength."

Now mark this: some of its prominent members, including even its officers, (deacons Perry and Bardon,) like Paul before Agrippa, not having the privilege before, now take the liberty to answer to this charge of delusion and fanaticism for ourselves.

1st. We frankly confess that after the way that some call heresy, so worship we the God of our fathers, believing all things which are written in the law and in the prophets. 2d. The Captain of our salvation has said, [Matt. xxiv, 33.] "So likewise ye when ye see all these things, know that it is near even at the doors;" and blessed be his holy name for ever, this knowledge no man taketh from us. 3d. We have responded, Amen, with warm hearts to the truth Paul preached to Titus, Chap. ii, 11-13, and are now looking for the blessed hope and by the grace of God mean to look a little while longer until he actually will appear the second time without sin unto salvation.

For believing and talking and trying to live these sublime truths, we have been published to the world as deluded fanatics. We leave the reader to judge how much injury individuals of the faith above mentioned would do the church of God. 1 John iii, 3. "And every man that hath this hope in him purifieth himself even as he is pure." Again. The church after "ineffectual efforts for their reclamation did not hesitate to exclude." &c. Now as to the truth of this assertion we leave the maker of it to answer for it to a higher tribunal than that of man. But as for any knowledge of the time when, and place where, Bible efforts were made to reclaim us, we have none. Perhaps this accounts for the efforts being ineffectual.

It is true however, that we were excluded, but how? It was said to us at a certain time that there was to be a conference in a remote part of the town, but nothing was said about any important business to be done at the conference. As it was very inconvenient for us to attend, we did not, which gave them a chance to cut us off at a church meeting held in the morning before the conference without any molestation, or even giving us a letter of excommunication or a chance to answer for ourselves. Then to see them turn about and boast of the Lord's blessing them for faithfully and fearlessly doing their duty is enough to make the heart sick, when we take into consideration the fact that the directions given by the great Head of the church [Matt. xviii, 15-17] were entirely unheeded, as were also the rules laid down by the inspired apostles. But we would not mourn so much in view of the unfair treatment we have received in this matter, as we would in view of the fact, that the professed church of Christ has so far departed from the faith, as to exclude members without giving them as good a chance to defend themselves as the civil law, which provides for all men a fair and impartial trial.

We make not these fair statements of facts to injure any man or body of men, but we make them because we believe the cause of truth demands it, and inasmuch as we believe that in this matter we suffer as christians, we will neither murmur nor complain, but hope by the grace of God to commit the keeping of our souls to him in well-doing as unto a faithful Creator, until our soon coming King shall return and bid all our sorrows cease.

Yours in hope of eternal life.

EDMUND PERRY.
JOHN BARDEN.

Carmel, Me., Dec. 28th, 1854.

SUPREMACY OF THE SCRIPTURES.—Sir Walter Scott in the last moments of dissolving nature, addressing his son-in-law said, "Bring me a book." "What book?" replied Lockhart. "Can you ask," replied the man whose works have charmed the world, "can you ask what book? there is but one" Precious Bible!

THE LAST WORK OF THE TRUE CHURCH.

BY M. E. CORNELL.

"Bind up the testimony: Seal the law among my disciples."

CHAPTER I.

THIS text seems to contain two commands equally prominent, each signifying to restore or bring together the truth; implying that the testimony is *unbound* and the law *unsealed*. But before we proceed to examine the nature of these commands, it will be necessary to locate the prophecy in order to a correct understanding of the importance of the subject. By the context we learn that the present is the time for the fulfillment of this prophecy: it is when the people are associating themselves and taking counsel together, and crying, "Confederacy, confederacy;" (joining secret societies &c.) Verses 9-12. Again, it is when the disciples (followers of Christ) are looking for the Lord; [verse 17:] which they are not warranted in doing until the signs which he gave to precede his coming are fulfilled; which commenced with the darkening of the sun, May 19th, A. D. 1780. The very generation that witnessed the signs, is to witness the coming of the Lord; hence the prophecy is most definitely fastened upon the present generation.

But there is farther evidence. The prophecy locates itself in a time when the children of the Lord are for signs and for wonders: (separate and peculiar, forsaking the customs of the world.) Verse 18. Again, it is "when they (the people) shall say unto you, Seek unto them that have familiar spirits (mediums) and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead?" Verse 19. This last quotation evidently refers to the present so-called Spirit Manifestations, with all their wonders and miracles, pretending to call up the spirits of the dead, leaving the living God, and going to the dead for knowledge.

By comparing several scriptures we learn that this work of spirits is to be accomplished in the last days, just prior to the second coming of Christ. Our Saviour spoke of this work of wonders and placed its fulfillment this side of the 1260 years of tribulation. See Matt. xxiv, 24. "For there shall arise false christs and false prophets, and shall show great signs and wonders, inasmuch that if it were possible, they shall deceive the very elect." The apostle Paul defines the events to transpire before the coming of Christ, and the last he mentions is, "The working of Satan with all power and signs and lying wonders, and with all deceivableness," &c. 2 Thess. ii, 9, 10. The same work is spoken of in connection with the advent of Christ in Rev. xvi, 14, 15. "For they are the spirits of devils, working miracles which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold I come as a thief," &c.

This work is spoken of again as a part of the work of a beast which is a symbol of the United States, the very place where these wonders commenced. See Rev. xiii, 13, 14. "And he doeth great wonders so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast," &c. Let the reader mark well the analogy of these scriptures. Christ says, SIGNS and WONDERS to DECEIVE, &c., and Paul says, POWER, SIGNS, WONDERS, and DECEIVABLENESS; and Rev. xiii, specifies WONDERS, DECEIVING, POWER and MIRACLES; and Rev. xvi, points us to spirits working MIRACLES.

That these prophecies are now receiving a literal accomplishment in the various forms of spirit manifestations, no one that has investigated the matter and believes in the divinity of the Scriptures, can doubt. All this work of power, signs wonders, and miracles, is to deceive the world, and, if possible, the very elect. In Rev. xix, 20, we learn that those who were deceived by miracles, had also received the mark of the beast. and according to Rev. xiv, 9, 10, and xvi, 2, those who are deceived by familiar spirits, (spirits of devils,) and receive the mark of the beast, will have poured upon them the wine of God's wrath.

Now when such fearful consequences are involved, is it not reasonable to suppose that God has made the way of escape very plain, and given us a perfect shield against the deception of Satan in all its forms? God's plan in this respect is clearly developed in the history of the past. He has always given timely warning before sending his judgments upon the wicked. Before the flood the antediluvians were faithfully warned. God's will was made known to them, and a way of salvation provided for all the obedient. The inhabitants of Jerusalem were warned: signs were given by which they might know when the destruction was nigh. Says Jesus, "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whose readeth let him understand,) then let them which be in Judea, flee into the mountains." Matt. xxiv, 15, 16. All that believed and obeyed were saved. The way of salvation in this case was very plain: "Flee to the mountains!" how simple! all could understand it; and as God is unchangeable we know that he has provided a shield for his people now in this time of unbounded deception. He has spoken of an endless life of glory, and has faithfully marked the way to obtain it. He has also spoken of eternal death, and those things which lead thereto, and has as faithfully warned us of them all.

We are now prepared to inquire, What is the shield against all the wonderful lies with which Satan is deceiving the world at the present time? We will look for the shield in the connection of the warning message; and we may expect to find it composed of a combination of wonderful and mighty truths which, when once understood, will so effectually anoint our eyes, that we can see and shun all of Satan's snares, and enable us to find and walk in the path which leads under that covering which is to shelter the elect when the last plagues shall fall upon the wicked. Such a combination is alluded to in our text: the TESTIMONY and the LAW. The same is mentioned again in verse 20.

After speaking of the cry which is now being made, that we should seek unto them that have familiar spirits, (mediums,) and go to the dead for knowledge, the Prophet directs our attention to the law and the testimony, and affirms that those have no light who speak not according to this word. This quotation shows that the law and the testimony are a test or detector for this time. This conclusion is corroborated by the third angel's message. Rev. xiv, 12. After declaring the fate of those who worship the beast, and receive his mark, he says, "Here are they that keep the commandments of God, and the faith of Jesus." When the beast and image (powers of earth) are "decreeing unrighteous decrees, and writing grievousness which they have prescribed," (Isa. x, 1.) and "framing mischief by a law," (Ps. xciv, 20,) and are thus multiplying false tests, we are informed of a company that are keeping God's law, and Jesus' faith. Now the very manner in which our attention is called to these, proves conclusively that they are a shield or safe-guard against the false ways of this time. While the two-horned beast is saying you must worship the image, you shall receive the mark, the warning message of the third angel says, "Here are the commandments of God, and the faith of Jesus!" as much as to say, Keep these, and you will not be in danger of worshipping the beast, or receiving his mark; and you will escape the wrath of God.

But there is another scripture relating to this part of the subject which it is important to notice. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii, 17. The "Woman" in this text, all will agree, represents the True Church; consequently the remnant of her seed must be the last end of the true church on earth. This proves that God's people in the last days are distinguished by keeping (not merely professing to keep) the commandments of God, and testimony of Jesus Christ. But why is this a peculiarity of God's people in the last days? Because the true church has been in the wilderness; and in the last days is to come out entire-

ly into the blazing light of truth as taught by God the Father and his Son Jesus Christ.

The subject of God's commandments is agitated among them, and they soon find out they are not keeping the true Sabbath, and they immediately return to the original Sabbath which their forefathers left when the church went into the wilderness. They now keep all God's commandments as they were given to the true Israel on Mt. Sinai. It is the custom of the times, and also the law of the land, that men should keep the first day of the week holy; but the remnant regard it not: they move out regardless of consequences: this brings persecution: the war spirit of the dragon is manifested against them.

We witness no persecution in the popular protestant churches; but let one of their number begin to keep the Sabbath ordained in the fourth commandment, and he will soon have war declared against him. War is not made upon these nominal churches; therefore they are not the seed of the woman spoken of. They are fallen, and are almost on a level with the world, and have no reason to look for persecution; for, as the poet sings,

"The world will not persecute those who are like them,
But hold them the same as their own."

But that the true children of God in the last days will be persecuted, is evident from the testimony of the apostle Paul. After declaring that perilous times should come in the last days, because men should be lovers of their own selves, covetous, boasters, proud, &c., having a form of godliness, but denying the power thereof, he says, "Yea, and, all that will live godly (keep God's law) in Christ Jesus, (obey all the precepts of Christ,) SHALL SUFFER PERSECUTION." 2 Tim. iii, 12. Mark, he does not say they may, but, SHALL. Persecution, then, is inevitable with those who in reality keep the law and testimony. But do not the protestant churches keep them? They do not; for they violate the fourth commandment every week, and the apostle James says, "Whosoever shall keep (or profess to keep) the whole law and fail in one point, (or precept,) he is guilty of all." James ii, 10.

The popular churches, we know, profess godliness; as Paul says, "They have a form of godliness, but deny the power (or fruit) thereof." Actions speak as loud as words; as Paul says again, "They profess that they know God, but in works they deny him," &c. Titus i, 16. Jesus says, "Ye shall know them by their fruits," (works.) Matt. vii, 16. Men may profess to know and love God, and at the same time be deceivers and liars. Let them prove that they know and love God. The apostle John has given us the rule by which to test both ourselves and others. A man may deceive himself and think he knows and loves God, when he in reality does not. Therefore Paul says, "Examine yourselves, whether ye be in the faith: prove your own selves," &c. 2 Cor. xiii, 5.

We will now return to John's RULE: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death." 1 John iii, 14. This alone would not be a perfect rule; for a man might deceive himself in this, and suppose he loved his brother, when he did not. Let us hear John again: "By this we know that we love the children of God, when we love God, and KEEP HIS COMMANDMENTS; for this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John v, 23. Jesus gives the same rule: "He that hath my commandments, and keepeth them, he it is that loveth me." "If any man love me he will keep my words," &c. John xiv, 21, 23.

The evidence that we know God is also in our obedience. See 1 John ii, 3, 5. "And hereby we do know that we know him, IF WE KEEP HIS COMMANDMENTS. He that saith I know him and keepeth not his commandments, is a liar, and the truth is not in him." The apostle James also teaches that there is no profit in a man's saying he has faith while he has not works, and says that by works a man is justified, and not by faith only. James ii, 14, 24.

Having now a perfect rule by which to try men,

let us go forth in search of the TRUE CHURCH. Shall we find the true church to be one or all of the popular protestant churches now in existence. Let us see. What is their character at the present time?

1. They turn away their ears from hearing the law. Prov. xviii, 9.

2. They teach for doctrines the commandments of men. Matt. xv, 9.

3. They reject the commandment of God, the true Sabbath, that they may keep their own tradition—Sunday. Mark vii, 9.

4. They are not looking for the second appearing of Jesus Christ. Heb. ix, 28.

5. They are not persecuted. 2 Tim. iii, 12.

6. They are not meek and humble, but proud and haughty. Zeph. ii, 3.

7. They oppress the poor. Isa. lvii, 67.

8. They refuse to repair the breach, (treading down the Sabbath,) to prepare the people to stand in the battle in the day of the Lord. Isa. lviii, 12, 13; Eze. xiii, 5.

9. They will not receive a person into fellowship who keeps the Sabbath according to the commandment. Luke xxiii, 50.

10. Thus requiring men to be sinners in order to have their fellowship. 1 John iii, 4.

11. They as bodies are fallen, and are becoming habitations of devils. (They fellowship children of the wicked one.) Rev. xviii, 2.

12. Because they are fallen and will fellowship wicked men who are guilty of the sin of charming, (magnetizing,) and enchanting, (mesmerizing,) and consulting with familiar spirits, (mediums,) and necromancy, (pretending to communicate with the dead,) [Deut. xvii, 10-12,] God calls his people out, lest they should partake of these sins, and receive of the last plagues. Rev. xviii, 4.

All of the honest, both of priests and people, will leave these fallen bodies when their eyes are opened to see their corruption. The character of the true church is exactly opposite the above.

Communication from Bro. Bates.

DEAR BRO. WHITE:—Since my last from Hubbardston, Mass., Feb. 12th, I have visited New Ipswich, Bennington, Wilton and Washington, N. H., Irasburg, Barton Landing, Sutton, Wheelock, Eden, North Hyde Park and Johnson, Vt., and held meetings in all but the first place.

At Wilton, N. H., the Lord answered prayer for the sick. The brethren and sisters who attended the meeting were greatly refreshed, and fully resolved to hold on their way in keeping the commandments of God, and the faith of Jesus. Bro. L. Hastings conveyed me from New Ipswich to Bennington and Washington, about forty miles.

The Conference commenced in Washington Feb. 23d, and continued over the 25th. Notwithstanding the severity of the weather, the meetings were well attended. Brethren came from twelve and twenty miles. The united testimony of the brethren during the progress of the meeting, evinced the fixed purpose of their minds in living out the great truths contained in the last message of mercy, and seeking to walk in the old paths, where will be found church order and gospel union.

Feb. 27th, Bro. J. Stowell conveyed me to the R. Road in Charleston, some twenty-five miles, where we tarried all night with his brother. Here we had quite an interesting season. After hearing in relation to our position, Mrs. Stowell seemed very desirous to learn more about it.

The Conference at Irasburg was cheering and good. Here I met with old and tried brethren in the precious cause of truth whom I had not seen for about three years; also many others who had been coming to the knowledge of the truth of the third angel's message, since that time; especially some who had gladly accepted proffered terms of mercy at the tent-meeting there last Summer. We were very glad also to meet with Bro. Stone and Hutchins, who took a part with us in the meetings. I believe that Bro. Stone would be much blessed of the Lord, in laboring for souls in the wide-spread harvest field of our glorious coming King.

The meeting March 2d-4th, was at the house of Bro. Barrows, and in the Union meeting-house in Barton Landing. In the last-mentioned place, the

people listened attentively to four discourses. We trust that the seemingly deep attention manifest on the occasion will result in much good. Some acknowledged the truth, and we hope that they will continue to receive and believe, that it may be counted to them for righteousness.

In company with Bro. Hutchins, we also held meetings at Bro. Childs' in Sutton, and in Wheelock. The brethren and sisters manifested their love for the present truth and a strong desire to live it out that they may be prepared for the time of trouble "such as never was;" and many of their neighbors are manifesting a strong desire to grasp the increasing, progressing and unanswerable truths of the third angel's message.

March 8th, Bro. Childs conveyed me some eighteen miles to Irasburg. From thence brother and sister Barrows took us to Eden and North Hyde Park, nearly forty miles. In these two places we held our meetings on the Sabbath and First day, at Bro. Stones and Ferry's. Here also the Bro. gladly received the precious truths of the last message of mercy, and seemed deeply anxious to have their neighbors and friends share with them; especially our last meeting in the school-house at North Hyde Park was solemn and interesting. It is clearly manifest that the Lord is working with his honest-hearted children for the salvation of their neighbors.

Here also I was not only cheered with the greeting of old and tried friends of God's precious cause; but the smiling faces of many which I had not seen before, brought onward, and into the truth by the unceasing labors of those who love the truth, and also those who are preaching and making it plain in pamphlets and papers.

We also had a profitable meeting at Johnson. From thence Bro. Loveland brought me to Morrisville, where we held a meeting in the town-house last evening to a promiscuous assembly. Our meetings Sabbath and First-day, 17th and 18th are appointed to be in Stowe. From thence Bro. Bingham offers to convey me over the mountain to Bristol.

In view of the foregoing, we feel encouraged and strengthened in the work of the Lord, and know that by the grace and Spirit of the Lord we shall be made stronger and stronger to stem the current of all opposition from our contending foe; that in the end we may together shout "Victory over the beast, and over his image, and over his mark, and over the number of his name;" on the sea of glass, having then, at least, the joyful satisfaction that we did hear, and heed the dreadful warning of the third angel, and the last message of mercy to fallen, guilty man.

JOSEPH BATES.

Morrisville, Vt., March 14th, 1855.

Communication from Bro. Holt.

I STILL feel to participate in the unpopular work of spreading before this generation, those precious truths of divine origin which have been, and are still trodden under foot by the Antichristian church, and buried beneath the rubbish of heathen philosophy, Romish superstition, and popular theology.

Notwithstanding seeming difficulties, and many discouragements which are thrown in the path of the christian, by the enemies of truth and good order, to obstruct the way, and to prevent, if possible, the work of restoring that portion of Bible truth which has been so long neglected, I am resolved to unite in the laborious task with those who have come up of their own free-will, and have a mind to work in this troublesome time. Although we are obliged to work with one hand, and hold a weapon of war in the other, I am persuaded that the good hand of the Lord is with us, and will prosper the work until it is completed.

I rejoice that the good Spirit of the Lord has stirred up the hearts of some to engage in this work, who are willing to risk all on the altar of sacrifice, and appropriate all their worldly gain to carry forward this enterprise. All who willingly give their substance for this purpose will hold a check on the Bank of New Jerusalem: and when the work is completed, will for corruptible things receive "glory and honor and immortality, eternal life," with "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." They will have an undisputed right in the city of God and free access to the tree of life. Finally, they will inherit all things.

Who would not be willing to exchange a few poor corruptible treasures of this perishable world for eternal riches and immortal blessings which cannot be estimated by mortals? Can it be possible that any will go away grieved like the young man when they learn that all is required in order to procure the durable riches promised in the book of God? I am persuaded better things of those who profess to believe that we are having the last warning message;

and the last invitation to the marriage supper of the Lamb. Our faith in this matter will be proved. If we really believe "these things are so," we shall have corresponding works. "Faith without works is dead."

I expect those brethren who have had the privilege of doing but little for the advancement of this last work to be wrought for the church and world, will crave the blessing of giving, and embrace the first opportunity to aid in this enterprise. In order to do this, and make the work effectual, my opinion is that men called of God to preach, will at the same time need to be liberated so as to go out free and set these truths before the people in the power of the Spirit. "Faith cometh by hearing," "and how shall they hear without a preacher?"

We do not expect people to buy books and pay for papers until they become interested in the truths we preach and publish. When the word is preached in the power of God sent out by the Holy Spirit, brethren are stirred up to duty and active faith, which makes it easy to perform their task; for then they lose sight of this poor world and are enlivened with a bright hope of the world to come.

Unbelievers are pricked to the heart and begin to inquire if these things are so; and being convicted of the truthfulness of the message, they are ready to procure our works which treat on different subjects. Thus the pay is received for printing and the work goes on free from embarrassment.

I learned from a note in the *Review* that Bro. Waggoner was laboring with his hands to support his family; and others are in the same condition. New fields are opening before us, and call for help, but few can be supplied on the account of the scarcity of preachers, and because a portion of them are obliged to work with their hands to support their families. I have wished sometimes that preachers could live by faith only, and that their shoes would not wear out, and their clothes would not become old; but this is not the case. It is written "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." It would be cruel to muzzle the ox and then beat the poor creature because he did not move faster and tread out more corn. We cannot expect much from preachers that are bound. They have but little time to study the word and bring out of the rich store-house things new and old to feed the flock of God.

In hope of eternal life. G. W. HOLT.

Oran, N. Y., March 15th, 1855.

P. S. I recently held meetings in Van Buren about two weeks since where considerable interest was manifested and a desire to hear further. I disposed of nearly all my books, and on account of paying my rent and sickness in my family I have no money to send for more: some have turned to keep the Sabbath in that place. G. W. H.

We learn that Bro. in Mich. are anxious to obtain Bro. Waggoner's labors and to sustain him in the work. We hope he will accept the offer.—Ed.

COMMUNICATIONS.

From Sister Sims.

DEAR BRO. WHITE:—It has been with deep interest that I have perused and carefully compared with the Scriptures of divine truth the many communications found in the *Review*, and many of your books and tracts which, through the agency of some good brother has been thrown in my way. It has been more than two years since my mind was awakened to this subject, and I began a thorough investigation in the Scriptures for that, which would substantiate my position with regard to the immortality of the soul, the Sanctuary and the Sabbath, but found no permanent platform whereon to rest which would agree with my former belief. Yet, I found, that the theory advocated by that little band which are denominatively styled Advents, was, as far as I could discover, in perfect unison with the Bible; and the dark and apparently impenetrable mist which, I must candidly acknowledge, has over seemed to veil the horizon of my mind with regard to the Bible, has been torn away, reconciling many positions, which were before wholly unintelligible.

The Bible no longer seemed a sealed book; the mists, emanating from the creeds of man, were forced to disperse that the rays of divine truth might shine in all their beauty.

Often do I ask myself, Shall I be one of that bright, that happy band, "who have washed their robes and made them white in the blood of the Lamb?" It has been about nine months since I became convinced, that to be a true disciple of the meek and lowly Jesus, I must keep God's commandments, one of which is, "Remember the Sabbath day to keep it holy." I have been striving in my weak way to keep it since.

HELEN E. SIMS.

Fond du Lac Co., Wis., Feb. 12th, 1855.

40, 41; Luke v, 23, 24. For the world itself was made by him. John i. He had ample power therefore, to perform every miracle which he wrought. There is but one other thing to which this term can refer; viz., the precepts and doctrines of our Lord as recorded in the New Testament. Thus "the faith of the gospel," [Phil. i, 27,] must refer to the precepts and doctrines of the gospel. "The faith" to which a multitude of the priests were obedient, [Acts vi, 7,] which was resisted by Elymas the sorcerer, [Acts xiii, 8,] which was committed to the apostles for the obedience of all nations, [Rom. i, 5,] which Paul testifies that he had kept, [2 Tim. iv, 7,] and which is to be earnestly maintained, as once delivered to the saints, [Jude 3,] must refer, we think, to the precepts and doctrines of the everlasting gospel. That the faith of Jesus is used in this sense in Rev. ii, 13, we think cannot be denied. "Thou holdest fast my name," says Jesus, "and hast not denied my faith." That this is the sense in which it is used in Rev. xiv, 12, is further evident from the fact that it is spoken of as kept in the same manner that the commandments of God are kept.

(Concluded in our next)

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."

ROCHESTER, THIRD-DAY, APRIL 17, 1865.

SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?" Matt. xvi, 3.

OUR Lord asked the Pharisees and Sadducees this question, at a time when they came to him tempting him for a sign from heaven. It was a reproof to them for their unbelief in the signs mentioned in the Old Testament writings, which they professed to believe, and which were actually fulfilling before their eyes, yet disregarded by them. They could tell the weather for the morrow, but had no skill in those prophecies that pointed to that time. "When it is evening, ye say it will be fair weather, for the sky is red; and in the morning it will be foul weather to-day, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. xvi, 3.

We will here name some of the signs which the Jews had as evidence of Jesus' being the true Messiah.

SIGNS OF THE FIRST ADVENT.

1. Christ's birth-place, which was Bethlehem. [Matt. ii, 1,] mentioned in Micah v, 2.
2. Herod slaying all the children in Bethlehem, from two years old and under, [Matt. ii, 16-18,] prophesied of in Jer. xxxi, 15.
3. His return from Egypt, [Matt. i, 14, 15,] prophesied of in Hosea xi, 1.
4. His forerunner, John. The voice of him that crieth in the wilderness, prepare ye the way of the Lord, &c. Isa. xl, 3. All Judea and Jerusalem saw this sign when they went out to be baptized of John. Matt. iii, 1-6.
5. The gospel preached. When Jesus stood up in the synagogue to read, he opened the book and read where it is written, [Isa. lxi, 1,] "The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel," &c. The eyes of all them that were in the synagogue were fastened upon him. And he said unto them, "This day is this scripture fulfilled in your ears." Luke iv, 16-21.
6. The place where he commenced his public ministry, [Matt. iv, 12-16,] mentioned in Isa. ix, 1, 2.
7. The time when he commenced his ministry prophesied by Daniel; viz., at the end of the 69 weeks, A. D. 27. Mark i, 14, 15.
8. His healing the sick, [Matt. viii, 16, 17,] spoken of in Isa. liii, 4.
9. His speaking in parables, [Matt. xiii, 34, 35,] mentioned in Ps. lxxviii, 2.
10. His riding into Jerusalem, [John xii, 12-16,] spoken of in Zech. ix, 9.
11. His humility when on trial. See Matt. xxvii, 12-14. "He was oppressed, and he was afflicted; yet he opened not his mouth. He is brought as a

lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Isa. liii, 7.

12. The manner and circumstances of his death. "They gaped upon me with their mouths as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint. My heart is like wax; it is melted in the midst of my bowels. . . . They part my garments among them, and cast lots upon my vesture." Ps. xxii, 13-18. This prophecy had an exact and literal accomplishment at the crucifixion of Christ, and the Jews saw it. Read Matt. xxvii, 35.

13. The fulfillment of the seventy weeks of Dan. ix, 24-27. The Jews understood this, or might have understood it. Caiaphas, being high priest that year, said to them, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself, but being high priest that year, he prophesied [or taught the prophecies,] that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." John xi, 49-52.

14. Christ's resurrection, [Acts ii, 25-31,] spoken of in Ps. xvi, 8-11.

We might add to these signs the miracles of Christ, the pouring out of the Holy Ghost on the day of pentecost, and still others which were distinctly spoken of by the prophets.

But notwithstanding all this scripture was fulfilling before the faces of the rulers of the Jews, and all these signs were actually accomplished in a little more than thirty years, and they themselves had to acknowledge that notable miracles had been done, yet they believed not.

Well may it be said by this generation, that the Jews deserved wrath, and God was just in destroying their nation and place. But how is it with the professed people of God at this day? Do they believe in that Word which they blame the Jews for rejecting? The Jews were looking for a temporal kingdom, and overlooked the signs of Christ's first advent. The nominal churches, as a body, are looking for a temporal millennium, and overlook the signs of his second advent, which are, as we shall show, as numerous and as forcible as those of his first advent. Then if the signs of Christ's second coming are doubted and rejected by the professed people of God of this generation, the sin of unbelief will rest upon them as heavy as it did upon the Jews.

SIGNS OF THE SECOND ADVENT.

1. *The Dark Day of May, 19th, 1780.* "Immediately after the tribulation of those days shall the sun be darkened," &c. Matt. xxiv, 29. What days of tribulation are here referred to? Read a description of them in verse 21. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." For the following reasons we believe this to be the tribulation of the church during the Papal persecutions, and not the destruction of Jerusalem, as some teach.

(1.) That was the greatest tribulation that the church has ever suffered. Fifty, and some writers say, one hundred millions of Christians were put to death by the rack, flame and sword, and by every other engine of cruelty that wicked men and devils could invent. It was a greater tribulation than the church will ever suffer; for in the time of trouble such as never was on the world, when Michael [Christ] shall stand up, [Dan. xii, 1,] the saints will not be put to death. God has promised to deliver "every one" of them.

(2.) This tribulation cannot apply to the destruction of Jerusalem; for that trouble on that nation was not so great as that of the cities of the plain, when God rained fire and brimstone from heaven on them, or the destruction of the old world by the flood. Neither was it so great as the day of God's anger will be, when the last vials of his wrath shall be poured out.

(3.) If this tribulation be applied to the Jews, or any other class of unbelieving men, it cannot be harmonized with Dan xii, 1, which speaks of the

time of trouble such as never was, when Michael shall stand up at the close of probation. Certainly, there could not be two times of trouble, at different periods, greater than ever was, or ever would be. Therefore we apply the "tribulation" spoken of in Matt. xxiv, 21, 29, to the saints during the Papal persecutions, and the "trouble" mentioned in Dan. xii, 1, to the unbelieving world, to be experienced by them in the future.

Then, "immediately after the tribulation of those days" of Papal persecution, the sun was to be darkened. Mark this: It does not say, *after those days*; but "after the tribulation of those days." The days reached from 538, to 1798, eighteen years this side of the dark day; but the tribulation of the days ceased before the sun was darkened in 1780. The days of tribulation were shortened for the elect's sake. Verse 22. "The reformation under Martin Luther modified this tribulation and continued to restrain the rage, and consume the power of Papacy until 1700; since which time, according to all church history, there has been no general persecution against the church." Mark xiii, 24 makes this point very plain. "But in those days, after that tribulation, the sun shall be darkened." That is, before the 1260 years shall close; but after the tribulation, or martyrdom of the saints shall cease, "the sun shall be darkened."

In May 19th, 1780, there was a remarkable fulfillment of the predicted darkening of the sun; and in reference to the facts and date, there can be no doubt; for, besides the historical accounts, which all agree, there are many now living who witnessed it, and can testify to it.

"A something strikingly awful shall forewarn that the world will come to an end, and that the last day is even at the door."—Martin Luther.

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived: 'men's hearts failing them for fear' that the judgment day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed, and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude." Tract No. 379 of Am. Tract Society—*Life of Edward Lee*. The 19th of May, 1780, was a remarkable dark day. Candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to roost. It was the general opinion that the day of judgment was at hand. The Legislature of Connecticut was in session, at Hartford, but being unable to transact business adjourned."—President Dwight, in *Cl. Historical Collections*.

"Dark day of May 19th, 1780.—The sun rose clear, and shone for several hours; at length, the sky became overcast with clouds, and by 10 o'clock, A. M. the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts, and before noon, lights became necessary to the transaction of business within doors. The darkness continued through the day."—Gage's *History of Rowley, Mass.*

"Anniversary of the Dark Day.—The Dark Day, May 19th, 1780, is thus described by Mr. Stone, in his *History of Beverly*:

"The sun rose clear, but soon assumed a brassy hue. About ten o'clock, A. M., it became unusually dark. The darkness continued to increase till about one o'clock, when it began to decrease. During this time candles became necessary. The birds disappeared and were silent, the fowls went to their roosts, the cocks crew as at day-break, and everything bore the appearance and gloom of night. The alarm produced by this unusual aspect of the heavens, was great."—*Portsmouth Journal*, May 20th, 1843.

"In the Dark Day, May 19th, 1780, the heavens were covered with a dense cloud for three or four hours. . . . During this time, the clouds were tinged with a yellowish or faint red, for hours, for which no satisfactory cause has been assigned. I stood and viewed the phenomenon, but had not any fear that the world was coming to an end."—Noah Webster, L. L. D.—*New Haven Daily Herald*.

"The following description of the extraordinary dark day was given by Dr. Adams, on the 27th of May, 1780, eight days after it occurred. He writes:

"We had a very extraordinary phenomenon the 19th day of this month. In the morning it was rainy till about 9 o'clock, when the clouds broke away and the sun appeared, but very red. After nine the clouds grew very thick, with the wind from south-west in breezes; at half-past ten it was uncommonly dark, the clouds appearing of a yellow hue. At eleven, the public school was dismissed, it being so dark that no person could read or write. It continued to grow darker till twelve, when it was so dark we could not tell one person from another in a room with three large windows in it. In short, it was midnight darkness at noonday. . . . Thousands of people who could not account for it from natural causes

es, were greatly terrified; and indeed it cast a universal gloom on the earth. The frogs and nighthawks began their notes."

Says D. T. Taylor, as published in the *Advent Herald* of April 9th, 1853, "I have conversed with two individuals, men of veracity, one a native of Scotland, the other of England, who both testify to the occurrence of this darkness throughout their native countries. All the phenomenon described as attending that memorable day in New England was also witnessed in Great Britain, producing also the same effect and being regarded as a sign of the coming judgment-day. In Scotland it is remembered and referred to as the 'Black Saturday.'"

In the same *Herald*, the Editor gives the following note:—"The dark day in New England was Friday. There is no record that that darkness was seen in England. The dark day there was on Saturday."

"From Robert Sears' *Guide to Knowledge*, published in New York, 1844, we extract the following: 'On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great, that people were unable to read common print, or tell the time of the day by their watches, or to dine, or to transact their ordinary business without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls went to roost. Objects could not be distinguished but at a very little distance, and everything bore the appearance and gloom of night. Similar days have occasionally been known, though inferior in the degree or extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses.'"

2. *The dark night following the dark day, May 19th, 1780. "And the moon shall not give her light."* Matt. xxiv, 29.

"The moon shines with a borrowed light, and therefore if the sun from whom she borrows her light is turned into darkness, she must fail of course and become bankrupt."—*Matthew Henry*.

"The night succeeding that day (May 19th, 1780) was of such pitchy darkness, that, in some instances, horses could not be compelled to leave the stable when wanted for service. About midnight, the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy."—*Portsmouth Journal*, May 20th, 1843. *Extract from Stone's History of Beverly*.

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."—*Mr. Tenny of Exeter, N. H., quoted by Mr. Gage, "to the Historical Society."*

Dr. Adams, speaking of the dark night, says:—

"At nine it was a darkness to be felt by more senses than one, as there was a strong smell of soot. Almost every one who happened to be out in the evening, got lost in going home. The darkness was as uncommon in the night, as it was in the day, as the moon had full the day before."

3. *The falling stars of Nov. 13th, 1833. "And the stars shall fall from heaven."* Matt. xxiv, 29.

We are aware that some view that phenomenon an exhibition of meteors, and not of stars, and therefore no fulfillment of this sign. But what kind of a star guided the wise men to the birth-place of the Saviour? Surely, no planet, or fixed star. And how many planets think you, could fall from heaven on to this earth without producing its destruction? It is evident that this sign must have a shower of meteors, or small stars for its fulfillment. And that the falling stars of 1833 fully exhibit the sign, the following extracts will show. The first, from Henry Dana Ward of New York, published in the *Journal of Com.*, Nov. 15th, 1833.

"At the cry, 'look out of the window,' I sprang from a deep sleep, and with wonder saw the East lighted up with the dawn and meteors. The zenith, the North, and the West, also, showed the falling stars, in the very image of one thing, and of only one, I ever heard of. I called to my wife to behold; and while robing, she exclaimed; 'see how the stars fall!' I replied, 'that is the wonder,' and we felt in our hearts, that it was a sign of the last days. For truly 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev. vi, 13. This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by *aster* in Greek, and *stella* in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday, so as no man before yesterday had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and fixed stars forbid the idea of their falling unto the earth. Larger bodies cannot fall

in myriads unto a smaller body; but most of the planets and all the fixed stars are many times larger than our earth. They cannot fall unto the earth; but these fell towards the earth.

"And how did they fall? Neither myself, nor one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy before quoted. 'It rained fire!' says one—another, 'It was like a shower of fire!' Another, 'It was like the large flakes of falling snow, before a coming storm, or large drops of rain, before a shower.' I admit the fitness of these for common accuracy; but they come far short of the accuracy of the figure used by the prophet. 'The stars of heaven fell unto the earth;' they were not sheets, or flakes, or drops of fire; but they were what the world understands by 'falling stars;' and one speaking to his fellow, in the midst of the scene, would say, 'see how the stars fall!' And he who heard would not pause to correct the astronomy of the speaker, any more than he would reply, 'the sun does not move,' to one who should tell him 'the sun is rising.' The stars fell 'even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from one; those which appeared in the East fell towards the East; those which appeared in the North fell towards the North; those which appeared in the West fell towards the West; and those which appeared in the South (for I went out of my residence into the Park) fell towards the South. And they fell not as the ripe fruit falls. Far from it; but they flew, they were cast like the unripe fruit, which at first refuses to leave the branch; and when under a violent pressure, it does break its hold, it flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house."

The second extract is from Prof. Olmstead, of Yale College, a distinguished meteorologist.

"The extent of the shower of 1833, was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the East, to the Pacific on the West; and from the northern coast of South America, to undefined regions among the British possessions on the North, the exhibition was visible, and everywhere presented nearly the same appearance.

"In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gauma Leonis, in the bend of the sickle.

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fireworks that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history.

"I feel assured that this is no atmospheric or terrestrial phenomenon, but that these fiery meteors come to us from the regions of space, and reveal to us the existence of worlds of a nebulous or cometary nature, existing in the solar system, and forming constituent parts of that system. Nor are these conclusions built on mere hypothesis, but are necessary inferences from certain facts.

"This is no longer to be regarded as a terrestrial, but as a celestial phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from other worlds, or from the planetary voids.

"Subsequent inquiries have led me to the belief, that the body was so distant as hardly to exhibit any apparent parallax, but was projected on very nearly the same part of the sky, as seen by all observers. This fact at once shows that the source of the meteors was far beyond the atmosphere, and confirms the preceding conclusion that it was wholly independent of the earth."

After our Lord names these three signs; first, the sun darkened; second, the moon not giving her light; and, third, the stars falling from heaven, also the scenes closely connected with his second advent, [Matt. xxiv, 29–31.] he gives the parable of the fig-tree.

"Now learn a parable of the fig tree. When his branch is yet tender, and putteth forth leaves, ye know that Summer is nigh. SO LIKEWISE YE, when ye shall see all these things, KNOW that it [margin, he] is near, even at the doors." Verses 32, 33.

Here, dear reader, our Lord has stated the object of these signs, which is, that we may know when his coming is at the doors. But we are told that the church is never to know anything of the period of Christ's second advent. Then we inquire, why did our Lord give signs of the event? The fact that Christ foretells signs of his coming, and then states the object of those signs, that the church might know when the event should be near, even at the doors, is sufficient proof that it was

the design of Heaven that the church should understand, the period of the Second Advent.

It is true that our Lord has said, "of that day and hour knoweth no man." Mark adds, [Chap. xiii, 32,] "no, not the angels which are in heaven, neither the Son, but the Father." But if this proves that all men are to be perfectly ignorant of Christ's coming till he suddenly descends from heaven, then it also proves that the angels who are to attend him, and Christ himself will have no knowledge of the event till it takes place, and they find themselves in this world. This makes the text prove too much; therefore we must take another view of it. The text does not state that man shall never know the day and hour of Christ's coming. Rev. iii, 3, is good evidence that even the day and hour will be known by the watching ones. "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

The testimony of the Apostle is also to the point. "But of the times and the seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly, that the day of the Lord so cometh (on the unbelieving world) as a thief in the night. For when they shall say, peace and safety, then sudden destruction cometh upon them. . . . But ye, brethren, are not in darkness (as to the time of Christ's coming) that that day should overtake you as a thief." 1 Thess. v, 1–4.

We do not profess any knowledge of the day and hour of the Second Advent, neither the year; but from the signs, we may know that it is near, even at the doors. It is the opinion of critical scholars that the text should read, "of that day and hour maketh known no man," &c. It would then teach that no man, neither the angels, nor the Son is to make the day and hour known; but the Father will do it. This is in perfect harmony with Rev. iii, 3; 1 Thess. v, 1–4. Read also Eze. xii, 21–28, and mark particularly verse 25.

It is sometimes stated that "when these signs are fulfilled, they will be so plain that no doubt will remain respecting their fulfillment. All men will then believe." But if this should be so, then how could it be as it was in the days of Noah? "As it was in the days of Noah, so shall it be also in the days of the Son of man." Noah knew the period of the flood, and preached it to the world, and prepared the ark. In doing this, he condemned the world, and saved himself and family. But the people doubted and scoffed, and were destroyed. "So shall it be also in the days of the Son of man."

God has never revealed his truth to man in a manner to compel him to believe. Those who have wished to doubt his word, have ever found a wide field in which to doubt, and a broad road to perdition. While those who have wished to believe, have ever found everlasting rock on which to base their faith.

The parable of the fig-tree is probably the most forcible one that could be employed by our Lord. When the trees of the field begin to put forth their leaves, and the tender grass begins to spring up, and the ground is being covered with its green velvet carpet, we know that Summer is nigh. If one should doubt, and talk of the season's changing back to cold Winter, he would be thought insane. It is a certainty with us that Summer is coming when we see these signs in nature. "So likewise ye," or with the same certainty, know that Christ's coming is at the doors when the signs in the sun, moon and stars are fulfilled.

A dear friend of ours, who had long been absent, might be coming, yet a thousand miles off. He might be near, yet twenty miles from home; but with what interest should we watch his approach to the door, and special care would be taken to be ready to receive our long absent friend.

That Christ will come again has been gospel truth for more than 1800 years. He says, [Luke xxi, 28,] "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." When these signs begin to come to pass, redemption is drawing nigh; but when they come to pass, then know that Christ is at the doors. Reader, this is our

true position; Christ is at the door. Are you prepared to welcome him? If you are not, delay not one hour. Make haste and get ready!

The shaking of the powers of the heavens, sign of the Son of man, and the mourning of the tribes of the earth, are events closely connected with the Second Advent, but are not given as signs to be presented as evidence that the event is near. A little while before Christ comes, every man's case will be unalterably fixed. It will then be said, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. xxii, 11. As proof that this is a short period before the Advent, read the next verse. "And behold I come quickly," &c. He has not come, although the destinies of all are then fixed. In this short period of time, these events will take place: not to be preached to the world; for salvation's hour to them will then be past; not to inspire faith in the saints; for their faith will then be perfected.

[To be Continued]

THE LAST WORK OF THE TRUE CHURCH

BY M. E. CORNELL.

"Bind up the testimony: Seal the law among my disciples."

CHAPTER II.

HAVING now proved that the time has come when special attention is to be given to the "Law" and "Testimony," we will proceed to inquire,

1. WHAT IS THE LAW, and
2. WHAT IS THE TESTIMONY,

referred to in the text. From the scriptures already quoted we learn that the terms, law, and commandments, are used interchangeably referring to the same code. And it is a fact worthy of notice that where the phrase, commandments of God, occurs in the Scriptures it almost invariably refers to the ten commandments written upon tables of stone. The code of ceremonial laws, having been abolished at the death of Christ, the moral laws alone remain. The book of Revelation was given sixty-five years after the crucifixion, where the ceremonial commandments were done away; therefore Jesus refers to the ten commandments in Rev. xxii, 14: "Blessed are they that do his (the Father's) commandments," &c. The apostle Paul must have reference to the same law when he says, "The law is holy, . . . just and good." "The law is spiritual." "The doers of the law shall be justified." "By the law is the knowledge of sin." "With the mind I myself serve the law of God." "Circumcision is nothing and uncircumcision is nothing, but the keeping of the commandments of God." Jesus must refer to the same law when he says, "If thou wilt enter into life keep the commandments." "The young man saith unto him, Which?" He wished to know which code of commandments Jesus referred to, and Jesus informed him by quoting half of the ten commandments, and these represented the whole code from which they were taken. Matt. xix, 17.

The apostle James speaks of the law of liberty, and the royal law, and gives us to understand what law he refers to by quoting two of the ten commandments; [James ii, 8, 10, 11, 12;] and the apostle shows the importance of this law by saying that it is to judge the words and actions of men. Then if a man does not speak according to this law he is a sinner and of course is in darkness and has no light. Now compare this with the testimony of Isaiah concerning the law mentioned in our text: "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." Isa. viii, 20. From this we learn that the law mentioned in the text is to govern the words of men; and the testimony of the apostle James, already referred to, shows the rule of conversation to be the ten commandments; therefore we conclude that in order for the law to be sealed among the disciples, they must keep all of the ten commandments.

Having now ascertained what law is to be sealed, we will proceed to examine our second proposition;

viz., What is the *Testimony* to be bound up? As the prophecy containing the text relates to the present time, we conclude that the work of familiar spirits mentioned in the context is synonymous with the same work mentioned in the book of Revelation; hence the law and testimony which is referred to in both places as a Shield, are the same. That which is called the faith of Jesus, in Rev. xiv, 12, is named the testimony of Jesus, in Chap. xii, 17. These two passages referring to the same company at the same time, give us a key to the matter and show that the faith of Jesus, and the testimony of Jesus, are the same, and refer to that part of the shield called in our text the *testimony*. That the testimony is something separate and distinct from the law is evident from Rev. i, 2: "Who bare record of the word of God and of the testimony of Jesus Christ." See also verse 9: ". . . was in the isle that is called Patmos for the word of God and for the testimony," &c. Again in Rev. xiv, 12: "Here are they that keep the commandments of God, and the faith of Jesus." It being now sufficiently clear that the law and testimony are not the same, we come more directly to the question, *What is the testimony of Jesus?*

Jesus' testimony must be what he has declared as a witness; and we find that the Scriptures thus speak of him. See Rev. i, 5: "And from Jesus Christ who is the faithful witness. Again in Rev. iii, 14: "These things saith the Amen, the faithful and true witness," &c. Again in Rev. xx, 4: "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God," &c. From these references we might conclude that the testimony of Jesus is what he has witnessed to, or taught. But other scriptures will settle the question so as to leave no room for doubts. Jesus says, "For this cause came I into the world that I should bear witness unto the truth." John xviii, 37. Then what Jesus spake while on earth, he spake as a witness; consequently all his sayings can with propriety be called his testimony. This conclusion is established by the testimony of the apostle Paul in 1 Cor. i, 5, 6. Paul here assures the saints that they are enriched by Christ in all knowledge even as the testimony of Christ was confirmed in them, so that they come behind in no gift, &c. There can be no doubt that the testimony of Jesus here embraces all his teaching.

As Jesus never taught in vain, he would cease to teach when his disciples were enriched in all knowledge, so that they came behind in no gift, &c.; therefore we conclude that a part of the sayings of Jesus would not have enriched the Corinthians in all knowledge; hence the phrase, testimony of Jesus, comprehends all that Jesus taught. Once more: Paul admonished Timothy "not to be ashamed of the testimony of Jesus; [2 Tim. i, 8;] and Jesus instructed men "not to be ashamed of his words," &c. Mark viii, 38. We may infer from this that the testimony of Christ and his words are the same. But this question is forever settled by the testimony of John the Baptist. Speaking of Christ, he says: "And what he hath seen and heard that he testified, and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God." John iii, 32-34.

Jesus testified and speaketh; and his words are his testimony. He speaks concerning the past, the present and the future; of things in this world, and that which is to come. He pronounces blessings upon the meek and pure in heart, and woes upon the pharisees and hypocrites. He tells man what is in his heart, and what he shall and shall not do, or say, or think, that he may have eternal life.

ALL THESE ARE HIS TESTIMONY. When Jesus prayed for the apostles, he said, "I have given them thy words." John xvii, 8, 14. And the apostle Paul speaking of the great salvation, says, "It began to be spoken by the Lord and was confirmed unto us by them that heard him." Heb. ii, 3. From this we learn that the testimony of Jesus was finished by the apostles; hence all the doctrines and precepts of the New Testament are comprehended in the phrase, "testimony of Jesus."

OBITUARY.

The enemy Death has broken the ranks of our loving band.

Brother Warner Hoesington sleeps in Jesus. He died of consumption, March 21, 1855, aged 43 years, 3 months and 3 days. He has left a wife and three children to mourn his loss, besides a large circle of friends; but we sorrow not even as others which have no hope; for as we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Three years ago he made a public profession of religion and joined the Congregational church, in which he remained about one year when he became interested in the Advent doctrine, and of course was dealt with as an offending member. About one year and a half since, Bro. Waggoner presented the third angel's message. He saw the force of it, and immediately commenced with his family to obey God; and from that time till death, lived a consistent christian. For the last six months he had been declining, but as the outward man decayed, the inward man was renewed day by day. The Bible and the coming of the Lord was his only theme.

A few days before his death he told his family, I love you all, but I love Jesus best. He often told friends that stood by him that he was ready to die any moment: he had finished his work, and was confident he had the truth—and that he should have part in the first resurrection. W. B. PUTNAM.

New Buffalo, Wis., March 22d, 1855.

DIED in the town of Grafton, Ill., Jan. 16, Eugene L. Smith, son of Thomas and Phebe Smith, aged five years and nine months.

The fruits of Autumn have ceased to fall,
Their richness leaves a pleasing glow,
But Death has thrown a dark'ning pall,
And sorrow ceaseth not its flow.

We hovered o'er the dying boy,
His sparkling eyes grew dim and grey,
We saw his cheek grow pale, and then
We saw him calmly pass away.

"He's gone"—they say—forever gone,
His gladsome laugh is hushed and still,
And here no more his joyous songs,
With gladness will our bosoms thrill.

But soon immortal will he rise
To heaven's mansions, where he'll be,
To greet us with an angel's smile,
Throughout a blessed eternity.

M. L. BENNETT.

DIED, April 5th, 1855, at Delhi, sister Sally A. Morton, wife of Bro. A. B. Morton, aged forty-five years, after an illness of a very few hours. Sister Morton came out from the M. E. church, and left those that were dear to her, and took a decided stand for the present truth, in company with her husband and a few persecuted ones, some two years since. Thus giving the strongest possible proof that she was a true child of God.

O how sudden and unexpected has fallen by the enemy death, an affectionate wife, a kind and tender hearted mother, and a beloved sister in the Lord. Her fall will be greatly deplored by her friends and neighbors.

The church will her early fall deplore;
But ah! 'tis ours to tremble and adore,
Jehovah's ways. We'll humbly kiss the rod,
And bow submissive to the hand of God.

Preaching on the occasion by the writer, to a large and attentive audience, from Job xiv, 14. The following points were brought out; viz., the origin of death, and sin as its cause; sin a transgression of the law; the ten commandments as the foundation of God's righteous government; each precept standing on its original basis; also, the state of the dead and resurrection; the earth restored as the everlasting inheritance of the saints, &c.

MANNING CURRY.

Feeling it duty I now sit down to inform the scattered remnant of the death of my Father, Niram W. Rockwell. He died March 5th, calm and composed. He seemed to have no doubt but he should be raised in the first resurrection. He was a firm believer in the speedy coming of the Son of God, and for several years a strict observer of the Sabbath of the Lord. We feel indeed that we have met with a great loss, but we mourn not as those who have no hope.

E. A. ROCKWELL.

Farnham, C. E.

"A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle." Prov. xviii, 19.

all nations; and we have before clearly proved that at the end of the seven times, was the appointed time for God to set his hand again, the second time, to recover the remnant of his people, and to assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth; and that the yoke of their cruel and hard bondage was then broken off, and their captivity was then turned, and the latter-day glory was then ushered in, and we shall hereafter prove that the gathering has been going on from that time to the present.

The gathering together of all which are in heaven and on earth, will be consummated when Christ shall come and ALL the holy angels with him, and the righteous are all caught up to meet him. Then the gathering dispensation, which is the dispensation of the fullness of times, will be ended. Hence the dispensation of the fullness of times was ushered in, in 1798, and will close at the second advent of Christ. Joseph Marsh commences this dispensation of the fullness of times after the second advent; but it will then be among the things that are in the past. He identifies it as the glorious probationary age to come after the second advent; but will he find it there? Nay, verily. See his Pamphlet. Title page, Age to come, pp. 1, 98, 125.

(To be continued.)

From the "Advent Herald."

THE BLACK SATURDAY IN SCOTLAND.

BRO. HINES:—Having discovered the origin and true application of the above appellation, as referred by us to a dark day supposed to have occurred about the year 1780, I herewith transmit for your columns a correct account of the same, with the remark, that the following statement invalidates the application of the phrase "Black Saturday," to a dark day in Scotland in the above mentioned year. Still I think the testimony adduced in my letter in the *Herald* last December goes to show that a dark day of some kind, though perhaps local and of less celebrity, did occur in Scotland about the year 1780.

In 1621, the Scottish Parliament met on Saturday, the 4th of August the last day of their session, at Elinburg, to ratify the "Five Articles" of the Acts of the General Assembly of the Kirk, holden at Perth on the 25th day of August, 1618. Over these "Five Articles" the Assenters and Dissenters were quarreling most heartily. Early in the morning a great fire occurred, in the city which much alarmed the people, and says the historian Calderwood, threw the lords into the "greatest perplexity," and "which accident" he says, was taken for a forewarning to the Estates [i. e. the king and lords] to take heed what they did. When the day had come another incident took place also serving to show us the superstition of those times. "Many of the people being convened in the outer court of the palace, observed that when the lords were mounted on their horses, a swan did flee over their heads, from the north towards the south, slashing with her wings, and muttering her natural song. The people," continues Calderwood, "shaking their heads, whispered among themselves that they feared a bad conclusion of that Parliament."

Parliament met, the votes were taken on the "Five Articles," and much against the wishes of many, the king and lords ratified the doings of the Kirk. Calderwood thus describes the sequel.

"When all the acts were now concluded and the ringleaders were insulting over the defenders of the ancient orders, gasping for thanks and reward, and wishing every one to have wings to flee to court with the report; the Grand Commissioner rising from the throne to ratify the acts by touch of the sceptre, at that very same moment, was sent from the heavens, in at the windows of the house, which was dark before by reason of the darkness of the day, an extraordinary great lightning, after the first a second, and after the second a third more fearful. Immediately after the lightnings followed an extraordinary great darkness which astonished all that were in the house. The lightnings were seconded by three loud claps of thunder. Many

within the Parliament House thought them to be shots of cannon out of the Castle. It appeared to all that dwell within the compass of ten or twelve miles, that the clouds stood right above the town and overshadowed that part only. The beacon standing in the entry of Leith haven was beaten down with one of the blasts of thunder. After the lightning, darkness and thunder, followed a shower of hailstones extraordinary great, and last of all rain in such abundance that it made gutters run like little brooks; the lords were imprisoned about the space of an hour and a half. Servants rode home with foot-mantles and their masters withdrew themselves, some to their coach and some to their foot. So the 'Five Articles' were not honored with the carrying of the honors, or riding of the Estates in ranks. In the mean time the Castle thundered with their fiery cannons according to the custom used at the Parliaments. This Saturday, the fourth of August, was called by the people, Black Saturday. It began with fire from the earth in the morning, and ended with fire from heaven in the evening. When the fear was past, then durst Atheists scoff and say, that as the Law was given with fire from Mount Sinai, so did these fires confirm their laws."

The curious reader may find this account in David Calderwood's *History of the Church of Scotland*, published in 1678, on page 783. It fully explains the tradition of the Black Saturday as well as the cause of the phenomenon, which seems to have been nothing more than an usual hailstorm accompanied with thunder and lightning, darkening the very heavens over Elinburg, and coming down the pages of history, and handed from father to son as a fearful and memorable occurrence happening as it did in connection with other notable events.

Will the other Advent papers copy this article so as to correct any wrong views that may have grown out of the term, Black Saturday, as referring to the dark day of May 19th, 1780? Error will never help a good cause. We want only the truth.

D. T. TAYLOR.

Worcester, Dec. 22nd, 1855.

The Parable of the Fig-Tree. Matt. xxiv, 32.

DEAR BRETHREN AND SISTERS:—It is very necessary that the Lord's honest hearted children understand this similitude in this last generation. When the Saviour sat upon the mount of Olives [Matt. xxiv, 3] the disciples came to him privately and asked him three questions: 1st. When shall these things be; (to wit, the throwing down of the Temple;) 2d. The sign of Christ's coming, and, 3d. The end of the world.

The Saviour commences with this caution: Take heed that no man deceive you: a good admonition in these last days of peril. He then commences and gives the signs and troubles that would precede and attend the destruction of Jerusalem. Verse 29. Immediately after the tribulation of those days, (of Papal persecution,) 1st, the sun shall be darkened, and 2d, the moon shall not give her light, and 3d, the stars (meteors) shall fall from heaven.

I now believe that these three great signs are sufficient for a basis for faith to rest on that the Son of man is nigh, even at the doors. I believe that if we include the other five things spoken of by our Lord on that occasion, we get too much; to wit, the shaking of the powers of heaven, and the sign of the Son of man in heaven, and the mourning of the tribes of earth, and the Son of man coming in the clouds of heaven with power and great glory, and the sending of the angels with a great sound of a trumpet to gather his elect from the four winds, (or quarters of the earth,) from one end of heaven to the other.

It is very plain that when these things transpire it will be too late to derive any benefit from knowing that he is nigh, even at the doors; for when the voice of God shakes the powers of heaven. Summer, to carry out the parable, is not nigh, but already come; and the wailing of the wicked, and the gathering of the saints, has come; and in fact, the sealing time is passed.

But, says one, immediately after the mentioning of

the fig-tree, the Son of man says in verse 33, "When ye shall see all these things, know that it is near, even at the doors." I will now inquire, How many things? Answer, all things relating to the parable of the fig-tree, and no more.

We will now paraphrase verses 33, 34, in order to get the true meaning: So likewise ye, when ye shall see, (or know) all these things (or three great signs, the darkening of the sun and moon, and falling of the stars) then know that I am nigh, even at the doors. Verse 34. Verily I say unto you, this generation (or those that see, or have immediate knowledge of, these three great signs) shall not pass till all these things (mentioned before) be fulfilled.

On a thorough examination of the Scriptures, we find the primary signification of generation is from father to son, or the time that class of people would live who were addressed. Admitting this conclusion correct, time is short, for the last sign was the falling stars the 13th of Nov., 1833. Then these things could be seen over 22 years ago.

Now, dear reader, I will not set time but let you calculate the average length of a generation, and before this generation pass the Son of man will be revealed from heaven in the glory of the Father with all the holy angels with him. Shall we be ready when he appeareth?

If any one supposes the coming of the Lord may be delayed for many years to come, it will be well to hear the Saviour again: Heaven and earth shall pass away, but my words shall not pass away. Matt. xxiv, 35. In Luke xxi, 29 we have again the parable of the fig-tree, and all the trees, showing us that we can learn not only from the three great signs, but all the passing signs as they transpire. When the true children of God see these things begin to come to pass, they will look up and lift up their heads; for their redemption draweth nigh. Verse 28. It is very evident when our redemption draws nigh then he is nigh, even at the doors, and this takes place when these things begin to come to pass, or the three great leading signs have been seen, so as to be believed without doubting.

When the Saviour speaks in verse 31 of these things coming to pass, and the kingdom of God drawing nigh, it has a comparison to those things relating to the fig-tree and all the trees, and no more. In verse 32, it has reference to all things on this subject; and the generation is not to pass away till all be fulfilled.

My dear brethren and sisters, are we getting ready for these great events just before us; for he saith, "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. xxii, 12. Now are we by patient continuance in well-doing seeking for honor, glory, immortality and eternal life? If we want to stand when he appeareth we must do as our Lord has said in Luke xxi, 34. And take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life; and so that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth. Mark that it is on the dwellers but not on the sojourners; for they will be found watching, that that day does not overtake them as a thief; for Jesus says in Rev. iii, "If therefore thou shalt not watch I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

O, my brethren, let us be sober and watch unto prayer; resist the enemy and overcome at last, and be forever with the Lord in the golden city on the new earth.

D. HEWITT,

Battle Creek, Mich.

SELF-EXAMINATION.—The Christian that grows in grace often examines his own heart. He takes his bearings. He looks at the direction in which he is moving and the progress which he is making. He is not contented unless he is advancing unless he is gaining some new victory over self, over Satan, or over the world. He compares himself with himself, and then with the perfect standard.

Advent Review,

AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

VOL. IX.

BATTLE CREEK, MICH., FIFTH-DAY, APRIL 2, 1857.

No. 22.

THE REVIEW AND HERALD

IS PUBLISHED WEEKLY
AT BATTLE CREEK, MICH.,

BY
J. P. KELLOGG, CYRILIUS SMITH AND D. R. PALMER,
Publishing Committee.

URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE,
J. H. WAGGONER, R. F. COTTRELL,
and STEPHEN PIERCE, } Corresponding
Editors.

TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
All communications, orders and remittances for the
REVIEW AND HERALD should be addressed to URIAH SMITH,
Battle Creek, Mich.

CAST THY CARE ON HIM.

WEARY traveler, cast thy care
On the Saviour:
Quickly to his throne repair,
He will hear thy humble prayer,
Always—ever.

True and faithful is thy Friend,
Ever near.
He will watch thee, and defend,
He'll be with thee to the end,
And wipe thy tear.

Or is thy soul by sorrow riven,
Mid sin and care?
Hope on—this promise sure is given:
The pure on earth shall meet in heaven:
No sorrow there.

There is beyond a happier land,
Far, far from this;
Martyrs next the throne will stand,
Saints will meet a glorious band—
A world of bliss.

As on life's rugged path we go,
We'll trust thy love.
Whate'er our lot on earth—we know
We soon shall part with all below,
And meet above.

Then cast thy load of doubt away,
And never roam:
He'll lead thee to the realms of day,
He'll guard and lend a beauteous ray,
To guide thee home.—Sel.

SIGNS OF THE END.

A LETTER FROM M. S. AVERY TO HER SISTER.

MY DEAR SISTER:—I have long wished to write but have hesitated, knowing that I must speak the true sentiments of my heart in regard to some points; and this I have feared would grieve you. I know that as far as religion is concerned, I am very unpopular; and I have feared that if I should speak to my sister concerning this, I should be called an enthusiast or a fanatic; but I will try to overcome this, and talk with you in love, and without fear, lest your blood be required at my hands in the great day of accounts, which is not far distant. Very bitter indeed would be the reproaches of a dear brother or sister in that solemn day, such as these: "O you had the truth, you knew the way, you saw danger approaching and thickening around, and you warned us not!" I mean by the grace of God assisting, to clear my skirts, and have a conscience void of offense that my heart condemn me not.

I am well aware of the position you occupy, and if I rightly understand Bible truth, I much fear you are in a dangerous place, and have embraced errors that are fatal in the extreme; errors which have no doubt a flattering and pleasing appearance, but will in the end plunge their victims into everlasting ruin.

Dear L., I believe the Bible in whole, not in part, to be the sacred and divine revelation of God, and therefore cannot do violence to that word of truth, the christian's guide, by wresting from its pages any part that might not please the carnal propensities of my nature. O that I loved it more, that its heaven-born precepts were more deeply stamped upon my heart! Dear sister, do you not read enough of this book to show you that we are living in the last days, in the closing up of time? Do not the signs of the times speak as with "trumpet tones," that soon He that shall come *will come*, and will not tarry? Heb. x, 37. Even him whose coming is after the working of Satan, with all power, any signs, and lying wonders. See 2 Thess. ii, 9. This working of Satan is nothing more nor less than "Spirit Manifestations." What are they, but lying signs and wonders, wrought by the adversary of souls to deceive, and lead them captive at his will?

We read in 1 Tim. vi, 16, that *God only* hath immortality, and in another place, "This mortal must put on immortality," which we cannot do if we have it already on. Also in Ps. cxlvi, 4, "His breath goeth forth, he returneth to his earth, in that very day his *thoughts perish*." Again, Ps. vi, 5, "For in death there is no remembrance of thee; in the grave who shall give thee thanks?"

Thus the Bible affords ample proof that "the dead know not anything." But the seducing spirits and doctrines of devils spoken of, [1 Tim. 4,] contradict all these repeated truths which God who cannot lie hath spoken, and by them Satan would, with his seductive wiles, have us believe that our *dead* friends are *alive*, (immortal,) and holding converse with us, notwithstanding their thoughts perished at death.

The word of inspiration is so positive and plain on this subject, that those who read and believe the testimony, cannot be deceived. Yes, 'tis a precious truth, that those who have immortality must seek for it, and obtain it alone through Jesus Christ. Otherwise his death and sufferings are all in vain.

My dear sister, when I see that yourself, with millions of others, are caught in the Deceiver's snare, I tremble at the dreadful prospect before you. O, be entreated of one who loves you dearly, to make your escape while there is hope. You may be astonished at my alarm, and perhaps think my fears are groundless; but I would point you to the prophet Isaiah, chap. viii: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto their God? For the living to the dead! To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

The testimony of the "rappers" does not accord with the word, and I therefore conclude that we might well be alarmed at the rapid progress of Spiritualism. O that you could see as plainly as I see it, that we are in the close of this world's history! Read for my sake, dear sister, 2 Tim. iii, and then judge candidly if we are not in the last days—in the perilous times there brought to view. Are not men lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, and despisers of those that are good? Are they not high-minded, and lovers of pleasure more than lovers of God? Have they not also the *form* of godliness, denying the power thereof?

Now I beg you to seriously consider this scripture, and deny if you can, that we are seeing its complete fulfillment daily? Yes, methinks we need not go beyond the limits of our own households, to discover those that are disobedient to parents; and you and I well know that children are not now as they were when we were named among them. Where, O where, is that becoming bashfulness or modesty, together with the regard for old age, that characterized the children of "by-gone-days?" Where is the respect for parents, although their hairs are silvered with age, among the youth of the present generation? And why is all this? Because we are living in the very eve of time, when we are pointed to these signs, and, as a matter of course, they have come.

We are also informed in 2 Pet. iii, that there shall be scoffers, walking after their own lusts, and saying, Where is the promise of his coming? and 2 Tim. iii, says, "Evil men and seducers shall wax worse and worse, deceiving and being deceived;" and it is even so—it is Bible truth.

I take the following extract from a Universalist paper, the *Star in the West*, Vol. xix, No. 44:

"Our country seems to be rapidly degenerating. There is no limit to the follies and vices of thousands in our large cities. The present generation bids fair to exceed in frivolity and extravagance anything that has ever preceded it since the foundation of the Republic. Let it not be forgotten that the effeminacy of a people is the surest forerunner of the decay of a nation."

These are startling truths, and the world is in a fearful condition. Many it seems know this; but understand not the meaning. Our land of boasted liberty and freedom is polluted with deeds of the blackest dye; and yet they do not see that destruction is coming.

I would now ask you to take a view of the professed churches of Christ. Do not they join hands with the world? Do not they dress and act like the world? Do they not love pleasure more than God? Are they merciful to the poor? Are they not ornamented with gold, (which is forbidden by the Word,) and costly apparel, while the widow and fatherless are perhaps famishing for the necessities of life within their call? Such poor souls realize not that there is a fearful retribution hastening on. Terrible indeed will be the reckoning! They profess to love God, but in works they deny him. If by chance they hear the Second Advent mentioned, they will deridingly sneer and scoff, and perhaps get angry, and say, "If the Lord *ever comes*, it won't be in my day." Thus they are giving the "peace and safety" cry, spoken of in 1 Thess. v. But we are there told that "sudden destruction cometh upon them, and they shall not escape."

Who, I ask, can feel perfect love for the Saviour, and at the same time dread his appearing and tremble at the thought? When we contrast the meekness and purity of the Saviour, the life of humility and suffering that he led, together with his tender acts of benevolence and mercy—when we contrast them with the selfishness, the pride, the extravagance and worldly-mindedness of the popular churches, no marvel that the cry should be heard "Babylon is fallen, and is become the hold of every foul spirit, and the cage of every unclean and hateful bird."

Jesus was "despised and rejected of men, a man of sorrows and acquainted with grief," yet O how fearful are we poor mortals, lest men should despise or reject us! O how careful are we of the outward

man, that appearances may be kept up, and thereby court the applause and admiration of the world! O how much pains, how much time and money, are thus spent to please the eyes of others, while the soul is neglected, and what concerns us most deeply, even our eternal interests, are left unthought of, uncared for? O that man might study more to be approved of God, and to be approved less of the world! The one great aim and object should be to please him. We read that "whosoever will be a friend of the world is the enemy of God." And again: "All that will live godly in Christ Jesus shall suffer persecution," and when he suffered so much for us, why should we shrink from suffering a little too, when we have for our comfort the cheering promise, that if we suffer we shall also reign with him. We read in Heb. xi, of those who were tortured, and had trial of cruel mockings; they were stoned, sawn asunder, were tempted and slain with the sword; they were clothed with sheep skins and goat skins, being destitute, afflicted, tormented, of whom the world was not worthy; they also wandered in deserts and mountains, and in dens and caves of the earth; they meekly endured all this suffering "that they might obtain a better resurrection."

O what a blessed promise still awaits those faithful martyrs, for they have not yet received it. See verse 39. And in the glorious morning, when the sleeping dust of millions shall arise by the power of God, and put on immortality, they too will be remembered, and will then receive a full reward. Yes the day is very near, when those that have lost their lives for the witness of Jesus, shall come forth. Looking forward to that day of joy, all the prophets of old died in faith, not having yet received the promise; but they are soon to realize all their hopes. The solemn splendors of that morning will soon open before us, when lo! they shall arise and shout victory over the grave. At the sound of the last trumpet, every saint will be awakened, not one left or forgotten. But I fear that I am wearying your patience, and you are beginning to think me a "Millerite" in good earnest; but bear with me a little longer, and I will try to be brief.

Although I have shown you a few of the prominent signs of the Lord's soon coming, undoubtedly, you think me foolish for believing it, when Wm. Miller taught the same in 1844, and he did not come. But my dear L., if I expect you on a visit next Spring, and you fail to come at the time looked for, shall I rashly give it up forever, and say you will never come? How absurd this course would be; but if on the other hand I love you with true affection, with what almost impatient anxiety, would I wait, and even watch for your coming?

It may be well here to mention the great disappointment experienced in '44 by those who were animated by the blessed hope of soon seeing Jesus. This doctrine as taught by Mr. Miller, was, I believe, the gospel of the kingdom, that should be preached to every nation, tongue and people, for it went to the remotest parts of the earth. To the United States, or North America alone, this cry, "The hour of his judgment is come," was not confined. The far-off isles of the ocean heard it; and it aroused the people of the eastern continent. Thousands and millions feared it was too true. Yes, the very world stood in awe, at the expected coming of the King of heaven. But the time of trial came, and the hopes of many an honest soul were seemingly crushed at once. The world, and even those professing godliness, looked on in mockery and derision. The time of danger had passed; their fears were quelled; and they could now scoff and sneer with impunity. Do not think, dear sister, that all those persecuted souls called Millerites, gave up the ship when the storm arose. O no! Many faithful souls endured the trial of their faith, although severely tested. Their position was carefully examined again and again: it was all right. Their reckoning was true: figures would not lie. But the mistake, how, or where was it? It was so to be; but time and study have since revealed it. You will find the foundation of this doctrine in Dan. viii, 14. "Unto two thousand three hundred days, then shall the Sanctuary be cleansed."

They supposed the earth to be the Sanctuary, and that Jesus was coming then, at the end of the 2300

days, to cleanse it; but although he came not to earth, he entered the Most Holy of the heavenly Sanctuary then, and is now offering his blood for the blotting out of the sins of the people. This I understand to be the judgment spoken of, which begins at the house of God. 1 Pet. iv, 17. Should you scruple the idea of a Sanctuary being in heaven, consult the following scriptures: Ps. cii, 19; xvi, 6; Heb. viii, 1, 2.

Thus we see that the hour of his judgment came, and the proclamation was not an untruth, as we often hear it called. I believe we are now, and have been since 1844, in the waiting time. See Hab. ii, 3. If the Lord had come when nearly all expected him, the scriptures would not have been fulfilled; for we read that he shall come as a snare, and a thief in the night. But how few are now looking for "this same Jesus that went away into heaven," although we are assured he shall come again in many places in the Word. And we are also informed of the destruction of the antediluvian world by water; of the overthrow of Sodom and Gomorrah; of the first advent of the Saviour, and also his death, resurrection and ascension.

All these truths are readily admitted and generally believed by the world, and yet by the same word we are told that the heavens shall pass away with a great noise, that Jesus shall come in the glory of his Father, that the dead know not anything, that the soul that sinneth it shall die. But who regards these truths? A very few believe them. O what inconsistency! Does not the very fulfillment of the prophecy of the first advent prove that of the second to be true? Says Jesus, "As it was in the days of Noah so also shall the coming of the Son of man be." They were eating and drinking, and knew not until the flood came and took them all away. 'Tis sad indeed now-a-days to see the reflections that are cast on the Bible. But says Solomon, [Prov. xiii, 13,] Whoso despiseth the word shall be destroyed; but he that feareth the commandment shall be rewarded.

And now before I close, a word on the Sabbath. Christ says, "I came not to destroy the law or the prophets." And again, "I have kept my Father's commandments." John xv, 10. Now if he did not destroy but kept the law, why too should we not keep it? We read that God is unchangeable; that he gave the commandments to men, and yet poor, imperfect, erring man, has dared to alter God's law, that Paul calls holy, just and good, by keeping the first day of the week in place of the seventh. Some blindly think this will do just as well, or the observance of any day that will make a seventh part of the week, but this is making void the law of God.

I could produce much proof in favor of the true Sabbath, if it were necessary. I think you have some good testimony in the little pamphlets I once sent you, and were I assured that they were read, and proved interesting, I would send more, and such as might give entire satisfaction on other subjects that I have briefly touched, more justly than it is in my power to do. I will now close this subject by referring you to the language of Solomon: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man." Eccl. xii, 13.

And now, my dear sister, nearly all the signs of the end are in the past. The darkening of the sun and moon took place May 19, 1780, immediately after the tribulation of the Papal persecution; and the next sign in order, the falling of the stars, occurred Nov. 13, 1833; and the next we are to expect, the powers of the heavens will be shaken, and the sign of the Son of man appear in heaven. Then all the tribes of the earth shall mourn, and those that are not prepared, and have not the seal of the living God, will then join in the awful prayer, "Rocks and mountains, fall on us!" Not having done the will of God, they will pass away with the world. Whether we are ready or not, sure it is that the scenes of earth will soon close. Surely "destruction cometh; and they shall seek peace, and there shall be none."

And now I hope you will not take all that I have said as my say so. I have endeavored to produce some scripture proof; for I would not that you should think the foundations of my faith are to be found in man-made creeds, or aught but the Bible. I could

yet write pages on these subjects so interesting to me, could I know you are also interested.

Now, my dear sister, I bid you farewell, sincerely hoping you may be led to investigate; search the Bible for yourself, and see the truth as it is.

Affectionately yours. M. S. AVERY.

Locke, Mich.

Babylon's End Approacheth!

It is apparent that the Lord in his instruction to his people, employs things animate and inanimate, beasts, nations, trees, cities, &c., to instruct and forewarn them of their whereabouts on the stream of time, and their entrance into the vast ocean of eternity. Dan. vii; Isa. xiv, 8; xxi, 13; Rev. xviii, 5; Isa. xxvi, 1, 2.

In examining and comparing Rev. xviii and Isa. xlvii, we find a striking similarity. The boast of Babylon's exaltation, of being no widow, and the enchantments and sorceries of one, which are the works of the other, by foul spirits of devils, and also the gradation, but precipitance of her judgments, ending alike, in her being burned, show that the same symbol is used in both places.

We feel warranted in the fear of the Lord, for the sake of giving light to the remnant, and warning honest souls that are deceived by fallen Babylon, to apply the instructions of those chapters to the popular fallen churches of this day.

The boast of sitting a queen, and "I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children," is thus answered by the scriptures: "But these two things shall come to thee in a moment, in one day, the loss of children, and widowhood: they shall come upon thee in their perfection." Isa. xlvii, 8, 9.

The rejection of the nominal churches came when they had acted out their hate fully, towards the proclamation of Christ's second coming, and towards them who loved and proclaimed it, in 1844. There was the "year day" of her divorce and loss of children. It is believed that fifty thousand lovers of the of the coming of Christ left the churches in that year. They have borne testimony to the same in the amplest manner in their reports. For sufficient evidence see their admissions noted in the "Signs of the Times," a pamphlet printed at the *Advent Review Office*, Battle Creek, Mich., pp. 86-90.

And after their fall mentioned in Rev. xiv, 8, which was proclaimed throughout the land in 1844, Rev. xviii, announces that "Babylon is become the habitation of devils, and the hold of every foul spirit," which is fulfilling by the spirits of devils working miracles through members of the churches, by spirit developments since 1844.

Notwithstanding the awful fall of Babylon, we hear the voice of long-suffering mercy, saying, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

This is a moral fall; and of an organization that encircles the people of God, and is of importance sufficient to intoxicate all nations and kings of the earth with the wine of the wrath of her fornication, and make rich through the abundance of her delicacies the merchants of the earth.

Who is this Babylon? She is not the nations, nor kings, nor the merchants, of the earth; as in their sphere of organization, they are of the masculine gender, and of one party; but Babylon is the boasting queen, feminine, on the other hand.

Her widowhood has come, and loss of children, in spite of her boast, sufficient to warrant the application of the symbol. But we expect that this will be to a greater degree; and then "a voice of the cry of the shepherds, and an howling of the principals of the flock, shall be heard; for the Lord hath spoiled their pasture." Jer. xxv, 36.

Here I would state what I witnessed on First-day, Feb. 22d. The circumstances were, that some of the most humble members of a Wesleyan church who had become anxious to hear on our faith, induced me to go to the W. house to solicit an opportunity for Bro. J. N. L. to preach in their house. Soon after I was seated, the minister of the day, who was not the incumbent in charge, but the teacher of the seminary, who I soon concluded was not preaching for "bread and butter," took for his text, Neh.

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."

BATTLE CREEK, MICH. OCT. 16, 1856.

THE SEVEN CHURCHES.

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it unto the seven churches which are in Asia: unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." Rev. i, 10, 11.

Commentators generally suppose that the testimony to the seven churches was given for the benefit of only seven literal churches in Asia. But we must agree with some modern expositors, that these seven churches should be understood as representing seven conditions of the Christian church, in seven periods of time, covering the ground of the entire Christian age; and here are some of our reasons:

1. The great design of the book of Revelation, it will be admitted, was to foretell the great events of the Christian age, (with which the people of God were to be connected,) which have occurred since the book was written, which are occurring, and which are yet to take place. It is true that in a very few instances, past and present events are mentioned in this book, as in the case of the woman with the crown of twelve stars, and the man-child which was caught up to God and his throne, [Rev. xii, 1-5,] but in all such cases the past and present are alluded to only to introduce future events, which are the burden of the prophecy in all cases. The book commences thus: "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." Rev. i, 1. If seven literal churches of Asia only are described in the prophecy, as they then existed, John was shown what had come to pass.

2. The book of Revelation is a prophecy, and not a description of what was then past, neither of what then existed. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Rev. i, 3. Who will pretend that the first three chapters of Revelation are a prophecy, if they understand them as relating the character of seven literal churches in Asia? No one.

3. The book of Revelation is dedicated to the seven churches in Asia. Said the angel to John, "What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." Rev. i, 11. Are any disposed to say that this entire book was dedicated to only seven of the then existing churches? We would inquire of them, first, Why dedicated to them only? Why not to the churches in Corinth, Cappadocia, Galatia, Thessalonica, Philippi, Colosse, Rome, Jerusalem, Bithynia, &c., as well as to the seven churches in Asia? And, second, Why is the Revelation dedicated to those churches which lived before the fulfillment of nearly all of the prophecy of the book? Of what use to the seven literal churches in Asia could the prophecy of the Papal beast be? or the woe trumpets, the two-horned beast, the three angels' messages, the last plagues, or any portion of that prophecy that has been fulfilling the past fifteen centuries? We answer, Of no use. But when we apply the seven churches to seven distinct periods of the Christian age, in which the book of Revelation has been fulfilling, and understand the prophecy as describing seven distinct conditions of the Christian church, all is plain and forcible. Many other reasons might be given for applying the prophecy to the seven churches in Asia to the whole church of Christ in seven periods of the entire Christian age; but these affording sufficient proof, must suffice for the present.

We will now take up the churches in their order, as given in the Revelation. And here we would suggest, that the reason why these seven churches in Asia are used to represent the Christian church in her several states down to the end of this age, is because the significations of the names of those churches describe the spirit and character of the several periods of the Christian church.

FIRST CHURCH.

"Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. He that hath an ear let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. ii, 1-7.

Ephesus signifies, "desirable, chief." This was true of the first age of the church, in the apostles' days. They had received the doctrine of Christ pure from the mouth of the great Teacher, and the Holy Spirit was poured out, and rested upon them. The gifts of the Spirit were with the church. It was noted for "works," "labor," and "patience, and could not bear them which were evil." God could dwell with such a church, and manifest his power in their midst. Yet there were some things against this desirable church, in consequence of which they were called upon to repent.

SECOND CHURCH.

"And unto the angel of the church in Smyrna write: These things saith the first and the last, which was dead, and is alive: I know thy works, and tribulation, and poverty, but thou art rich; and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold the Devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear let him hear what the Spirit saith unto the churches: He that overcometh shall not be hurt of the second death." Verses 8-11.

Smyrna signifies "myrrh," denoting that the church in this age would be a sweet-smelling savor to God, while passing through the fiery ordeal of persecution; which has always served to keep out pride, popularity, and self-dependence—the bane of true faith, piety and devotion. This state reached down to Constantine, covering the period of what is called the ten persecutions. See *Buck's Theological Dictionary*, pp. 332, 333. For want of room we can give here only his statement of the last.

"The tenth began in the nineteenth year of Diocletian, 303. In this dreadful persecution, which lasted ten years, houses filled with Christians were set on fire, and whole droves were tied together with ropes and thrown into the sea. It is related that 17,000 were slain in one month's time; and that during the continuance of this persecution, in the province of Egypt alone, no less than 144,000 Christians died by the violence of their persecutors; besides 700,000 that died through the fatigues of banishment, or the public works to which they were condemned."

The tribulation of "ten days," mentioned in the testimony to the Smyrna church, may well apply to the last of the ten persecutions, which continued ten years; yet some apply it to all ten. The continued scenes of martyrdom and dreadful cruelty continually before this church were sufficient to keep hypocrites and worldlings out of the church; and the constant expectation that some dreadful death would end their probation, led them to purity of life. There is no fault found with this church. "Be thou faithful unto death and I will give thee a crown of life," was the only hope of this holy church.

THIRD CHURCH.

"And to the angel of the church in Pergamos write: These things saith he which hath the sharp sword with two edges: I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my

name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Verses 12-17.

Pergamos signifies "very earthy, elevated." This period reached from Constantine, about 313, down to the rise of anti-christ, about 538. During this period the church became very earthly, having her worldly policy, and like the church of this day, attending to the ceremonies and forms of religion, and neglecting inward piety, the graces of the Spirit, and the life and power of the religion of Jesus. Here was the falling away mentioned by Paul. 2 Thess. ii, 3. Fault is found with this church, and it is here called upon to repent. But this was the age that prepared the church to receive to her bosom the monster, "man of sin," "son of perdition."

FOURTH CHURCH.

"And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass: I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication, and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, (as many as have not this doctrine, and which have not known the depths of Satan, as they speak,) I will put upon you none other burden; but that which ye have already, hold fast till I come. And he that overcometh and keepeth my works unto the end, to him will I give power over the nations. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches." Verses 18-28.

Thyatira signifies, "sweet savor of labor, or sacrifice and contrition;" and is a description of the church during the 1260 years of Papal supremacy. This age of dreadful cruelty, and martyrdom of the true church, improved her real condition. "I know thy works, and charity, and patience, and thy works; and the last to be more than the first." How necessary to the purity and prosperity of the church, has been persecution and affliction; how corrupting and destructive to holiness has been worldly prosperity!

Verse 20 is strong testimony that we have correctly applied these churches. Jezebel is a figurative name, alluding to Ahab's wife, who slew the prophets of the Lord, led her husband into idolatry, and fed the prophets of Baal at her own table. A more striking figure could not have been used to denote the Papal abominations. See 1 Kings xviii, xix, xxi. It is very evident from history, as well as from this verse, that the church of Christ did suffer some of the Papal monks to preach and teach among them. In verse 25 is the charge, "Hold fast till I come." Here is evidence that some who lived near the close of this age of the church would live until the Lord should come. The signs in the sun and moon were fulfilled in 1780, very near the close of this period; and in reference to these signs the Saviour said, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth near." Luke xxi, 28. The time had come for the church to look up and expect her coming Lord in the clouds of heaven; hence it is said to some in Thyatira, "Hold fast till I come;" to the church in Sardis, "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will

come upon thee;" and to the church in Philadelphia, "Behold I come quickly." The coming of the Lord is not named in the testimony to the churches before this; but, "be thou faithful unto death," is the charge to them. They could not scripturally look for Christ's second coming in their day. Says Paul, "Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed." Here the church is carried down past the apostasy, and the revelation of the Papacy—down to the period of the special signs of the second advent before she can scripturally expect Christ's second coming. These facts are overwhelming evidence that the seven churches denote seven periods of the entire christian church from the first advent down to the second advent of Christ.

FIFTH CHURCH.

"And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches." Chap. iii, 1-6.

Sardis signifies, "song of joy, or that which remains." The last signification is mentioned in verse 2. "Be watchful and strengthen the things that remain." If we are correct in the application of the first four churches, then Sardis represents the nominal churches for the last half century, or more. This church has a name that it lives, but is dead. Look at the exalted position, and name which the nominal churches have had among the nations of the earth. Look at her high-sounding titles, and the applause she receives from what is called the world. The nominal churches have the name of the churches of Jesus Christ, and have the credit of doing much for the world. But they are dead—dead to the pure principles of the gospel, and to good works, as laid down by Christ and the apostles.

But there are "a few names even in Sardis which have not defiled their garments," &c. To this church the message of the coming of the Lord is given, and the cry, Come out of her my people. A few hear, believe and obey. These came out of all the several denominations, and united upon the glorious theme of Jesus' coming, leaving their denominational tenets behind, and formed the

SIXTH CHURCH.

"And to the angel of the church in Philadelphia write: These things saith he that is Holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth: I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie: behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name. He that hath an ear let him hear what the Spirit saith unto the churches." Verses 7-13.

Philadelphia signifies, "brotherly love," and expresses the position and spirit of those who received the advent message up to the Autumn of 1844. As they came out of the sectarian churches, they left party names and party feelings behind, and every heart beat in union as they gave the alarm to the

nominal churches and to the world, and pointed to the coming of the Son of man as the consummation of the true believer's hope. Selfishness and covetousness were laid aside, and a spirit of consecration and sacrifice was cherished. The Spirit of God was in every true believing soul, and his praise on every tongue. Those who were not in that movement know nothing of the deep searching of heart, consecration of all to God, peace, joy in the Holy Ghost, and pure, fervent love for each other, which true believers then felt. Those who were in that movement are aware that language would fail to describe that state of "brotherly love."

It will be necessary, for want of room, to pass by many things of interest in the testimony to this church as we have in the testimonies to the former churches; but we call especial attention to verse 7, which establishes the chronology of the church of brotherly love. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth." That Christ is here described, no one will deny. He is the rightful heir to David's throne, hence has the key of David, which may represent power. The throne of David, or Christ, on which he is to reign, is in the capital of his kingdom, the New Jerusalem now above. The opening and shutting can refer only to the change of ministration from the Holy to the most Holy of the heavenly Sanctuary, at the end of the 2300 days, in 1844. It was then that the ministration in the Holy Place closed, and the ministration in the most Holy for the forgiveness of sins, and to cleanse the Sanctuary, was opened by him that hath the key of David. "Behold, I set before thee an open door." "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. xi, 19. We can apply texts of this class to no other events than Christ's entering the most Holy, in 1844, and opening his ministration there, where the ark of ten commandments is, hence, since that time the Sabbath, with the whole law of God, has been present truth in a special sense.

Compare with the above texts, Dan. vii, 13, 14; Ps. ii, 8, 9; Rev. xi, 15; Matt. xxv, 10. That Christ receives the kingdom, takes the throne of David, before his second advent, is plainly taught. This union is represented by the marriage, [Matt. xxv, 10,] and is called, "the marriage of the Lamb." Rev. xix, 7. Since 1844, has been the patient, waiting, watching time. "Here is the patience of the saints, here are they that keep the commandments of God." Rev. xiv, 12. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord when he will return from the wedding," &c. Luke xii, 35, 36.

SEVENTH CHURCH.

"And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true Witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love I rebuke and chasten; he zealous, therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches." Verses 14-22.

Laodicea signifies, "the judging of the people," or, according to Cruden, "a just people," and fitly represents the present state of the church, in the great day of atonement, or judgment of the "house of God" while the just and holy law of God is taken as a rule of life.

It has been supposed that the Philadelphia church

reached to the end. This we must regard as a mistake, as the seven churches in Asia represent seven distinct periods of the true church, and the Philadelphia is the sixth, and not the last state. The true church cannot be in two conditions at the same time, hence we are shut up to the faith that the Laodicean church represents the church of God at the present time.

The conditional promises to the Philadelphia church are yet to be fulfilled to that portion of that church who comply with the conditions, pass down through the Laodicean state, and overcome.

But, dear brethren, how humbling to us as a people is the sad description of this church. And is not this dreadful description a most perfect picture of our present condition? It is; and it will be of no use to try to evade the force of this searching testimony to the Laodicean church. The Lord help us to receive it, and to profit by it. What language could better describe our condition as a people, than this addressed to the Laodiceans? "Neither hot nor cold," but "lukewarm." It will not do, brethren, to apply this to the nominal churches, they are to all intents and purposes, "cold." And the nominal Adventists are even lower than the churches, who justly look down upon them with horror for the infidel views, held by many of them, of no Sabbath, no family prayer, no Devil, no operation of the Holy Ghost, no pre-existence of the Son of God, and no resurrection of the unjust.

The word "hot," represents the fervency, zeal and good works which are in accordance with the scriptures. This is not our condition; yet the feeble efforts put forth by us as a people are such that we cannot be said to be "cold." We are "lukewarm." "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." These are words of dreadful import. A thorough change is the only hope of the remnant. Here follows the reason why we are so offensive to the Lord: "Because thou sayest, I am rich and increased with goods, and have need of nothing." We may not have boasted of our gold, silver, or of this world's goods; but have we not had, more or less, an exulting and an exalted spirit, in view of our position on plain Bible truth? Our positions are fully sustained by an overwhelming amount of direct scriptural testimony; and certainly a theory of divine truth is indispensable; but we, as a people, have evidently rested down upon a theory of truth, and have neglected to seek Bible humility, Bible patience, Bible self-denial, and Bible watchfulness, and sacrifice, Bible holiness, and the power and gifts of the Holy Ghost, which the church may enjoy, according to the plain testimony of the Bible. Hence it is said, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." What a condition!

And it is to be feared that many a poor Laodicean is so fast in this delusive snare, as to never fully feel the force of the counsel of the Saviour, to buy of him "gold tried in the fire," "white raiment," and "eyesalve." These we cannot regard as representing the present truth, but rather, the graces of the Spirit, and attainments in the christian course, which the present truth should lead us most earnestly to seek for. "As many as I love, I rebuke and chasten; be zealous, therefore, and repent." God's honest people will feel greatly rebuked and chastened by this description of their condition, and they will repent, heartily, zealously; but from the words, "as many," &c., we may fear for some, whose self-righteousness, and self-dependence, have carried them beyond the reach of the reproving Spirit, and the counsel of the true Witness. Dear brethren, read and weep over the touching language from His lips which follows. It is to you.

"Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." How careless many of you have been of the reproofs and warning which the dear Saviour has
(Concluded on last page.)

I love the prospect of the saints' home. My heart and my treasure are there, and I cannot be left with those who love this world. I realize more than ever that it is through much tribulation that we shall enter the kingdom of God.

Great trials await the remnant, but the grace of God is sufficient, and I desire strength and a willing heart that I may endure to the end and be saved. I choose rather to suffer affliction with the people of God than enjoy the pleasures of sin for a season. I mean to be an overcomer and meet all who are redeemed from among men, in whose mouth is found no guile, on mount Zion with the Lamb.

Yours in the patience of the saints.

OLIVE M. PATTEN.

Groton, Mass., Dec. 6th, 1856.

From Sr. Dodge.

BRO. SMITH, I wish to say that the *Review* is a welcome visitor to us. We read it with delight, and especially the communications from the dear brethren and sisters, which are a comfort to us. We are alone in keeping the Sabbath, there being no one else in the place who keeps it, and yet we are not alone, for the Lord is with us to comfort us in our loneliness.

Let us be of good comfort, and hold out with patience a little longer; for I believe the time is near at hand, when we shall all be gathered home in one family. There will be no lonely ones there.

My dear brethren and sisters, let us strive to be prepared for the coming of the Lord. Let us awake out of sleep, and come up to the help of the Lord against the mighty; let us be zealous and repent, that we may have the tried gold, and white raiment.

What we do, must be done quickly; O that we might all be found, clothed in white raiment, at the Lord's coming!

From your unworthy sister.

L. A. DODGE.

Stoddard, N. H. Dec. 16, 1856.

From Sr. Burwell.

BRO. SMITH: I have long felt it my duty to write a few lines through the *Review* to the brethren and sisters scattered abroad that they may know something of the dealings of God with us, in the year that is past. It is now almost one year since we left our home in Vermont, our friends and relations, and those of like precious faith, and sought a home in the town of Parma Michigan, among strangers, in a strange land.

We have within the past year been called to pass through deep waters of affliction. Sickness and death have entered our family, and taken from our embrace two dear children, an only son aged 18, and our oldest daughter aged 20. Thus has this world become a dark and dreary wilderness to me. Everything of a worldly nature, even our very dwelling, is sad and gloomy. My mind was not in a state to endure such afflictions, and it seemed for a while that I must sink under them, and as though the grave would be a relief. But the Lord has thus far sustained me, and praise his holy name he has promised to be with us in six troubles and in the seventh will not forsake us, if we trust in him. And although these afflictions may seem severe yet we know that he hath done and will do, all things right. I feel now to say with Job though he slay me yet will I trust in him; and I do desire to live so near the Lord that I may learn what he designed I should by these afflictions and to know and do the will of God in all things.

I see truly it is a strait and narrow way to the kingdom; and it is through much tribulation that we enter there. I hope we may all heed the last call, to be zealous and repent, and not think because we have a theory of the truth, and have professed to believe the Third Angel's Message, that we need nothing more; that we are rich and increased in goods, but remember that it is the faithful alone that will reign with Jesus.

Jesus has said, to him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne. Will we let pride, selfishness love of the world or any

thing else shut the dear Saviour from our hearts, or will we open the door and welcome him in, that he may sup with us. I mean to seek earnestly for a deeper work of grace in my heart, that I may be prepared for the solemn scenes that are just before us. O let us all awake from stupidity and heed the exhortation of the dear Saviour, to watch lest coming suddenly he find us sleeping.

The *Review* has always been a welcome messenger to me; but I never knew how to prize it as I do now. It is a source of satisfaction to receive a letter from a friend; but when I get the *Review* I expect to hear from quite a number of my brethren and sisters, which truly affords comfort and consolation in this time of trial.

The Sabbath-keepers here number twelve, who are striving to keep all of the Commandments, that they may have right to the tree of life. The visits from Bro. and Sr. White, and Brn. Bates and Frisbie, have not been altogether in vain. There appears to be quite an interest to hear on the part of some; and I hope the time is not far distant when our number may be increased by such as will be saved in the day of the Lord Jesus. And, dear brother, that you, and others engaged with you in sending out the truth to the world, may be sustained in your arduous labors, is the prayer of your unworthy sister in affliction.

A. BURWELL.

Parma, Mich., Dec. 24th, 1856.

P. S. If any of the brethren coming to Battle Creek or traveling on the cars past here would make us a visit we would be very thankful. We live one mile and a half west of the Depot at Parma Station.

A. B.

From Sr. Clafin

BRO. SMITH: I think I can make the required response, I can speak but for one, that "as for me" I will serve the Lord; for I believe that the Lord he is God, and I will follow him, his grace assisting me.

How gladly did I receive the light, showing our whereabouts in the stream of time. How often have I wondered, when I looked upon the church and have seen our love growing cold, and severe trials coming in on every hand, and said, what is the matter? I thank God, that he is yet mindful of us, and is showing us what the matter is. Truly it is sad to tell, we are in a deplorable state: about to be spued out of the mouth of God, because we are lukewarm.

Are we not admonished, by this message of the Angel of the church of the Laodiceans. Will we not all take heed to his counsel, that there may none be left behind, or spued out of his mouth.

O, I greatly fear, some will reject the light, as others have done in former days, and he left in darkness, and left to believe strange doctrines and to have their portion in the last plagues, and second death. The people of God have always had something to molest them, and while we look back in the past, we see that second Advent believers have been tested and tried in many ways. The first great test was the disappointment in 1844. We all understand how sorely they were tried then. And the Third Angel followed, with his Message, and light began soon to shine upon the commandments, and the messengers began to proclaim through the land, saying, The Seventh day is the Sabbath of the Lord thy God.

O, then another trying time had come, more cutting than ever before seemingly, not only to leave brethren and sisters, but the whole world; for they nearly all keep the first day, and how can I come out here alone? we would say, and keep the seventh day. But hard as it was, thank the Lord, a goodly number got strength to step out upon it. Who among us now will reject the light which shows the condition of the church and draw back? I hope none will be left to draw back to perdition, but that we all shall believe to the saving of the soul.

NANCY CLAFIN.

Norfolk, N. Y. Dec. 18, 1856.

Extracts from Letters.

BRO. S. WARNER writes from Providence, R. I., Dec. 21st, 1856: "I would at this time send to you, and

all the brethren who love our Lord, and consent to, and try to keep, the Commandments of God, and the Faith of Jesus, my fraternal love and greeting, and do herein express that I do feel to desire and pray to our God, that your, (and our,) faith may be strengthened, and that your mind may be enlightened, your health preserved, and usefulness increased, that you may be enabled to bring to light, and to the understanding, of all the readers of the *Review*, things new and old, from the only fountain of truth, yet given to man, for his instruction, i. e., the Holy Bible.

"As I have never had the satisfaction of being personally acquainted with you, and I might say the same of nearly all the true Sabbath-keepers, with the exception of our beloved Bro. Joseph Bates, you will therefore know that it is the cause and the persons I feel the most for. Yet it would be esteemed by me as a great blessing, if I could have the privilege of meeting with others of like precious faith for the worship of God from time to time. But this little spot on the face of the globe seems to be a place where all created beings are constantly and entirely engrossed with the love of gain, and enjoyment of momentary pleasures.

"I do most humbly pray, that myself, your unworthy brother in Jesus, I trust, may be more faithful, more obedient to the commands and will of God, having the mark of the living God, which I understand to be the keeping of God's holy day, the seventh day of the week, the Sabbath of the Lord, or the "Lord's day."

"Blessed be God that he gave me to realize that the mark of the beast, &c., was the obedience of the will to the commands of the beast, Papacy, in keeping the 'Sunday,' and profaning God's Sabbath."

BRO. C. W. STANDISH writes from Milan, Ohio:—"Though I am but a poor Laodicean, I feel encouraged to hope; (for the same Faithful and True Witness says, As many as I love I rebuke, &c.,) and I am resolved to heed the admonition to be zealous and repent. I believe the time is soon coming when this Message will go with a loud voice, and all lovers of truth will be engaged in advancing the last Message of mercy to a rebellious house."

"A Day for a Year." Eze. iv, 6.

Who may say that the "days" brought to view in Hosea vi, 2, will not admit of a similar exposition, as those in Daniel's prophecies, which, to us are of so much importance, in the right understanding of the prophetic scriptures; if they admit of the same interpretation, they would seem to take their date from the call to the Laodicean Church. Notice the first verse of the above chapter, namely, Hosea, vi. Verse 3, also, affords strong evidence that the prophet would, direct our mind to the last great outpouring of the Holy Spirit, as the first is in the past. Counting then, two full years, or prophetic periods of time, from the past Fall, where the call is given, as we believe in truth, to the Laodicean church, we would be carried by "the third day" into the year 1859, and near its close, and if "this generation," which doubtless had its beginning in the year, A. D. 1780, on the 19th of May, closes 19th, May 1860, as I believe from the testimony of David as seen in Psalms xc, 10, then certainly this exposition of Hosea cannot be rejected; as all is to be done, the saints, both living and dead gathered up before the generation closes, or passes. For proof, see Matt. xxiv, 31; 1 Thess. iv, 16; Rev. xx, 5, 6.

Now, taking into the account the present state of the world, and considering the progress of spiritualism in this country; the dominion of the two-horned beast, and location of the false prophet, and also the state of the "True Church," in the hour of his judgment, I would close with the language of the Prophet.

"Come and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up." So shall we be prepared for the change from this mortal to immortality. Here is the text; "after two days will he revive us; in the

third day he will raise us up, and we shall live in his sight."

Brethren, and sisters, let us consider it; for I believe that we must have yet a clearer sense of the shortness of time. O Lord revive us now is my prayer

Yours in love, JESSE DORCAS.
Freemont, Ohio, Dec. 16, 1856.

Communication from Bro. Hart.

DEAR BRETHREN AND SISTERS:—I feel it my duty to speak to you through the *Review* at this time. I am now fully convinced that my course since I moved west has not been such a one as has been calculated to shed a good influence on the side of truth. That is, my course in the affairs of this life has gone to show that my affections were placed on the earth. And in view of the past, I feel to say to my brethren and sisters scattered abroad that I sorrow for my course, and mean to heed the admonition to the Laodiceans, to be zealous and repent.

This testimony has shown me my true condition in the sight of that God who knows my heart. Here light shines from his word like the sun at noon-day. It is a most solemn and awful threatening from the mouth of Jesus, that if we are not zealous he will spue us out of his mouth. Who will heed this warning? Who will give all for the pearl of great price? Who is it that will turn about, and give all for the kingdom? On this message hangs our eternal destiny. Christ is in earnest with his people. It is evident that the Lord is requiring great zeal at this point. Our coming so near the time when the Lord will make his appearing, and our stupidity and great lack of spirituality, demand of us to be awake, and here begin to act like men who wait for the Lord.

Brethren and sisters, what shall I say? Can I say any thing to arouse you from the stupidity that has been so long on us, and has lulled us into a perfect sleep? This sleep, I fear, many will never awake from, until it is for ever too late, the last note of warning being past, and then awake only to receive the wrath of God in the seven last plagues.

My soul is drawn out after you while I write. This is truly a testing truth, and also a very humiliating truth. Poor, miserable, blind and naked, and knew it not. O what a testimony to the remnant! Who will buy gold tried in the fire? (It costs something.) It will cost us all we have. I ask again, Who will give all for the kingdom? Who will sacrifice all for the Lord and his truth?

I do not feel it my duty here to go into the argument to prove that we are in the Laodicean state of the church. Examine what has been written on this subject by J. W. It seems to me as though we were near that point of time when the cases of all the living saints were coming before the Judge of all the earth. Are we in that state of affliction of soul that is required of us according to the type? I think not. That required the affliction of their souls. And if we are not found in that state of affliction, that is, humility, sobriety, self-sacrificing and mourning for our sins, God will spue us out of his mouth.

The inquiry may arise, What shall I do? The testimony comes home to us from our Saviour, [Luke xii.] Be like men who wait for the coming of their Lord. No longer let your works deny your faith. Step out upon the truth with your whole soul. It will bear you. Brethren and sisters, lean upon the arm of God for strength. His arm is mighty, and he will never let those who trust in him fall.

I feel like giving all for the truth, and mean also to be zealous in this matter. Shall we be among that class of servants who say in their heart, My Lord delays his coming, and our portion at last be found among the hypocrites? Remember that our lives are an index to our hearts. What has the world learned from this index the few past years? They have learned that we have an inheritance on this earth that we esteem dear to us. Yes, they have learned that we really love this inheritance. Has it not been so? The testimony our Saviour is, [Rev. iii.] that we are blind. What has blinded us? Paul testifies that the god of this world blinds men. O let us remember that this world has a thousand charms to draw our minds away from the truth, and that there is danger of our being drawn into the pit at last. Let us arise and lay aside the world. It is a garment of unrighteousness. Let us put on the garment of righteousness. The zeal that will be manifest by God's children, under this message, I think will bring the loud cry. Not the wars of the old world; not the troubles of this country; but a consistent life with our profession will meet with

the approbation of God, and prepare his children to give the loud cry of the Third Message.

Round Grove, Ills.

J. HART.

Communication from Bro. Everts.

DEAR BRETHREN: I am passing through a solemn train of thought. The question with me is, Where are we? I answer, More than twelve years past the proclamation "The hour of his Judgment is come." Rev. xiv, 6, 7. We have been the same length of time in the cleansing of the Sanctuary. Dan. viii, 14. I inquire, What was the cleansing of the Sanctuary under the first covenant? It was a day of judgment. What did it typify? The work in the antitypical Sanctuary, which has been going on since A. D. 1844; since the announcement, "The hour of his judgment is come." O how much weight and solemnity in the word, *Judgment!* It should cause every one to ask, When does it take place? "To the law and the testimony," is our motto. It was future from Paul's day; for he "reasoned of a Judgment to come." Acts xxiv, 25. Our Saviour declared that his words would judge men in the last days.

I understand that judgment must be rendered before Christ comes; for when he comes it will be to raise the righteous saints, and change the living saints, in a moment, in the twinkling of an eye, at the last trump; [1 Cor. xv, 52:] which, being an instantaneous work, would allow of no time at that moment for judgment. Judgment must be passed upon all who share in eternal life at the coming of Christ, before he comes, and during the existence of the last generation on earth. As proof of this, we quote the words of the Apostle, which show that the dead are judged while some are alive: "Who shall give account to him that is ready to judge the quick [living] and the dead. For for this cause was the gospel preached also to them that are dead, that they might be judged according [in like manner] to men in the flesh, [living men,] but live according to God, in the Spirit." 1 Pet. iv, 5, 6.

When this judgment is rendered, I understand that the solemn declaration will be announced, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still." Then Christ exclaims, "Behold I come quickly, and my reward is with me." Rev. xxii, 11, 12.

Therefore, my dear brethren, believing that Christ will soon come, I inquire again, Where are we? I answer, In the judgment of the saints; for Peter says that judgment first begins at the house of God. Chap. iv, 17. It appears that the order is, that the righteous dead have been under investigative judgment since 1844. And now the message that we passed from the sixth phase of the gospel church, which was the Philadelphia, or brotherly-love state, in 1844; and that we are in the Laodicean or judging-of-the-people condition, and are lukewarm. The appeal of the Faithful and True Witness is a perfect antitypical parallel to that which decided in solemn judgment the fate of the Hebrew church on the tenth day of the seventh month, near the close of all their sanctuary scenes, which shadowed the great decisive judgment in the end of the world. What are they? "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. xxiii, 29. Be zealous and repent, [afflicted,] or I will spue thee out of my mouth; [cut thee off from among the people of God.] Rev. iii, 14, 19.

My dear Brethren, from the scripture referred to I solemnly believe that the judgment has been going on in the Heavenly Sanctuary since 1844, and that upon the righteous dead, from "righteous Abel" down through patriarchs, prophets, martyrs, and all the saints who have fallen asleep in Jesus, judgment has been passing. How solemn the thought, that perhaps, our companions, our children, brother or sister, has been passing the great momentous review that will entitle them to a glorious immortal body at the coming of Christ.

The solemn declaration that the Laodiceans know not that they are wretched, and miserable, and poor, and blind, and naked, and that they are exhorted, yea, commanded, to be zealous and repent, under the awful penalty of being spued out of the True Witness' mouth, has thrilled my whole being.

I call to mind, What have I been about! I find by serious reflection that my poverty comes upon me like an armed man. I look back to the Philadelphia ground on which I stood in 1844, my heart filled with brotherly love, the full hope of salvation like a powerful anchor or

a dazzling helmet, on my head, walking softly before the Lord, dead to the world, looking only for a heavenly inheritance and with deep shame and regret, I see that I have taken a journey into a foreign land, and wasted all that blessed portion that my heavenly Father bestowed on me. I confess with shame and regret, that my worldly mindedness and conduct has made me a citizen of this world, and I have filled myself with nothing better than husks, till I am perishing with starvation.

My dear brethren, I humbly confess that I have ensnared and loaded down myself and others around me with cares to a degree unbecoming and unfitting to one who professes to be living and hoping for a better inheritance. I confess that I have sinned before my dear brethren and heaven, and I mean by the grace of the Lord assisting me, to be zealous and repent by turning about immediately.

I have placed my lands, my entire earthly substance, on the altar anew, (if I am not deceived,) and throw myself on to the consecrated altar, and pray that the Lord will direct me by his unerring and heavenly wisdom, and lead me by his opening providence until the sacrifice is entirely used up in the cause of God. I know that there is bread enough and to spare in my heavenly Father's house.

Round Grove, Ills., Dec. 17th, 1856.

E. EVERTS.

APPOINTMENTS.

PROVIDENCE permitting there will be a Conference at Rouse's Point, N. Y., commencing February 6th, at 10 o'clock A. M., and continue as long as thought best. Will not the brethren come to this meeting prepared to take hold in earnest, on this last note of warning, and observe February 6th as a day of fasting and prayer, that the Lord may give us the eye-salve to see the importance of securing the white raiment and the gold tried in the fire, by which we shall stand the conflict that is before us.

In behalf of the church.

C. W. SPERRY.
A. S. HUTCHINS.

There will be a general conference held at the house of Bro. John Stowell in Washington, N. H., commencing sixth day evening Jan. 23d, and continue over Sabbath and first day. Will Bro. Hutchins, Sperry, and Stone, make an effort to attend and as many other brethren from abroad as have a mind to work.

As it is not convenient for Bro. Stowell to accommodate as many as formerly, it will be necessary for brethren from abroad to come prepared to take care of themselves as far as they can, and thereby help bear the burden of this meeting which is designed for the especial benefit of the saints that are zealous to repent.

In behalf of the church.

E. L. BARR.
D. PHILIPS.

PROVIDENCE permitting, I will commence a course of lectures at Cutler's Corners, town of Adams, Hillsdale Co., Mich. in the Wesleyan Church, on First-day, Jan. 4th, 1857, at 2 o'clock P. M.

J. H. WAGGONER.

Business Items.

Huldah Mott.—What Post Office and State?

Books SENT.—G. W. Holt, (by express,) S. Warner, I. B. Puffer, Wm. B. Pierce, H. C. Lewis, S. B. McLaughlin, M. Courter, Mrs. M. Ashbaugh, Wm. A. Raymond, W. Chapman, A. S. Hutchins, B. D. Townsend.

Receipts.

Annexed to each receipt in the following list, is the Name and Number of the "Review and Herald" to which the money received pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

FOR REVIEW AND HERALD.

R. Godmark \$1.00, x.1. J. Pemberton 1.00, x.1. S. Warner 1.00, x.1. S. A. Street 1.00, x.1. O. B. Jones 3.00, xi.14. M. Burritt 2.00, x.1. J. Dorcas 1.25 (25 cts. each for H. J. Kittle, M. H. Freet, T. J. Kenyon, E. Doup, H. Hudson, each to ix, 20.) John Brown 2.00, xi.1. S. B. McLaughlin 1.50 (50 cts. each for E. R. McLaughlin, D. Staples, & Jno. Young, each to x, 9.) S. W. Bean 1.00, x.1. D. C. Elmer (for I. Smith) 1.00, xi.4. H. Main 2.00 (1.00 each for A. Miner & W. Newton, each to xi, 8.) A. G. Phelps 1.00, x.14. R. Beck with 0.50, xi.1. D. Phillips 0.50, xi.14. O. Frizzle 1.50, x.14. S. H. Peck 1.00, x.1. A. R. Morse 1.50, x.14. E. Lothrop 1.00, xi.1. W. Grant (for G. Hostler) 0.25, ix.20. J. M. McLellan 1.00, x.1. L. McLellan 1.00, x.1. Mrs. M. Ashbaugh 1.00, x.1. R. Barnes 1.00, x.1. Jos. Thomas 1.00, xi.1. S. W. Flanders 1.50, x.14. L. P. Barnes 1.00, xi.1. A. Barnes 1.00, xi.1. Sr. B. Bryant (for J. Warner) 1.00, xi.1. Jas. Wheeler 1.00, xi.10. B. D. Townsend 2.35, xi.17. G. W. States 1.00, xi.1. G. P. Cushman 2.00, xi.1. Jno. Powell 1.00, x.10. W. C. Smith 0.25, ix.21. C. A. Abbey 0.25, ix.21. J. W. Morgan 0.25, ix.21. A. H. Lewis 0.25, ix.21. A. Lewis 0.25, ix.21. P. Bingham 0.25, ix.21. Wm. Gleason 0.25, ix.21. S. Francisco 0.25, ix.21. J. Hughes 0.25, ix.21.

FOR REVIEW TO THE POOR.—I. Babcock \$3. P. E. Fern, W. D. Williams, a Friend, each \$1. M. B. Pierce \$0.70.

FOR OFFICE RELIEF.—R. Godmark, M. Burritt, S. H. Peck, E. M. L. Cory, each \$1.

FOR GERMAN TRACT.—Sr. H. Godmark \$1.

sorrow is, that he loves him no more, and serves him no better. Such a person needs no other evidence that his heart is changed and his sins forgiven.

THE REVIEW AND HERALD

"Sanctify them through thy truth; thy word is truth."

BATTLE CREEK, MICH. FEB. 12, 1857.

THE SEVEN CHURCHES, SEVEN SEALS, AND FOUR BEASTS.

"THE book of Revelation," says Wm. Miller, "has been called by thousands a sealed book; and many a dear saint, while in this imperfect state of vision and knowledge, has wept much, because they could not read and understand the book. For it is very evident that the book of Revelation is not only interesting in its symbolical and mystical descriptions, natural scenery, and figurative language, but it is rich in truth, and the communication of events then hid under the veil of futurity, and would only be unfolded to the natural visions of men, many ages to come. John has written this book after the laws of nature; that is, he has seemed to copy after some of the richest and most picturesque scenes in nature's laws. He has, in revealing truths to our minds, followed the same steady course that fountains of water do in their course to the sea. He begins as it were back upon the mountains, where the head may be but a fountain, and there gives us a description of the source. He then glides gently along through the vale below, winding between hills and mountains, visiting in his course the hamlets of the peasant, the villages of men, the populous towns and cities of commerce, until he lands us or leaves us in the ocean of eternity. At first, he appears to be describing some bubbling fountain or gentle spring, and swelling in importance as he proceeds, brings in and adds every important stream of events, deepens and widens in his course, until he makes his prophetic history like a deep-flowing river, bearing upon its bosom the gallant ships and galley with oars. At first, he describes a pebbly brook murmuring along the hills, now and then bursting into view with some gentle fall, then gliding softly away, until it meets some rugged head-land, shifts its course, and almost seems to retrace its path; then, suddenly bursting from the hills in cataracts of foam, bounding from rock to rock, leaping into the vale below, he again seems to follow the alluvial flats and receives his tributary streams, winds on his way, until it falls at its mouth by a tremendous leap into a gulf of waters, and is swallowed up in the waves of the sea."—*Miller's Lectures.*

Three times, at least, the Revelator brings us down in this manner, as though he had begun on one mountain, and had traced three different streams of history down to the great ocean of eternity. The seven churches of Asia present a history of the church of Christ in her seven forms, in all her prosperity and adversity, from the days of the apostles, down to the end. The seven seals are a history of the transactions of the powers and kings of the earth over the church and God's protection of his people during the same time.

There are other prophecies of this kind in the book of Revelation, which do not cover the entire ground of the Christian age, but are equally important with these mentioned; such as the seven-headed, and two-horned beasts of chap. xiii, and the angels of chap. xiv.

How wonderfully strange, that professed ministers of Jesus Christ should call the book of Revelation a mystery, when the Revelator has in the prophecy of this book spanned the whole length of the Christian age with many prophetic descriptions not only pertaining to earthly governments, but delineating the character and condition of the true church in her changes of prosperity and adversity. Line upon line, line upon line is thus given to point out to the Christian traveler his whereabouts on the highway of time.

We will now follow down two of these prophetic streams for near 1800 years, and compare them with the four beasts of chap. iv. They cover four distinct periods, and reach to within less than a century of the present time. They are the first four churches of Rev. ii, and the first four seals of chap. vi.

FIRST PERIOD.

First Church. "Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." Rev. ii, 1-3.

This was true of the witnesses of Jesus Christ in the days of the apostles. That church was noted for its works, and labor, and patience. One of its praiseworthy traits was faithfulness. It tried false apostles, and found them liars. That church viewed sin in all its sinfulness, and could not bear them that were evil. Christ could dwell with such a church and manifest his power in their midst, and go forth with them to battle with principalities, powers, and spiritual wickedness.

First Seal. "And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Chap. vi, 1, 2.

The personage riding forth, conquering and to conquer, upon the white horse, represents the Lord Jesus Christ leading on the apostolic church, as they went forth in the power of the gospel, and gained great victories by the power of the Holy Ghost. See Acts of the Apostles.

First Beast. "And the first beast was like unto a lion." Chap. v, 7. It is said at the opening of the first seal, that one of the four beasts said, "Come and see." This beast evidently represents the church in the same period as the first seal, and the first church. This beast was like a lion, bold and strong, fitly representing the apostolic church.

SECOND PERIOD.

Second Church. "And unto the angel of the church in Smyrna write: These things saith the first and the last, which was dead, and is alive: I know thy works, and tribulation, and poverty, but thou art rich; and I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan. Fear none of those things which thou shalt suffer: behold the Devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." Rev. ii, 8-10.

This testimony describes scenes of persecution, tribulation, poverty and peril to the followers of Jesus Christ; yet the church in this period was rich in faith, and good works. This state covered most of the period called by some historians, the ten persecutions, which closed about A. D. 313. Charles Buck, in his Theological Dictionary, pp. 332, 333, speaking of this period of dreadful persecution, says:

"Historians usually reckon ten general persecutions, the first of which was under the emperor Nero, thirty-one years after our Lord's ascension, when that emperor, having set fire to the city of Rome, threw the odium of that execrable action on the Christians. First, Those were apprehended who openly avowed themselves to be of that sect; then by them were discovered an immense multitude, all of whom were convicted. Their death and tortures were aggravated by cruel derision and sport; for they were either covered with the skins of wild beasts and torn in pieces by devouring dogs, or fastened to crosses, and wrapped up in combustible garments, that, when the day-

light failed, they might, like torches, serve to dispel the darkness of the night. For this tragical spectacle Nero lent his own gardens; and exhibited at the same time the public diversions of the circus; sometimes driving a chariot in person, and sometimes standing as a spectator, while the shrieks of women burning to ashes supplied music for his ears. 2. The second general persecution was under Domitian, in the year 95, when 40,000 were supposed to have suffered martyrdom. 3. The third began in the third year of Trajan, in the year 100, and was carried on with great violence for several years. 4. The fourth was under Antoninus, when the Christians were banished from their houses, forbidden to show their heads, reproached, beaten, hurried from place to place, plundered, imprisoned, and stoned. 5. The fifth began in the year 127, under Severus, when great cruelties were committed. In this reign happened the martyrdom of Perpetua and Felicitas, and their companions. Perpetua had an infant at the breast, and Felicitas was just delivered, at the time of their being put to death. These two beautiful and amiable young women, mothers of infant children, after suffering much in prison, were exposed, before an insulting multitude, to a wild cow, who mangled their bodies in a most horrid manner; after which they were carried to a conspicuous place, and put to death by the sword. 6. The sixth began with the reign of Maximinus, in 235. 7. The seventh, which was the most dreadful ever known, began in 250, under the emperor Decius, when the Christians were in all places driven from their habitations, stripped of their estates, tormented with racks, &c. 8. The eighth began in 257, under Valerian. Both men and women suffered death, some by scourging, some by the sword, and some by fire. 9. The ninth was under Aurelian, in 274; but this was inconsiderable, compared with the others before mentioned. 10. The tenth began in the nineteenth year of Diocletian, 303. In this dreadful persecution, which lasted ten years, houses filled with Christians were set on fire, and whole droves were tied together with ropes and thrown into the sea. It is related that 17,000 were slain in one month's time; and that during the continuance of this persecution, in the province of Egypt alone, no less than 144,000 Christians died by the violence of their persecutors; besides 700,000 that died through the fatigues of banishment, or the public works to which they were condemned."

The tribulation of "ten days" mentioned in the testimony to the Smyrna church, may well apply to the last of the ten persecutions, which continued ten years.

Second Seal. "And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red; and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another: and there was given unto him a great sword."

The red horse denotes blood and carnage, and refers to the times of persecution suffered by the Smyrna church. "Given unto him a great sword," denotes that the persecuting power would have great authority, and that the slaughter of the church of Jesus Christ would be very great.

Second Beast. "And the second beast was like a calf." It is also said at the opening of the second seal, "I heard the second beast say, Come and see." This second beast is the representation of the church. It was like a calf, and shows that the church would be given to the slaughter like a calf fatted for the market, during the Smyrna period of the church, and the second seal.

THIRD PERIOD.

Third Church. "And to the angel of the church in Pergamos write: These things saith he which hath the sharp sword with two edges: I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you,

where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth." Rev. ii, 12-16.

This period reached from Constantine, about 313, down to the rise of anti-christ, about 538. During this period the church became very earthly, having her worldly policy, and, like the church of this day, attending to the ceremonies and forms of religion, and neglecting inward piety, the graces of the Spirit, and the life and power of the religion of Jesus. Here was the falling away mentioned by Paul. 2 Thess. ii, 3. Much fault is found with this church, and it is here called upon to repent. This was the age that prepared the church to receive to her bosom the monster, "man of sin," "son of perdition."

Third Seal. "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

"This seal," says Wm. Miller, "was opened in the days of Constantine, when religion became popular, and was a stepping-stone to power; and this seal agrees with the Pergamos church as to time and place. The black horse denotes error and darkness; and when the church became connected with worldly power and wisdom, she lost her purity of doctrine and practice, and adopted, in her creed, maxims and principles congenial with the natural heart, and forms and ceremonies for show and parade, rather than the humbling and cross-bearing life of the followers of Jesus. The balances denoted that religion and civil power would be united in the person who would administer the executive power in the government, and that he would claim the judicial authority both in church and state. This was true among the Roman emperors, from the days of Constantine until the reign of Justinian, when he gave the same judicial power to the bishop of Rome. The measures of wheat and barley for a penny denote that the members of the church would be eagerly engaged after worldly goods, and the love of money would be the prevailing spirit of the times, for they would dispose of any thing for money. The oil and wine denote the graces of the Spirit, faith and love, and there was great danger of hurting these, under the influence of so much worldly spirit. And it is well attested, by all historians, that the prosperity of the church in this age produced the corruptions which finally terminated in the falling away, and setting up the anti-christian abominations."

Third Beast. "And the third beast had the face of a man." At the opening of the third seal it is said, "I heard the third beast say, Come and see." This third beast which represents the church under the third seal, had a face as a man, and shows that the church in the Pergamos period, and period of the third seal, would be like a natural man, proud, haughty, independent, selfish, ambitious, covetous and worldly.

FOURTH PERIOD.

Fourth Church. "And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass: I know thy works, and charity, and service, and faith, and thy patience and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to

seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication, and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, (as many as have not this doctrine, and which have not known the depths of Satan, as they speak,) I will put upon you none other burden; but that which ye have already, hold fast till I come. And he that overcometh and keepeth my works unto the end, to him will I give power over the nations. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star." Rev. ii, 18-28.

This testimony well applies to the church of Jesus Christ during the 1260 years of Papal supremacy. This age of dreadful cruelty, and martyrdom of the true church, improved her real condition. "I know thy works, and charity, and patience, and thy works; and the last to be more than the first." How necessary to the purity and prosperity of the church, has been persecution and affliction; how corrupting and destructive to holiness has been worldly prosperity!

Verse 20 is strong testimony that we have correctly applied these churches. Jezebel is a figurative name, alluding to Ahab's wife, who slew the prophets of the Lord, led her husband into idolatry, and fed the prophets of Baal at her own table. A more striking figure could not have been used to denote the Papal abominations. See 1 Kings xviii, xix, xxi. It is very evident from history, as well as from this verse, that the church of Christ did suffer some of the Papal monks to preach and teach among them. In verse 25 is the charge, "Hold fast till I come." Here is evidence that some who lived near the close of this age of the church would live until the Lord should come. The signs in the sun and moon were fulfilled in 1780, very near the close of this period; and in reference to these signs the Saviour said, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke xxi, 28. The time had come for the church to look up and expect her coming Lord in the clouds of heaven; hence it is said to some in Thyatira, "Hold fast till I come."

The "end" mentioned in verse 26, can refer to but one event; namely, the end which is elsewhere in Scripture spoken of in connection with the second advent of Jesus Christ. These facts, in the testimony to the church in Thyatira, furnish the strongest proofs that the testimonies to the seven churches are prophetic, covering the whole Christian age.

Fourth Seal. "And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and beheld a pale horse: and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

The fourth seal evidently opened with the Papal supremacy, about A. D. 538. And what language could better illustrate the dreadful cruelties of the Papal power on the church of Jesus Christ than the above? Christians were killed with the sword. They were imprisoned and stoned to death. The most cruel and bloody means of torture were invented to inflict death in every possible shape that men and devils could invent. Tens of thousands suffered death under the most excruciating torments that the Inquisition could devise. And after the Papal bloodhounds had glutted their thirst for blood, thousands were thrown to ferocious beasts. The time and place of the opening of this seal cannot be mistaken. It was during the period of Papal supremacy.

Fourth Beast. "And the fourth beast was like a flying eagle." At the opening of the fourth seal it is said, "I heard the voice of the fourth beast say, Come and see." This fourth beast, which represented the true church under the fourth seal, was like a flying eagle.

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Rev. xii.

Here "a time, times, and half a time" is explained to be 1260 days. These days used in symbolic prophecy are years, and refer to the 1260 years of Papal supremacy. The fourth beast represents the true church during that period. Whiting translates beast in Rev. iv, "living being."

We have now traced the churches, the seals, and the beasts, or living beings, as far as they will compare as covering the same periods of time. The seals are seven in number, the beasts but four. And it may be well here to notice, that at the opening of the first, second, third and fourth seals the first, second, third and fourth beasts are heard to say "Come and see;" but when the fifth, sixth and seventh seals are opened, there is no such voice heard. Neither do the last three churches, and the last three seals, compare, as covering the same periods of time, as the first four churches, and the first four seals do. But, as we have shown, the churches, seals and beasts do agree, as covering the same time for the space of nearly 1800 years, till we come down to a little more than half a century of the present time. Here we close our remarks on this subject for the present. At some future date we shall endeavor to follow down through the remaining seals, and say more respecting the last three churches. J. W.

THE CAUSE IN WESTERN NEW YORK. The Seneca Indians.

BRO. SMITH: Bro. Ingraham has been with us in this vicinity four Sabbaths. Two were spent in Olcott, and two in this place. One in Olcott embraced the truth, and some others, we hope, will soon be enabled to take a stand with the little flock there.

The church in this vicinity are rising, and we hope it is rising never to decline again. We hope this is the case everywhere.

Bro. Ingraham and myself visited a little settlement of the Seneca Indians, on the Tonawanda Creek, about ten miles from here. There are some fifty or more professors of Christianity among them, constituting a Baptist church. We gave two lectures through an interpreter in their chapel. They manifested much interest. Their elder and deacon, and those among them who can read English seemed anxious to read, and we distributed some of our tracts among them gratuitously. Some said they believed from the signs that the coming of the Lord was near. We have reason to believe that the Lord has precious jewels among the red men, and some of them on the Tonawanda. We have reason to hope that the minister of that church, who is a man eloquent in the Seneca tongue, will embrace the truth. Should this be the case, the Message would soon go to their brethren on other reservations.

May the Lord raise up some there to sound the Message in the Seneca tongue. I intend to visit them again soon, and give them further light on the prophecies, and on the Commandments of God.

R. F. C.

Mill Grove, N. Y., Feb. 2d, 1857.

TRUE WISDOM.—He is a wise man, who knows the way of salvation, and is found in it; the path of duty, and walks in it; the dangers of the way, and avoids them; the provision of the way, and enjoys it.

Advent Review,

AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

VOL. IX.

BATTLE CREEK, MICH., FIFTH-DAY, APRIL 2, 1857.

No. 22.

THE REVIEW AND HERALD

IS PUBLISHED WEEKLY
AT BATTLE CREEK, MICH.,

BY
J. P. KELLOGG, CYRILIUS SMITH AND D. R. PALMER,
Publishing Committee.

URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE,
J. H. WAGGONER, R. F. COTTRELL,
and STEPHEN PIERCE, } Corresponding
Editors.

TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
All communications, orders and remittances for the
REVIEW AND HERALD should be addressed to UURIAH SMITH,
Battle Creek, Mich.

CAST THY CARE ON HIM.

WEARY traveler, cast thy care
On the Saviour:
Quickly to his throne repair,
He will hear thy humble prayer,
Always—ever.

True and faithful is thy Friend,
Ever near.
He will watch thee, and defend,
He'll be with thee to the end,
And wipe thy tear.

Or is thy soul by sorrow riven,
Mid sin and care?
Hope on—this promise sure is given:
The pure on earth shall meet in heaven:
No sorrow there.

There is beyond a happier land,
Far, far from this;
Martyrs next the throne will stand,
Saints will meet a glorious band—
A world of bliss.

As on life's rugged path we go,
We'll trust thy love.
Whate'er our lot on earth—we know
We soon shall part with all below,
And meet above.

Then cast thy load of doubt away,
And never roam:
He'll lead thee to the realms of day,
He'll guard and lend a beauteous ray,
To guide thee home.—Sel.

SIGNS OF THE END.

A LETTER FROM M. S. AVERY TO HER SISTER.

MY DEAR SISTER:—I have long wished to write but have hesitated, knowing that I must speak the true sentiments of my heart in regard to some points; and this I have feared would grieve you. I know that as far as religion is concerned, I am very unpopular; and I have feared that if I should speak to my sister concerning this, I should be called an enthusiast or a fanatic; but I will try to overcome this, and talk with you in love, and without fear, lest your blood be required at my hands in the great day of accounts, which is not far distant. Very bitter indeed would be the reproaches of a dear brother or sister in that solemn day, such as these: "O you had the truth, you knew the way, you saw danger approaching and thickening around, and you warned us not!" I mean by the grace of God assisting, to clear my skirts, and have a conscience void of offense that my heart condemn me not.

I am well aware of the position you occupy, and if I rightly understand Bible truth, I much fear you are in a dangerous place, and have embraced errors that are fatal in the extreme; errors which have no doubt a flattering and pleasing appearance, but will in the end plunge their victims into everlasting ruin.

Dear L., I believe the Bible in whole, not in part, to be the sacred and divine revelation of God, and therefore cannot do violence to that word of truth, the christian's guide, by wresting from its pages any part that might not please the carnal propensities of my nature. O that I loved it more, that its heaven-born precepts were more deeply stamped upon my heart! Dear sister, do you not read enough of this book to show you that we are living in the last days, in the closing up of time? Do not the signs of the times speak as with "trumpet tones," that soon He that shall come *will come*, and will not tarry? Heb. x, 37. Even him whose coming is after the working of Satan, with all power, any signs, and lying wonders. See 2 Thess. ii, 9. This working of Satan is nothing more nor less than "Spirit Manifestations." What are they, but lying signs and wonders, wrought by the adversary of souls to deceive, and lead them captive at his will?

We read in 1 Tim. vi, 16, that *God only* hath immortality, and in another place, "This mortal must put on immortality," which we cannot do if we have it already on. Also in Ps. cxlvi, 4, "His breath goeth forth, he returneth to his earth, in that very day his *thoughts perish*." Again, Ps. vi, 5, "For in death there is no remembrance of thee; in the grave who shall give thee thanks?"

Thus the Bible affords ample proof that "the dead know not anything." But the seducing spirits and doctrines of devils spoken of, [1 Tim. 4,] contradict all these repeated truths which God who cannot lie hath spoken, and by them Satan would, with his seductive wiles, have us believe that our *dead* friends are *alive*, (immortal,) and holding converse with us, notwithstanding their thoughts perished at death.

The word of inspiration is so positive and plain on this subject, that those who read and believe the testimony, cannot be deceived. Yes, 'tis a precious truth, that those who have immortality must seek for it, and obtain it alone through Jesus Christ. Otherwise his death and sufferings are all in vain.

My dear sister, when I see that yourself, with millions of others, are caught in the Deceiver's snare, I tremble at the dreadful prospect before you. O, be entreated of one who loves you dearly, to make your escape while there is hope. You may be astonished at my alarm, and perhaps think my fears are groundless; but I would point you to the prophet Isaiah, chap. viii: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto their God? For the living to the dead! To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

The testimony of the "rappers" does not accord with the word, and I therefore conclude that we might well be alarmed at the rapid progress of Spiritualism. O that you could see as plainly as I see it, that we are in the close of this world's history! Read for my sake, dear sister, 2 Tim. iii, and then judge candidly if we are not in the last days—in the perilous times there brought to view. Are not men lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, and despisers of those that are good? Are they not high-minded, and lovers of pleasure more than lovers of God? Have they not also the *form* of godliness, denying the power thereof?

Now I beg you to seriously consider this scripture, and deny if you can, that we are seeing its complete fulfillment daily? Yes, methinks we need not go beyond the limits of our own households, to discover those that are disobedient to parents; and you and I well know that children are not now as they were when we were named among them. Where, O where, is that becoming bashfulness or modesty, together with the regard for old age, that characterized the children of "by-gone-days?" Where is the respect for parents, although their hairs are silvered with age, among the youth of the present generation? And why is all this? Because we are living in the very eve of time, when we are pointed to these signs, and, as a matter of course, they have come.

We are also informed in 2 Pet. iii, that there shall be scoffers, walking after their own lusts, and saying, Where is the promise of his coming? and 2 Tim. iii, says, "Evil men and seducers shall wax worse and worse, deceiving and being deceived;" and it is even so—it is Bible truth.

I take the following extract from a Universalist paper, the *Star in the West*, Vol. xix, No. 44:

"Our country seems to be rapidly degenerating. There is no limit to the follies and vices of thousands in our large cities. The present generation bids fair to exceed in frivolity and extravagance anything that has ever preceded it since the foundation of the Republic. Let it not be forgotten that the effeminacy of a people is the surest forerunner of the decay of a nation."

These are startling truths, and the world is in a fearful condition. Many it seems know this; but understand not the meaning. Our land of boasted liberty and freedom is polluted with deeds of the blackest dye; and yet they do not see that destruction is coming.

I would now ask you to take a view of the professed churches of Christ. Do not they join hands with the world? Do not they dress and act like the world? Do they not love pleasure more than God? Are they merciful to the poor? Are they not ornamented with gold, (which is forbidden by the Word,) and costly apparel, while the widow and fatherless are perhaps famishing for the necessities of life within their call? Such poor souls realize not that there is a fearful retribution hastening on. Terrible indeed will be the reckoning! They profess to love God, but in works they deny him. If by chance they hear the Second Advent mentioned, they will deridingly sneer and scoff, and perhaps get angry, and say, "If the Lord *ever comes*, it won't be in my day." Thus they are giving the "peace and safety" cry, spoken of in 1 Thess. v. But we are there told that "sudden destruction cometh upon them, and they shall not escape."

Who, I ask, can feel perfect love for the Saviour, and at the same time dread his appearing and tremble at the thought? When we contrast the meekness and purity of the Saviour, the life of humility and suffering that he led, together with his tender acts of benevolence and mercy—when we contrast them with the selfishness, the pride, the extravagance and worldly-mindedness of the popular churches, no marvel that the cry should be heard "Babylon is fallen, and is become the hold of every foul spirit, and the cage of every unclean and hateful bird."

Jesus was "despised and rejected of men, a man of sorrows and acquainted with grief," yet O how fearful are we poor mortals, lest men should despise or reject us! O how careful are we of the outward

man, that appearances may be kept up, and thereby court the applause and admiration of the world! O how much pains, how much time and money, are thus spent to please the eyes of others, while the soul is neglected, and what concerns us most deeply, even our eternal interests, are left unthought of, uncared for? O that man might study more to be approved of God, and to be approved less of the world! The one great aim and object should be to please him. We read that "whosoever will be a friend of the world is the enemy of God." And again: "All that will live godly in Christ Jesus shall suffer persecution," and when he suffered so much for us, why should we shrink from suffering a little too, when we have for our comfort the cheering promise, that if we suffer we shall also reign with him. We read in Heb. xi, of those who were tortured, and had trial of cruel mockings; they were stoned, sawn asunder, were tempted and slain with the sword; they were clothed with sheep skins and goat skins, being destitute, afflicted, tormented, of whom the world was not worthy; they also wandered in deserts and mountains, and in dens and caves of the earth; they meekly endured all this suffering "that they might obtain a better resurrection."

O what a blessed promise still awaits those faithful martyrs, for they have not yet received it. See verse 39. And in the glorious morning, when the sleeping dust of millions shall arise by the power of God, and put on immortality, they too will be remembered, and will then receive a full reward. Yes the day is very near, when those that have lost their lives for the witness of Jesus, shall come forth. Looking forward to that day of joy, all the prophets of old died in faith, not having yet received the promise; but they are soon to realize all their hopes. The solemn splendors of that morning will soon open before us, when lo! they shall arise and shout victory over the grave. At the sound of the last trumpet, every saint will be awakened, not one left or forgotten. But I fear that I am wearying your patience, and you are beginning to think me a "Millerite" in good earnest; but bear with me a little longer, and I will try to be brief.

Although I have shown you a few of the prominent signs of the Lord's soon coming, undoubtedly, you think me foolish for believing it, when Wm. Miller taught the same in 1844, and he did not come. But my dear L., if I expect you on a visit next Spring, and you fail to come at the time looked for, shall I rashly give it up forever, and say you will never come? How absurd this course would be; but if on the other hand I love you with true affection, with what almost impatient anxiety, would I wait, and even watch for your coming?

It may be well here to mention the great disappointment experienced in '44 by those who were animated by the blessed hope of soon seeing Jesus. This doctrine as taught by Mr. Miller, was, I believe, the gospel of the kingdom, that should be preached to every nation, tongue and people, for it went to the remotest parts of the earth. To the United States, or North America alone, this cry, "The hour of his judgment is come," was not confined. The far-off isles of the ocean heard it; and it aroused the people of the eastern continent. Thousands and millions feared it was too true. Yes, the very world stood in awe, at the expected coming of the King of heaven. But the time of trial came, and the hopes of many an honest soul were seemingly crushed at once. The world, and even those professing godliness, looked on in mockery and derision. The time of danger had passed; their fears were quelled; and they could now scoff and sneer with impunity. Do not think, dear sister, that all those persecuted souls called Millerites, gave up the ship when the storm arose. O no! Many faithful souls endured the trial of their faith, although severely tested. Their position was carefully examined again and again: it was all right. Their reckoning was true: figures would not lie. But the mistake, how, or where was it? It was so to be; but time and study have since revealed it. You will find the foundation of this doctrine in Dan. viii, 14. "Unto two thousand three hundred days, then shall the Sanctuary be cleansed."

They supposed the earth to be the Sanctuary, and that Jesus was coming then, at the end of the 2300

days, to cleanse it; but although he came not to earth, he entered the Most Holy of the heavenly Sanctuary then, and is now offering his blood for the blotting out of the sins of the people. This I understand to be the judgment spoken of, which begins at the house of God. 1 Pet. iv, 17. Should you scruple the idea of a Sanctuary being in heaven, consult the following scriptures: Ps. cii, 19; xvi, 6; Heb. viii, 1, 2.

Thus we see that the hour of his judgment came, and the proclamation was not an untruth, as we often hear it called. I believe we are now, and have been since 1844, in the waiting time. See Hab. ii, 3. If the Lord had come when nearly all expected him, the scriptures would not have been fulfilled; for we read that he shall come as a snare, and a thief in the night. But how few are now looking for "this same Jesus that went away into heaven," although we are assured he shall come again in many places in the Word. And we are also informed of the destruction of the antediluvian world by water; of the overthrow of Sodom and Gomorrah; of the first advent of the Saviour, and also his death, resurrection and ascension.

All these truths are readily admitted and generally believed by the world, and yet by the same word we are told that the heavens shall pass away with a great noise, that Jesus shall come in the glory of his Father, that the dead know not anything, that the soul that sinneth it shall die. But who regards these truths? A very few believe them. O what inconsistency! Does not the very fulfillment of the prophecy of the first advent prove that of the second to be true? Says Jesus, "As it was in the days of Noah so also shall the coming of the Son of man be." They were eating and drinking, and knew not until the flood came and took them all away. 'Tis sad indeed now-a-days to see the reflections that are cast on the Bible. But says Solomon, [Prov. xiii, 13, Whoso despiseth the word shall be destroyed; but he that feareth the commandment shall be rewarded.]

And now before I close, a word on the Sabbath. Christ says, "I came not to destroy the law or the prophets." And again, "I have kept my Father's commandments." John xv, 10. Now if he did not destroy but kept the law, why too should we not keep it? We read that God is unchangeable; that he gave the commandments to men, and yet poor, imperfect, erring man, has dared to alter God's law, that Paul calls holy, just and good, by keeping the first day of the week in place of the seventh. Some blindly think this will do just as well, or the observance of any day that will make a seventh part of the week, but this is making void the law of God.

I could produce much proof in favor of the true Sabbath, if it were necessary. I think you have some good testimony in the little pamphlets I once sent you, and were I assured that they were read, and proved interesting, I would send more, and such as might give entire satisfaction on other subjects that I have briefly touched, more justly than it is in my power to do. I will now close this subject by referring you to the language of Solomon: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man." Eccl. xii, 13.

And now, my dear sister, nearly all the signs of the end are in the past. The darkening of the sun and moon took place May 19, 1780, immediately after the tribulation of the Papal persecution; and the next sign in order, the falling of the stars, occurred Nov. 13, 1833; and the next we are to expect, the powers of the heavens will be shaken, and the sign of the Son of man appear in heaven. Then all the tribes of the earth shall mourn, and those that are not prepared, and have not the seal of the living God, will then join in the awful prayer, "Rocks and mountains, fall on us!" Not having done the will of God, they will pass away with the world. Whether we are ready or not, sure it is that the scenes of earth will soon close. Surely "destruction cometh; and they shall seek peace, and there shall be none."

And now I hope you will not take all that I have said as my say so. I have endeavored to produce some scripture proof; for I would not that you should think the foundations of my faith are to be found in man-made creeds, or aught but the Bible. I could

yet write pages on these subjects so interesting to me, could I know you are also interested.

Now, my dear sister, I bid you farewell, sincerely hoping you may be led to investigate; search the Bible for yourself, and see the truth as it is.

Affectionately yours. M. S. AVERY.

Locke, Mich.

Babylon's End Approacheth!

It is apparent that the Lord in his instruction to his people, employs things animate and inanimate, beasts, nations, trees, cities, &c., to instruct and forewarn them of their whereabouts on the stream of time, and their entrance into the vast ocean of eternity. Dan. vii; Isa. xiv, 8; xxi, 13; Rev. xviii, 5; Isa. xxvi, 1, 2.

In examining and comparing Rev. xviii and Isa. xlvii, we find a striking similarity. The boast of Babylon's exaltation, of being no widow, and the enchantments and sorceries of one, which are the works of the other, by foul spirits of devils, and also the gradation, but precipitance of her judgments, ending alike, in her being burned, show that the same symbol is used in both places.

We feel warranted in the fear of the Lord, for the sake of giving light to the remnant, and warning honest souls that are deceived by fallen Babylon, to apply the instructions of those chapters to the popular fallen churches of this day.

The boast of sitting a queen, and "I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children," is thus answered by the scriptures: "But these two things shall come to thee in a moment, in one day, the loss of children, and widowhood: they shall come upon thee in their perfection." Isa. xlvii, 8, 9.

The rejection of the nominal churches came when they had acted out their hate fully, towards the proclamation of Christ's second coming, and towards them who loved and proclaimed it, in 1844. There was the "year day" of her divorce and loss of children. It is believed that fifty thousand lovers of the of the coming of Christ left the churches in that year. They have borne testimony to the same in the amplest manner in their reports. For sufficient evidence see their admissions noted in the "Signs of the Times, a pamphlet printed at the *Advent Review Office*, Battle Creek, Mich., pp. 86-90.

And after their fall mentioned in Rev. xiv, 8, which was proclaimed throughout the land in 1844, Rev. xviii, announces that "Babylon is become the habitation of devils, and the hold of every foul spirit," which is fulfilling by the spirits of devils working miracles through members of the churches, by spirit developments since 1844.

Notwithstanding the awful fall of Babylon, we hear the voice of long-suffering mercy, saying, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

This is a moral fall; and of an organization that encircles the people of God, and is of importance sufficient to intoxicate all nations and kings of the earth with the wine of the wrath of her fornication, and make rich through the abundance of her delicacies the merchants of the earth.

Who is this Babylon? She is not the nations, nor kings, nor the merchants, of the earth; as in their sphere of organization, they are of the masculine gender, and of one party; but Babylon is the boasting queen, feminine, on the other hand.

Her widowhood has come, and loss of children, in spite of her boast, sufficient to warrant the application of the symbol. But we expect that this will be to a greater degree; and then "a voice of the cry of the shepherds, and an howling of the principals of the flock, shall be heard; for the Lord hath spoiled their pasture." Jer. xxv, 36.

Here I would state what I witnessed on First-day, Feb. 22d. The circumstances were, that some of the most humble members of a Wesleyan church who had become anxious to hear on our faith, induced me to go to the W. house to solicit an opportunity for Bro. J. N. L. to preach in their house. Soon after I was seated, the minister of the day, who was not the incumbent in charge, but the teacher of the seminary, who I soon concluded was not preaching for "bread and butter," took for his text, Neh.

nor seen but one, the *Review* is a welcome messenger to me. It oft times cheers my drooping spirits. I read it with pleasure and I am blessed in so doing. Though weak, I beg your prayers that I may keep all the commandments of God and live so as to meet you all on the new earth."

THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH DAY, APR. 23, 1857

SIGNS OF THE TIMES.

1. "The sun shall be darkened, and the moon shall not give her light." Mark xiii, 24; Matt. xxiv, 29; Luke xxi, 25; Rev. vi, 12.

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived: 'men's hearts failing them for fear' that the judgment day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed, and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."—*Tract No. 379 of Am. Tract Society—Life of Edward Lee.*

"The 19th of May, 1780, was a remarkable dark day. Candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to roost. It was the general opinion that the day of judgment was at hand. The Legislature of Connecticut was in session at Hartford, but being unable to transact business, adjourned."—*Pres. Dwight, in Historical Collections.*

"Dark Day of May 19th, 1780.—The sun rose clear, and shone for several hours; at length the sky became overcast with clouds; and by 10 o'clock, A. M. the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts, and before noon, lights became necessary to the transaction of business within doors. The darkness continued through the day." *Gage's History of Rowley, Mass.*

"In the dark day, May 19th, 1780, the heavens were covered with a dense cloud for three or four hours. . . . During this time the clouds were tinged with a yellowish or faint red, for hours, for which no satisfactory cause has been assigned. I stood and viewed the phenomenon, but had not any fear that the world was coming to an end."—*Noah Webster, L.L.D.—New Haven Daily Herald.*

From Robert Sears' *Guide to Knowledge*, published in New York, 1844, we extract the following:

"On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning to midnight. Similar days have occasionally been known, though inferior in the degree or extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses."

"The sun rose clear, but soon assumed a 'brassy hue. About ten o'clock, A. M., it became unusually dark. The darkness continued to increase till about one o'clock when it began to decrease. During this time candles became necessary. The birds disappeared and were silent, the fowls went to their roosts, the cocks crew as at day-break, and everything bore the appearance and gloom of night. The alarm produced by this unusual aspect of the heavens was great."

"The night succeeding that day was of such pitchy darkness, that, in some instances, horses could not be compelled to leave the stable when wanted for service. About midnight the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy."—*Portsmouth Journal, May 20th, 1843. Extract from Stone's History of Beverly.*

Mr. Tenney, of Exeter, N. H., quoted by Mr. Gage to the Historical Society, says:—

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."

Dr. Adams, speaking of the dark night, says:—
"At nine it was a darkness to be felt by more senses than one, as there was a strong smell of soot. Almost every one who happened to be out in the evening, got lost in going home. The darkness was as uncommon in the night, as it was in the day, as the moon had full the day before."

2. "And the stars shall fall from heaven." Matt. xxiv, 29; Mark xiii, 25; Luke xxi, 25; Rev. vi, 13.

Prof. Olmstead of Yale College, a distinguished meteorologist, speaking of the falling stars says:—

"The extent of the shower of 1833, was such as to cover no inconsiderable part of the earth's surface, from the

middle of the Atlantic on the East, to the Pacific on the West; and from the northern coast of South America, to undefined regions among the British possessions on the North.

"In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fire-works that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history.

"I feel assured that this is no atmospheric or terrestrial phenomenon, but that these fiery meteors come to us from the regions of space, and reveal to us the existence of worlds of a nebulous or cometary nature, existing in the solar system, and forming constituent parts of that system."

Henry Dana Ward of New York, as published in the *Journal of Com.*, says:—

"Truly 'The stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev. vi, 13. This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by *aster* in Greek, and *stella* in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday. The immense size and distance of the planets and fixed stars forbid the idea of their falling unto the earth. Larger bodies cannot fall in myriads unto a smaller body; but most of the planets and all the fixed stars are many times larger than our earth. They cannot fall unto the earth; but these fell towards the earth.

"And how did they fall? Were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses: 'Even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.'"

Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it [margin "he"] is near, even at the doors. Matt. xxiv, 32, 33.

3. Perils of the last days. 2 Tim. iii, 1-8; iv, 3, 4. Matt. xxiv, 12, 13, 38, 39. Scoffers—2 Pet. iii, 3-7. Cry of peace and safety—1 Thess. v, 3. Evil servants—Matt. xxiv, Luke xii, 45.

4. Spiritualism the work of Satan—Rev. xvi, 13-15; xiii, 13, 14; xviii, 2; Matt. xxiv, 23, 24; 2 Thess. ii, 9-12; 1 Tim. iv, 1; Isa. viii, 19, 20.

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A. S. Hutchins:—The credit of \$1.25 to Sr. Alexander in No. 21, should have been 25 cts.

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VOL. X.

BATTLE CREEK, MICH., FIFTH-DAY, OCTOBER 8, 1857.

No. 23.

THE REVIEW AND HERALD

IS PUBLISHED WEEKLY
AT BATTLE CREEK, MICH.,

BY
J. P. KELLOGG, CYRILIUS SMITH AND D. R. PALMER,
Publishing Committee.

URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE,
J. H. WAGGONER, R. F. COTTRELL, } Corresponding
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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
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GOING HOME.

We said that the days were evil,
We felt that they might be few,
For low was our fortune's level,
And heavy the winters grew;
But one who had no possession
Looked up to the azure dome,
And said in his simple fashion,
"Dear friends, we are going home!"

"What need of the changeless story,
Which time hath so often told,
The sceptre that follows glory,
The canker that comes with gold—
That wisdom and strength and honor
Must fade like the far sea foam,
And death is the only winner?
But, friends, we are going home!"

"The homes we had hoped to rest in
Were opened to sin and strife,
The dreams that our youth was blest in
Were not for the wear of life;
For care can darken the cottage,
As well as the palace hearth,
And birth-rights are sold for pottage,
But never redeemed on earth."

"The springs have gone by in sorrow,
The summers were grieved away,
And ever we feared to-morrow,
And ever we blamed to-day.
In depths which the searcher sounded,
On hills which the high heart clomb,
Have trouble and toil abounded;
But, friends, we are going home!"

"Our faith was the bravest builder,
But found not a stone of trust;
Our love was the fairest guider,
But lavished its wealth on dust;
And time hath the fabric shaken,
And fortune the clay hath shown,
For much they have changed and taken,
But nothing that was our own."

"The light that to us made baser
The path that so many choose,
The gifts which we found no place for,
The riches we could not use;
The heart that when life was wintry
Found summer in strain and tone,
With these to our kin and country,
Dear friends, we are going home!"

[London Athenæum.]

SIGNS OF THE TIMES.

[Continued.]

"WHEN SHALL THESE THINGS BE?"

Our Lord having passed over the important events in the Christian age down to the end, in verses 5-14, next introduces the destruction of Jerusalem, at verse 15, in answer to the inquiry, "When shall these things be?"

Verses 15-20. "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso read-

eth, let him understand,) then let them which be in Judea flee into the mountains: let him which is on the house-top not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And wo unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the Winter, neither on the Sabbath-day."

The "abomination of desolation" mentioned in verse 15, is called "armies" in Luke xxi, 20, referring to the Romans. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."

This desolating power is spoken of by Daniel the prophet. "And the people of the princes that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. . . . And for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Margin, "desolator." Dan. ix, 26, 27. Here is a clear prophecy of the destruction of Jerusalem by the Roman armies. Our Lord referred his disciples to the book of Daniel, and taught them to read and understand, and when they saw what was there predicted take place, they must make their escape.

Verse 21. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

We take the position that the "tribulation" here mentioned is the tribulation of the church of Jesus Christ, and not that of the Jews at the destruction of Jerusalem, and offer the following reasons:

1. It is a fact that the tribulation of the Christian church, especially under the reign of Papacy, has been greater than God's people had suffered before, "since the beginning of the world." Fifty millions were cruelly put to death by the Papacy alone. But it is not true that the tribulation of the Jews at the destruction of Jerusalem was the greatest tribulation the world ever witnessed. How much greater was the tribulation of the inhabitants of the cities of the plain when God rained on them fire and brimstone from heaven! or, when God destroyed all men on the face of the globe, save eight souls, by the flood!

2. We believe that the tribulation of the Christian church has been greater than it will ever be again. True, a time of trouble, "such as never was," spoken of in Dan. xii, 1, is coming upon the world; but we find in the same verse this blessed promise, "And at that time thy people shall be delivered." But we cannot believe that the tribulation of the Jews at the destruction of Jerusalem was greater than the world will ever witness. No, the vials of Jehovah's unmingled wrath are yet to be poured out, not upon thousands of one city, or the people of one nation only, but upon the guilty millions of all nations. "The slain of the Lord shall be at that day from one end of the earth, even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried." Jer. xxv, 33.

3. If this tribulation be applied to the Jews, or any other class of unbelieving men, it cannot be harmonized with Dan. xii, 1, which speaks of the time of trouble such as never was, when Michael shall stand up. Certainly, there cannot be two times of trouble, at different periods, greater than ever was, or ever would be. Therefore we apply the "tribulation" spoken of in Matt. xxiv, 21, 29, to the church of Christ, extending down through the 1260 years of Papal persecution; and the "trouble" men-

tioned in Dan. xii, 1, to the unbelieving world, to be experienced by them in the future.

4. The period of tribulation was shortened for the elect's sake. Who are the elect here mentioned? The Jews? No, their house had been pronounced desolate, they were left of God in their hardness of heart, and blindness of mind, and even St. Paul said, "Lo, we turn to the Gentiles." The elect were the followers of our Lord Jesus Christ. And where were they when tribulation was upon the Jews? They had fled to the mountains. How absurd, then, to say that the days of the tribulation of the Jews in the city of Jerusalem were shortened for the sake of the elect who had fled from the place of tribulation to the mountains.

5. The connection between verses 20 and 21, shows that the tribulation was to commence even with those Christians who were to flee out of the city. "But pray ye that your flight be not in the Winter, neither on the Sabbath-day; for then shall be great tribulation," &c.

Our Lord here speaks of the tribulation which his people would suffer from the time of their flight onward. We follow them in their flight to the mountains, and then pass along down through the noted persecutions of the church of God under Pagan Rome, and we see, indeed, tribulation. And when we come to the period of Papal persecution, we see from fifty to one hundred and fifty millions of the saints of the Most High suffering the most cruel tortures, and dying the most dreadful deaths that wicked men and demons could inflict. This last period is especially noted in prophecy.

The prophet Daniel saw the Papacy, its blasphemy, its arrogance, its work of death on the saints, and its duration as a persecuting power, under the symbol of the little horn. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Chap. vii, 25.

It is so generally admitted that "a time and times and the dividing of time," is 1260 years, that we shall not here offer any proof on the point. Commencing the 1260 years A. D. 538, they reach to A. D. 1798, when Berthier, a French general, entered Rome and took it. The Pope was taken prisoner and shut up in the Vatican. The Papacy was stripped of its civil power. Here ended the period of tribulation spoken of by our Lord, which was

SHORTENED FOR THE ELECT'S SAKE.

Verse 22. "And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." The Papacy was clothed with civil power to punish heretics for 1260 years, and had not the period of tribulation of the elect in the providence of God been shortened, the martyrdom of the church would have continued to 1798, in which event, in all human probability, no flesh of the elect would have been saved. But the reformation under Martin Luther, and those associated with the mighty reformer, modified this tribulation, and continued to restrain the rage, and consume the power of the Papacy until 1700, since which time, according to all church history, there has been no general persecution against the church.

Reader, where are we brought in this prophetic discourse of our Lord? Ans. Down into the eighteenth century, very near the present time. We should naturally expect, then, that the instructions

and warnings of the next verse would be applicable to this generation.

Verses 23, 24. "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders, inasmuch that, if it were possible, they shall deceive the very elect."

Here is a description of the spiritual deception of the present age. False christs arose not far from the first advent of Christ, to deceive the Jews in regard to that event; [see verse 5:] likewise, false christs and false prophets have arisen at this day to deceive the people on the subject of the second advent. The Shakers say, "Lo, here is Christ." His second coming is in the person of Ann Lee. "Lo, he is there," cry most of the popular ministers of these times. "His second coming is at the conversion of sinners, or at the death of saints." So they have as many second comings of Christ as there are sinners converted, and saints die. Senseless theology this! "Lo here," exclaim a host of Spiritualists, and they "show great signs and wonders." If possible they would deceive the very elect. And we regard it as a safe conclusion that they will yet deceive all others but the elect.

Verses 25, 26. "Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not." Our Lord is here dwelling upon what he had just before told them. His subject is still the teachings of those who say, "Lo, here is Christ!" "Lo, he is there!" If the Mormons say, "Behold he is in the desert," at Salt Lake city, "go not forth," yet many of their disciples have gone. Or, if you hear proclaimed from the lips of the professed minister of Jesus, "Behold, he is in the secret chamber," Christ's second coming is spiritual, at death, or at conversion, believe it not. And why not believe such mystical teachings? The reason is given in the next verse. And we greatly rejoice that our Lord has not only pointed out false christs and false prophets, and has warned us against their teachings, but he has in contrast set before us the manner of his second coming in the plainest terms.

Verses 27, 28. "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be. For whosoever the carcass is, there will the eagles be gathered together."

When "the Son of man shall come in the glory of his Father," and all the holy angels with him, the whole heavens will blaze with glory, and the whole earth will tremble before him. Said the angels to the men of Galilee who were anxiously viewing their ascending Lord, "Why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i, 11. Said Paul, "For the Lord himself shall descend from heaven." 1 Thess. iv, 16. "Behold, he cometh with clouds, and every eye shall see him." Rev. i, 7.

Verses 29-31. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other."

We have before seen that our Lord speaks in this chapter of the long period of tribulation upon his followers, and we have also seen how those days of tribulation were shortened for the elect's sake. "Immediately after the tribulation of those days shall the sun be darkened," &c. We refer the reader to the noted dark day of May 19th, 1780, as the fulfillment of this declaration. Mark this. It does not read, *after those days*, but "*after the tribulation of those days*." The days [1260 years, Dan. vii, 25] reached to 1798, eighteen years this side of the dark day in 1780. Mark xiii, 24 makes this

point still plainer. "But in those days, after that tribulation, the sun shall be darkened." That is, before the 1260 years closed, but after the tribulation, or martyrdom of the saints ceased, the sun was darkened. Those who would point to the future, or to the past, prior to the eighteenth century, for the darkening of the sun here mentioned, will do well to read again Mark xiii, 24. "But in those days, after that tribulation, the sun shall be darkened."

"THE SUN SHALL BE DARKENED."

"A something strikingly awful shall forewarn that the world will come to an end, and that the last day is even at the door."—*Martin Luther*.

In May 19th, 1780, there was a remarkable fulfillment of the predicted darkening of the sun; and in reference to the facts and date, there can be no doubt; for, besides the historical accounts, which all agree, there are many now living who witnessed it, and can testify to it.

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived: 'men's hearts failing them for fear' that the judgment day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed, and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."—*Tract No. 379 of Am. Tract Society—Life of Edward Lee*.

"The 19th of May, 1780, was a remarkably dark day. Candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to roost. It was the general opinion that the day of judgment was at hand. The Legislature of Connecticut was in session, at Hartford, but being unable to transact business adjourned."—*President Dwight, in Ct., Historical Collections*.

Dark day of May 19th, 1780.—The sun rose clear, and shone for several hours; at length, the sky became overcast with clouds, and by 10 o'clock, A. M., the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts, and before noon, lights became necessary to the transaction of business within doors. The darkness continued through the day."—*Gage's History of Rowley, Mass.*

Anniversary of the Dark Day.—The dark day, May 19th, 1780, is thus described by Mr. Stone, in his *History of Beverly*:

"The sun rose clear, but soon assumed a brassy hue. About ten o'clock, A. M., it became unusually dark. The darkness continued to increase till about one o'clock, when it began to decrease. During this time candles became necessary. The birds disappeared and were silent, the fowls went to their roosts, the cocks crew as at day-break, and everything bore the appearance and gloom of night. The alarm produced by this unusual aspect of the heavens, was great."—*Portsmouth Journal, May 20th, 1843*.

"In the dark day, May 19th, 1780, the heavens were covered with a dense cloud for three or four hours. . . . During this time, the clouds were tinged with a yellowish or faint red, for hours, for which no satisfactory cause has been assigned. I stood and viewed the phenomenon, but had not any fear that the world was coming to an end."—*N. Webster, LL. D.—New Haven Daily Herald*.

"The following description of the extraordinary dark day was given by Dr. Adams, on the 27th of May, 1780, eight days after it occurred. He writes:

"We had a very extraordinary phenomenon, the 19th day of this month. In the morning it was rainy till about 9 o'clock, when the clouds broke away and the sun appeared, but very red. After nine the clouds grew very thick, with the wind from south-west in breezes; at half past ten it was uncommonly dark, the clouds appearing of a yellow hue. At eleven, the public school was dismissed, it being so dark that no person could read or write. It continued to grow darker till twelve, when it was so dark we could not tell one person from another in a room with three large windows in it. In short, it was midnight darkness at noon-day. . . . Thousands of people who could not account for it from natural causes, were greatly terrified; and indeed it cast a universal gloom on the earth. The frogs and night-hawks began their notes."

"From Robert Sears' *Guide to Knowledge*, published in New York, 1844, we extract the following: 'On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great, that people were unable to read common print, or tell the time of the day by their watches, or to dine, or transact their ordinary business without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls went to roost. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night. Similar days have occasionally been known, though inferior

in the degree or extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses.'"

"THE MOON SHALL NOT GIVE HER LIGHT."

"The moon shines with a borrowed light, and therefore if the sun from whom she borrows her light is turned into darkness, she must fail of course and become bankrupt."—*Matthew Henry*.

"The night succeeding that day (May 19th, 1780) was of such pitchy darkness, that, in some instances, horses could not be compelled to leave the stable when wanted for service. About midnight, the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy."—*Portsmouth Journal, May 20th, 1843. Extract from Stone's History of Beverly*

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."—*Mr. Tenny, of Exeter, N. H., quoted by Mr. Gage, "to the Historical Society."*

Dr. Adams, speaking of the dark night, says: "At nine it was a darkness to be felt by more senses than one, as there was a strong smell of soot. Almost every one who happened to be out in the evening, got lost in going home. The darkness was as uncommon in the night, as it was in the day, as the moon had full the day before."

"STARS SHALL FALL FROM HEAVEN."

We here give an extract from an article written by Henry Dana Ward, in regard to the falling stars of Nov. 13th, 1833, published in the *Journal of Commerce*, Nov. 15th, 1833:

"At the cry, 'look out of the window,' I sprang from a deep sleep, and with wonder saw the East lighted up with the dawn and meteors. The zenith, the North, and the West, also, showed the falling stars, in the very image of one thing, and of only one, I ever heard of. I called to my wife to behold; and while robing, she exclaimed, 'see how the stars fall!' I replied, 'that is the wonder,' and we felt in our hearts, that it was a sign of the last days. For truly 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev. vi, 13. This language of the prophet has always been received as metaphorical. Yesterday, it was literally fulfilled. The ancients understood by *aster* in Greek, and *stella* in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday, so as no man before yesterday had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and fixed stars forbid the idea of their falling unto the earth. Larger bodies cannot fall in myriads unto a smaller body; but most of the planets and all the fixed stars are many times larger than our earth. They cannot fall unto the earth; but these fell towards the earth.

"And how did they fall? Neither myself, nor one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy before quoted. 'It rained fire!' says one; another, 'It was like a shower of fire!' Another, 'It was like the large flakes of falling snow, before a coming storm, or large drops of rain, before a shower.' I admit the fitness of these for common accuracy; but they come far short of the accuracy of the figure used by the prophet. 'The stars of heaven fell unto the earth;' they were not sheets, or flakes, or drops of fire; but they were what the world understands by 'falling stars,' and one speaking to his fellow, in the midst of the scene, would say, 'see how the stars fall!' And he who heard would not pause to correct the astronomy of the speaker, any more than he would reply, 'the sun does not move,' to one who should tell him, 'the sun is rising.' The stars fell 'even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from one: those which appeared in the east fell towards the east; those which appeared in the north fell towards the north; and those which appeared in the west fell towards the west; and those which appeared in the south (for I went out of my residence into the Park) fell towards the south. And they fell not as the ripe fruit falls. Far from it; but they flew, they were cast like the unripe fruit, which at first refuses to leave the branch; and when under a violent pressure, it does break its hold, it flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house."

The second extract is from Prof. Olmstead, of Yale College, a distinguished meteorologist.

"The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the

north, the exhibition was visible, and everywhere presented nearly the same appearance.

"In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13th, 1833, probably saw the greatest display of celestial fireworks that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history.

"I feel assured that this is no atmospheric or terrestrial phenomenon, but that these fiery meteors come to us from the regions of space, and reveal to us the existence of worlds of a nebulous or cometary nature, existing in the solar system, and forming constituent parts of that system. Nor are these conclusions built on mere hypothesis, but are necessary inferences from certain facts.

"This is no longer to be regarded as a terrestrial, but as a celestial phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from other worlds or from the planetary voids.

"Subsequent inquiries have led me to the belief, that the body was so distant as hardly to exhibit any apparent parallax, but was projected on very nearly the same part of the sky, as seen by all observers. This fact at once shows that the source of the meteors was far beyond the atmosphere, and confirms the preceding conclusion that it was wholly independent of the earth."

This is important testimony as to the vast extent of the falling stars, and also of their emanating from a single point in the heavens. It was the *greatest display* of celestial fire-works recorded on the pages of history. It was no atmospheric, or terrestrial phenomenon, common to the upper regions of the earth; but a display of the Divine Power, baffling the science of man.

"A gentleman in South Carolina thus describes the effect of the phenomenon of 1833 upon the ignorant blacks: 'I was suddenly awakened by the most distressing cries that ever fell on my ears. Shrieks of horror and cries for mercy I could hear from most of the negroes of three plantations, amounting in all to about six or eight hundred. While earnestly listening for the cause, I heard a faint voice near the door calling my name. I arose, and taking my sword, stood at the door. At this moment I heard the same voice still beseeching me to rise, and saying, 'O my God, the world is on fire.' I then opened the door, and it is difficult to say which excited me most, the awfulness of the scene, or the distressed cries of the negroes. Upwards of one hundred lay prostrate on the ground, some speechless, and some with the most bitter cries; but most with their hands raised imploring God to save the world and them. The scene was truly awful, for never did rain fall much thicker than the meteors fell towards the earth, east, west, north and south, it was the same.'—E. H. Burdett.

(To be Continued.)

THE LAST DAYS.

FROM A TRACT BY H. L. HASTINGS.

(Concluded.)

Sixth: The last days were to be days of carelessness and security on the part of a rebellious world.

As it was in the days of Noah, when the deluge rolled its swelling waves above an unheeding race—and as it was in the days of Lot, when the fiery tempest burst in awful fury upon the scenes of mirth and riot, so sudden shall the coming of the Son of Man be. Luke xvii, 26–30. Like the unexpected return of the master from a distant country. Luke xii, 36, 37. Like the stealthy approach of the midnight thief. Rev. xvi, 15. Like the snare entrapping the incautious animal. Luke xxi, 35. Like the sudden lightning flash gleaming amid the darkness. Matt. xxiv, 27. As the coming of the lord of the servant, while he in the midst of riot and merriment is smiting his fellow servants and saying in his heart, "My lord delayeth his coming"—so sudden, so unexpected by a careless world shall the Son of Man appear. "For when they shall say Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." 1 Thess. v, 3. And have we not come to witness such a condition of things? And are we not then in the last days?

Seventh: The last days were to witness an increase of knowledge.

While Satan was putting forth all his energies,

and rallying all his forces for fierce and final conflict, there was to be a corresponding effort on the part of the Almighty to publish the last message of mercy to perishing men. The words of the prophet were to be "closed up and sealed till the time of the end." Dan. xii. And the command was, "But thou, O Daniel, shut up the words, and seal the book even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. xii, 4. "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. xxiv, 14. And to-day is this Scripture fulfilled before your eyes. The visions and prophecies are unsealed. Many run to and fro, coursing in arrowy speed over earth and ocean, to preach the word of God. And knowledge is increased—knowledge of every kind. No art, no science, no pursuit, is unaffected by this increase. Survey the world now, and imagine it a century ago, and you cannot fail to observe the fulfillment of this prediction. The Gospel has gone to every land and clime, and though rejected by the ungodly, yet it stands "for a witness unto all nations." More than forty millions of Bibles, in near two hundred languages, have been issued by Bible Societies alone within the last half century. And the Missionary work, so recent, yet so extensive, assists to fulfill the word. And when this work is done, "then shall the end come"—not the millennium of glory, but the end of the age, when the wicked shall be cast "into a furnace of fire" and the righteous shall emerge from the long dark night of time, and "shine forth as the sun in the kingdom of their Father." Matt. xiii, 40–43.

Eighth: The true Church of God, though few and despised, were in the Last Days to be expecting the coming of the Lord.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." "Ye are all the children of light, and the children of the day: we are not of the night nor of darkness." They are to lift up their heads rejoicing as their "redemption draweth nigh." Luke xxi, 28–31. They are to know "that the kingdom of God is nigh at hand." They are to be like virgins taking their lamps and going "forth to meet the bridegroom," whose coming they were hourly expecting. Matt. xxv, 1–13. And has not that time arrived? Has not the angel flying in mid-heaven proclaimed in every land the thrilling message, "Fear God and give glory to him, for the hour of his Judgment is come?" Rev. xiv, 6, 7.

Ninth: The Last Days were to be days of bloody strife, distress, and carnage among the nations of the earth.

A glance at the prophetic record will show this with indisputable clearness. The prophet Isaiah pronounces the woe of God upon "the multitude of many people," that rush "like the rushing of mighty waters." "The nations shall rush, but God shall rebuke them, and they shall flee afar off, and shall become as the chaff of the mountain before the wind, and like a thistle-down before the whirlwind." Isa. xvii, 12, 13. "For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many." Isa. lxvi, 15, 16.

Jeremiah beholds the Almighty engaged in dread controversy with the nations—the evil goes from nation to nation, the whirlwind rises from the coasts of the earth. The wine cup of fury is put to the lips of all the nations, and finally the "slain of the Lord" lie ungathered, unburied, and unmourned from one end of the earth to the other. Jer. xxv, 26–33.

Ezekiel beholds the enemies of God rushing onward from the "North quarters" "like a storm" to "the mountains of Israel," until at length amid a tempest of fire and brimstone they perish at the presence of God, and all the fowls are bidden to feast upon their carcasses. Eze. xxxviii, and xxxix.

Daniel traces the history of the world until "the king of the North" goes forth to run a race of conquest and devastation, until, planting his royal tent in the "holy mountain," he comes to a strange and awful end; Michael the Great Prince, stands up—

troubles come upon the world—the dead are raised, and God's people have deliverance and glory. Dan. xi, 40–45; xii, 1, 2.

Joel and the other prophets point to the time when the nations, mad with rage, shall beat their plowshares into swords, and their pruning-hooks into spears, and come up to the Valley of Jehoshaphat, there to be crushed in the awful wine-press of Jehovah's wrath. Joel iii, 9–14.

The Saviour points us onward to a time when amidst "distress of nations with perplexity," and the failing of hearts for fear, they shall see the Son of Man appearing in the clouds of heaven. Luke xxi, 25–27. And the Revelator, after beholding the strange history of the world for many generations, sees at last the kings of the earth gathered together to make war against the King of kings, who is seen descending in glory from the skies, and who destroys them all. Rev. xix.

And do we not stand to-day upon the verge of a tremendous crisis? Are not the nations preparing for the great day of God Almighty? Do we not hear the thunders that portend a coming storm? Do we not feel the throes that herald earth's last convulsion? And are we not in the last days? We have seen what their character is to be, and there is no room for the fable of a converted world this side of that last day when Christ shall raise his people and sit in Judgment on the human race. John vi, 40; xii, 48. No doubt a time of peace and glory is coming, but the Prince of peace, the King of glory must come to bring it. And who shall abide the day of his coming? Who shall stand when he appeareth?

We stand to-day amid earth's concluding scenes. The last days are the present days. The grand drama approaches its conclusion. Deceptive demons gather the nations together—the kings of the East shall soon come with hasty steps to Armageddon's plain—the plagues heavy and grievous are poured upon the nations—the echoes of the sixth trumpet are dying away, and ere long the seventh trumpet will sound in wailing cadence, its final woe to the inhabitants of the earth. Shouts of praise shall then be heard in heaven, and curses and strife on earth; while "voices, and thunderings, and lightnings, and a mighty earthquake" shall close the terrific scene. But beyond these voices and thunderings are those voices of still louder praise that the saints shall utter—beyond these lightnings, the glory of God shall enlighten the world, and beyond that earthquake is the "kingdom that cannot be moved."

Reader, these are solemn considerations. The Judge is near—are you ready to meet him? The Lord is at hand—can you shout for joy as he appears? Christian, are you ready, all ready to enter in to the marriage supper of the Lamb? I beseech you, be not deceived. Live pure and holy. Walk close with God. Strive to possess the mind that was in Christ Jesus, that you may be welcomed to his presence when he comes. Sinner, turn; for why will ye die?

Do we Love our Captain?

WE have heard of the attachment of soldiers to their leaders. The sight of Washington, of Wellington, and of Napoleon, often filled the troops of those great captains with an irrepressible enthusiasm. In many cases the simple shout of the leader's name, more stirring than the drum-beat or bugle-note of battle, made them willing to suffer want, to go shoeless and shelterless, to cross almost insurmountable mountains, to brave the snows of Russia and the burning sun of Egypt and Palestine, fearless of death to face the most formidable foe. Even the veteran soldier, long after he has been laid aside from active service, and when memory alone could supply him with motive, has been known to kindle with young ardor, and lift up his bent and trembling form with lofty pride at a bare allusion to his beloved captain.

But what is any earthly leader, even though his name be Washington, or Wellington, or Napoleon, compared with Him whose name is "Wonderful"? What banner should animate us like that of the cross? What are the trophies of earthly warriors,

Advent Review,

AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

VOL. X.

BATTLE CREEK, MICH., FIFTH-DAY, OCTOBER 29, 1857.

No. 26.

THE REVIEW AND HERALD

IS PUBLISHED WEEKLY

AT BATTLE CREEK, MICH.,

BY

J. P. KELLOGG, CYRENUS SMITH AND D. R. PALMER,
Publishing Committee.

URIAH SMITH, Resident Editor.

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Editors.

TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
[All communications, orders and remittances for the
REVIEW AND HERALD should be addressed to URIAH SMITH,
Battle Creek, Mich.]

THE CHRISTIAN AND HIS ECHO.

True faith, producing love to God and man,
Say, Echo, is not this the Gospel plan?
The Gospel plan.

Must I my faith and love to Jesus show?
By doing good to all, both friend and foe?
Both friend and foe.

But if a brother hates and treats me ill,
Must I return him good and love him still?
Love him still.

If he my failings watches to reveal,
Must I his faults as carefully conceal?
As carefully conceal.

But if my name and character be blast,
And cruel malice, too, a long time last;
And if I sorrow and affliction knew,
He loves to add unto my cup of woe;
In this uncommon, this peculiar case,
Sweet Echo, say, must I still love and bless?
Still love and bless.

Whatever usage ill I may receive,
Must I be patient still, and still forgive?
Still forgive.

Why, Echo, how is this? thou'rt sure a dove!
Thy voice shall teach me nothing else but love!
Nothing else but love.

Amen! with all my heart, then be it so;
'Tis all delightful, just, and good, I know;
And now to practice I'll directly go.
Directly go.

Things being so, whoever me reject,
My gracious God me surely will protect.
Surely will protect.

Henceforth I'll roll on him my every care,
And then both friend and foe embrace in prayer.
Embrace in prayer.

But after all those duties I have done,
Must I, in point of merit, them disown,
And trust for heaven through Jesus' blood alone?
Through Jesus' blood alone.

Echo, enough! thy counsels to mine ear,
Are sweeter than to flowers, the dew-drop tear;
Thy wise instructive lessons please me well:
I'll go and practice them. Farewell, farewell.
Practice them. Farewell, farewell.

SIGNS OF THE TIMES.

[Continued.]

POWERS OF THE HEAVENS SHAKEN.

This event we must regard as being future. It holds the same place in the events of this chapter, that the departing of the heavens as a scroll does in the events of the sixth seal of Rev. vi. Both follow the falling stars. Please compare Matt. xxiv, 29, 30, with Rev. vi, 12-17. We think the Scriptures plainly teach that, prior to the resurrection of

the just by the voice of the Son of God, the voice of God the Father will shake the heavens and the earth, and at the voice of God the powers of the heavens will be shaken. And we think this will take place at the pouring out of the seventh vial into the air, Rev. xvi, 17. Then it is said, "And there came a great voice out of the temple of heaven from the throne, saying, It is done." This is not the voice of the Son of God as he descends to raise the dead. It comes from the throne of God in the temple of heaven. "Whose voice then shook the earth; but now he hath promised, saying, yet once more I shake not the earth only, but also heaven." Heb. xii, 26. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and earth shall shake; [but what will become of the poor saints?] but the Lord will be the hope of his people, and the strength of the children of Israel." Joel iii, 16.

We would speak modestly of future events, but venture the opinion that the voice of the Father will shake the heavens and the earth before the sign of the Son of man appears. But the people of God will be safe. Islands may disappear and mountains be thrown down, but the saints remain unharmed. Earthquakes may break up the earth's surface, so that kings and nobles, rich and poor, bond and free may hide "themselves in the dens, and in the rocks of the mountains," still God will be the hope of his people.

SIGN OF THE SON OF MAN.

This is not one of the signs which show that the Son of man is near; but "the sign of the Son of man in heaven." It is that which signifies his position. When Christ ascended from the mount of Olivet, "a cloud received him" from the sight of the disciples. They still gazed at the cloud as it rolled upward, bearing the Saviour toward the Father's throne, but they could not see his lovely person. When he comes "in like manner" as he was taken up, the cloud will appear in the distance; small at first, but as it draws near the earth it will increase in size. It will signify to those who are looking for his return that he is there, soon to burst forth from the cloud in matchless glory. This cloud will be the sign of the Son of man in heaven.

THE TRIBES OF THE EARTH MOURN.

During the pouring out of the seven last plagues, and at the time of the shaking of the powers of the heaven, a large portion of the wicked will doubtless be destroyed. A portion still remain to view scenes still more terrific, and endure anguish more dreadful. The sign is seen in heaven. A once crucified, a slighted and insulted Saviour, now King of kings, and Lord of lords, is coming near the earth! His glory blazes everywhere! The saints hope and rejoice with trembling, but what an hour for the wicked! The tribes of the earth mourn. Amid the ruins of shivered creation they hold one general prayer-meeting. Kings and great men, rich men, chief captains and mighty men, free and bond, all, yes all unite in the general wail. As the Son of man in the glory of his Father, attended by all the holy angels, draws still nearer, consternation fills every breast. They hide in dens and in the rocks of the mountains. Their only hope is to be concealed from the glory of that scene. They know it is too late to pray to the Son of man for mercy, that probation for the human family has ended forever. Here is a copy of that dreadful prayer:

"Mountains and rocks fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Rev. vi, 16, 17.

But rocks cannot shelter them from the burning glory reflected by the King of kings, attended by the whole heavenly host. The presence of but one angel before Joseph's sepulchre caused the keepers to fall like dead men. Then when "the Son of man shall come in the glory of the Father," "and all the holy angels with him," no sinner can endure the scene and live. The exceeding brightness of that holy throng, brighter than a thousand suns at noon-day, will pierce the sinner's lowest hiding place, and will "make a speedy ridance of all them that dwell in the land." Zeph. i, 18. Or, as Paul says, "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness [bright shining, Macknight's Translation] of his coming." O, Christian brother, we warn you to watch and be ready to receive your Saviour with joy. Backslider, arouse, and return to the Lord while he may be found. And, poor sinner, though you have never tasted of the pardoning love of Christ, you, too, may come and find pardon, and a shelter from approaching wrath.

The Son of man will be seen "coming in the clouds of heaven with power and great glory." But before his coming, a great work will be done for his people. Should he suddenly burst upon them now, they could not endure "the power and great glory" of the scene. This subject is beautifully illustrated by the following words of the Prophet: "Then shall we know, if we follow on to know the Lord, his going forth is prepared as the morning; and he shall come unto us as the rain; as the latter and former rain unto the earth." Hosea vi, 3.

The day-star first appears, then the dawn of day. And as the light of day increases, our eyes are enabled to endure it, and view the sun shining in his strength. But should the light of the sun burst upon the world suddenly at midnight, no human eye could endure it.

So will the saints be prepared to meet their coming King. They must first break away from the fashions, love and cares of this world, and consecrate themselves and all they have to the Lord. Then will they share the outpouring of the Holy Spirit, "as the rain, as the latter and the former rain upon the earth." The day-star will arise in their hearts. 2 Pet. i, 19. Then will the day of release and rest dawn in glory upon the weary trusting ones. Those who have taken heed to the sure word of prophecy through the dark watching night, will then raise their heads in triumph. They are filled with faith, and with the Holy Spirit. Glory is poured upon them till they can gaze on Christ and angels. The trumpet sounds. The angels are dispatched to the grave's mouth. The voice of the Son of God awakes the sleeping saints of all past ages. They come forth in immortal perfection, and as they leave the earth, the living saints are changed. The "elect from one end of heaven to the other," each with an angel bright and strong to lead the way, are all caught up to meet their Lord who waits in mid heaven to receive the purchase of his blood. As language would fail to describe what follows, dear reader, we leave you here to contemplate it, praying that we may soon participate in the meeting scene.

PARABLE OF THE FIG-TREE.

Verses 32, 33. "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that Summer is nigh. So likewise ye, when ye shall see all these things, know that it, [he, margin,] is near, even at the doors."

The parable of the fig-tree is probably the most forcible that could be used by our Lord to inspire in the hearts of his people faith in his speedy coming. When the trees of the field begin to put forth their leaves, and the tender grass springs up, and the ground is being covered with its green velvet carpet, we know that Summer is nigh. If one should doubt, and talk of the season's changing back to cold Winter, he would be thought insane. It is a certainty with us that Summer is coming when we see these signs in nature. We know that Summer is nigh. "So likewise ye," or with the same certainty, KNOW that Christ's coming is at the doors when the signs in the sun, moon and stars are fulfilled.

Here, dear reader, our Lord, has stated the object of these signs, which is, that we may know when his coming is at the doors. But we are told that the church is not to know anything of the period of Christ's second advent. Then we enquire, why did our Lord give signs of the event? Are they given to deceive us? to lead the honest Christian to look for Christ's coming, when, in fact, nothing is to be known of the time of the event? Certainly not. The fact that Christ foretells signs of his coming, and then states the object of those signs, that the church may know when the event should be near, even at the doors, is sufficient proof that it is the design of Heaven that the church should understand the period of the second advent.

ALL THESE THINGS.

Our Lord says, [Luke xxi, 28,] "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." The signs began to come to pass with the dark day of 1780. Then it could be said that redemption draweth nigh, and from that time the humble followers of Jesus might look up in expectation of witnessing his glorious appearing. But [verse 31] "when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

The signs in the sun, moon and stars are all that were given to base faith upon. All the other events mentioned in connection with these, have their fulfillment after the faith of God's people is perfected, and the doom of all sinners is fixed. Therefore we conclude that the phrase, "all these things," embraces the darkening of the sun and the moon, and the falling of the stars; and these having come to pass, we may now learn the parable of the fig-tree, and know that Christ's coming is near, even at the doors.

But it is urged that the phrase, "all these things," embraces all the things mentioned in connection by our Lord. We will test the matter. The things mentioned, are (1.) the sun shall be darkened, (2.) the moon shall not give her light, (3.) the stars shall fall from heaven, (4.) the powers of the heavens shaken, (5.) sign of the Son of man, (6.) the tribes of the earth mourn, (7.) they shall see the Son of man coming, and (8.) the angels gather the elect. Here are eight things mentioned in close connection. Must they all take place before it may be known that Christ's coming is near, even at the doors? Certainly not, for his coming is one of the things. Then where shall the division be made? How many of these eight things are embraced in the phrase, "all these things?" We will commence at the last, and trace them back and see. The angels gathering the elect is not embraced in the phrase, neither the coming of the Son of man in power and great glory; for it would be most absurd to say that we must wait until Christ comes and raises the dead before we may know that his coming is near, even at the doors. The phrase, "all these things," does not embrace the mourning of the tribes of the earth, and the sign of the Son of man; for then the cloud that brings the Saviour is seen—no time to learn the parable of the fig-tree then. Neither does the phrase embrace the

shaking of the powers of the heavens; for that does not take place until the seventh vial is poured out. But the faith of God's people is perfected, and the doom of all sinners is for ever fixed before the pouring out of the first vial. The parable of the fig-tree was given to inspire faith in the minds of those who hear the reasons of Christ's soon coming. But to suppose that this parable is to be learned after it is said, "He that is unjust, let him be unjust still, . . . and he that is holy, let him be holy still," after the thunder, lightning, great earthquake, and great hail, "each stone about the weight of a talent," is most absurd. No! The phrase, "all these things" in verse 33, embraces the three great signs in the sun, moon and stars, given to strengthen the faith of God's people while merciful warnings are being given to the world. Here, then, since the falling stars of 1833, the parable of the fig-tree has force, and we may know that Christ's coming is near, even at the doors, with all the certainty that we know that Summer is nigh when the trees put forth their tender buds and leaves.

THIS GENERATION SHALL NOT PASS.

Verses 34, 35. "Verily I say unto you, This generation shall not pass away, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Many suppose that our Lord here speaks of the generation then living, who listened to his teachings. That such are in error on this point, the following facts clearly prove:—

1. It is certainly true that what is embraced in the phrase, "all these things," was not fulfilled in that generation.

2. It could not be the generation living in the days of his flesh, for he said to them, [Luke xi, 29,] "There shall no sign be given it, but the sign of Jonas the prophet."

It is evident that our Lord refers to the generation who were to see the signs fulfilled, and who were to be instructed by the parable of the fig-tree. In this prophetic discourse he leads the minds of his disciples down over the events of the Christian age, mentions the signs in the sun, moon and stars, which were to appear in the last generation, and declares that this generation shall not pass away till all these things be fulfilled.

In like manner St. Paul carries his brethren forward to the resurrection, when he says, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." 1 Cor. xv, 51, 52. Or, "Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. iv, 17.

Also, in like manner is the mind carried backward in Ps. xcv, 10. "Forty years long was I grieved with this generation." The generation here spoken of provoked the Lord in the wilderness, long before David lived. He goes back and speaks of it as though it were present. In this manner our Lord goes forward, and speaks of the last generation as though it were then present.

We do not believe that the phrase, "this generation," marks any definite number of years. Some suppose that our Lord designed to teach that some who were witnesses of the dark day in 1780, would live to witness the second coming of the Saviour. That some who saw this first sign will live to witness the coming of Jesus, we have no doubt. But it is our opinion that our Lord designed to teach that the people who should live at the time of the fulfilment of the last sign, (the falling stars of 1833,) and should hear the proclamation of the coming of Christ, based partly upon the fulfilled signs, should witness the scenes connected with his coming.

The proclamation of the coming and kingdom of Christ is given to the last generation. God did not send Noah to preach to next to the last generation before the flood, but to the last. The very generation which drank the waters of the flood, saw Noah build the ark, and heard his warning voice. So God has raised up men to give the solemn warning to the world at the right time. The signs were fulfilled at the right time to give force to the warning.

And the very generation of men that live after the three great signs are fulfilled, and who hear and reject the warning message from heaven, will drink the unmingled cup of the wrath of God. For such the seven last plagues are reserved. And those of this very generation who receive the message, suffer disappointments, and endure the trials of the waiting position, will witness the coming of the Son of man, and with the faithful host of God will then exclaim, "Lo, this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation." Isa. xxv, 9.

With what emphasis our Lord gave utterance to this sentiment. It is a rebuke upon our unbelief. As we read it, God help us to believe. "Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away."

Verse 36. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Many suppose that this text proves that nothing can be known in regard to the time of the second coming of Christ. Here, we think they greatly err, and give the following reasons why we think so:—

1. Because our Lord gives signs of his coming, and says, "When ye shall see all these things, KNOW that it is near, even at the doors." Who dare dispute the Master, and say we cannot know anything about the nearness of the event?

2. Because he says, "As the days of Noah were, so shall also the coming of the Son of man be." God said to Noah, "My Spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years." Gen. vi, 3. At the appointed time said the Lord to Noah, "Come thou, and all thy house into the ark, . . . For yet seven days, and I will cause it to rain upon the earth." Gen. vii, 1-4. A warning connected with time, was given to Noah for the men of his age. Likewise a most solemn warning, based upon the termination of the prophetic periods, and the fulfillment of the signs, is given to the men of this generation. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos iii, 7. The period of the flood was revealed, and the warning was given. The fulfilling prophecies, and signs of the times declare Christ's coming at the door, and the solemn message has gone forth.

3. Because they make the text prove too much for their own unbelief. As recorded by Mark, it reads, "But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father." If the text proves that men are never to know anything in regard to the time of the second advent, it proves that angels are not to know, and also that the Son is to be kept in the same ignorance; that is, know nothing about it till the event takes place, and our Lord finds himself in this world!!! The idea that the Son of God will not know the day and hour of his second advent to this world is most preposterous. Christ will know. So will angels, and so will the waiting, watching people of God.

An old English version of the passage reads, "But that day and hour no man maketh known, neither the angels which are in heaven, neither the Son, but the Father." This is the correct reading according to several of the ablest critics of the age. The word *know*, is used in the same sense here that it is by Paul in 1 Cor. ii, 2. "For I determined not to know [make known] anything among you save Jesus Christ and him crucified." Men will not make known the day and hour, angels will not make it known, neither will the Son; but the Father will make it known.

Says Campbell, "Macknight argues that the term *know* is here used as a causative, in the Hebrew sense of the conjugation *haphel*, that is, *to make known*. His [Christ's] answer is just equivalent to saying: The Father will make it known when it pleases him; but he has not authorized man, angel, or the Son, to make it known. Just in this sense Paul uses the term *know*. 1 Cor. ii, 2. I came to you making known the testimony of God; for I determined to make known nothing among you but a crucified Christ."

Albert Barnes in his notes on the Gospels says, "Others have said that the verb rendered *knoweth* means

sometimes to make known, or to reveal, and that the passage means, 'that day and hour none maketh known, neither the angels, nor the Son, but the Father.' It is true the word has sometimes that meaning, as in 1 Cor. ii, 2."

Verses 37-39. "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark. And knew not, until the flood came, and took them all away; so shall also the coming of the Son of man be." A picture of the present condition of the mass of mankind is here drawn. How dark the features! The people of the last generation will be like that before the flood, while the ark was preparing.

Noah preached, and warned them of the coming flood, and they mocked. He built the ark, and they scoffed at, and jeered the man of God. He was a preacher of righteousness. His works were calculated to give edge to, and set home to the heart, what he preached. Every righteous sermon, and every blow struck in building the ark, condemned a careless, scoffing world. As the time drew nearer, they grew more careless, more hardened, more bold and impudent, and their condemnation surer. Noah and his family were alone. And could one family know more than all the world? The ark is a matter of ridicule, and Noah is regarded as a willful bigot.

But the Lord calls Noah into the ark, and says to him, "Yet seven days, and I will cause it to rain upon the earth." And by the hand of Providence the beasts are led into the ark, and the Lord shuts Noah in. This is regarded at first by the scoffing multitude as something wonderful; but it is soon explained away by the wiser ones, so as to calm their fears, and they breathe easier. But the day arrives. The sun rises as usual, and the heavens are clear. "Now where is old Noah's flood?" is heard from a thousand impious lips. On this very day some are being joined in marriage. It is a day of unusual feasting and sports. The farmer is planting and sowing, and the mechanic is heard pursuing his work of building. And while all are looking over long years of future prosperity and happiness, suddenly the heavens gather blackness. Fear fills every heart. They think of Noah, and as they turn to look towards the ark, the windows of heaven open, and the rain in torrents descends. "The fountains of the great deep are broken up," and here and there come gushing up rivers of water. The valleys are fast filling up, and thousands are swept away in death. Some flee to the highest points of land, but the water fast follows them up. Men bear their wives and children to the mountains, but are obliged to part with them there to drown, while they climb the highest trees. But soon they too are covered with water, so that there is not a resting place for Noah's dove. All are still in death. Horrid death, made still more horrible by being in consequence of slighted mercy.—But where is Noah? Ah! safe in the ark, borne upon the bitow. Safe from the flood, safe in the ark, for God "shut him in."

By most people the evidences of the soon coming of Christ are considered insufficient to base faith upon. But mark: the testimony and acts of one man condemned the people destroyed by the flood. The evidences then were sufficient, otherwise the world would not have been condemned. But behold the evidences which come pouring in upon us on all sides that the day of the Lord is near, and hasteth greatly. We follow down the numerous prophetic chains of Daniel, and of the Revelation, and we find ourselves in every instance standing just before the day of wrath. We see the signs spoken of by Prophets, by Christ, and in the epistles fulfilling, or fulfilled. And at the right time, and in the right manner, to fulfill certain prophecies, a solemn message arises in different parts of the world. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel ii, 1. Wherever we look, we see prophecy fulfilling. And while the knowledge of God and the spirit of holiness are departing, spiritual wickedness like a flood covers the land.

But these evidences are considered insufficient to rest faith upon. But what kind of evidence would they have? "When the signs of the end," says the sceptic, "are fulfilled, they will be so plain that no one can doubt." But if the signs are of such a nature, and are fulfilled in such a manner, as to compel all to believe in the coming of Christ, how can it be as it was in the days of Noah? Men were not then compelled to believe. But eight believing souls were saved, while all the world beside sunk in their unbelief beneath the waters of the flood. God has never revealed his truth to man in a manner to compel him to believe. Those who have wished to doubt his word, have found a wide field in which to doubt, and a broad road to perdition. While those who have wished to believe, have ever found everlasting rock on which to rest their faith. "When the Son of man cometh, shall he find faith on the earth?" Luke xviii, 8. He will find but little. It will be as in the days of Noah. A few will believe, and stand complete in God amid all the perils of the last days. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Luke xii, 32.

Just before the end, the world will be hardened in sin, indifferent to the claims of God, careless about hearing warnings of danger, blinded by cares, pleasures and riches, an unbelieving and infidel race, eating, drinking, marrying, building, planting, sowing. It is right to eat and drink, but the sin is in excess and gluttony. The marriage covenant is holy, but God's glory is seldom thought of. Building, planting and sowing, necessary for convenient shelter, food and clothing, are right, but the world has gone wholly after these things, so that they have no time, or disposition to think of God, heaven, Christ's coming and the Judgment. J. W.

(To be Continued.)

The Earthquake at St. Louis.

Two shocks of an earthquake were felt yesterday in this city and vicinity, of more violence than are usual in this latitude. The first shock occurred about five minutes past four o'clock, and was preceded by a loud, continuous noise, like thunder or the roar of artillery. The earth then commenced shaking, and the houses seemed to rock from East to West. After a pause of eight or ten minutes the second shock came on, but was much less violent than the first. Deeming the house we were in—a tall, narrow, five story building, and we in the fifth—unsafe, we soon found our way to the ground, in Georgia costume, when we observed that the sky presented a singular appearance, an unusual thing was around the moon, and a peculiar fog hung close to the earth. A gentleman informed us that he also saw a very brilliant meteor about the time of the first shock. Whether these signs had anything to do with the earthquake, we leave others to determine. Earthquakes, if we may believe the testimony of the rocks, have been no unusual thing in this vicinity in ages past. And not to go back to antiquity, many of our oldest citizens will remember the terrible earthquake that occurred at New Madrid, in 1811, when that village was partially destroyed, and a large section of that part of the State sunk and submerged, rendering an act of Congress necessary to grant other lands to the settlers in place of those that were destroyed. For many years after the occurrence, the inhabitants experienced violent shocks periodically, and emigrants were afraid to settle in that quarter. After a while, however, they became used to them, and whenever one happened, they would remark, "It is only an earthquake," and go about their business.

We do not remember to have felt the shock of an earthquake since the evening of the presidential election of 1852; just as the sun was going down and Franklin Pierce had been elected President of the United States. If it took an earthquake to herald the defeat of Gen. Scott, who knows but that this second earthquake was intended to announce that the financial crisis is over, and that nothing more is going to burst on the top of the earth, just at this time.—*St. Louis Leader*, Oct. 9.

NOTE. The last paragraph of the above, illus-

trates the spirit that the world is getting into of treating serious matters with lightness and frivolity. They will crack a joke on the most serious events, and lay nothing to heart. But there are scenes before us, about to convulse the world, and sweep its inhabitants to ruin, which will prove no joke. The time will come when people will not be disposed to trifle with these things.—Ed.

Doesrick's went to a fashionable church in a city to buy a pew, but had too light a purse. He says:—

"I very soon discovered that no 'dead heads' were allowed on this line, and that if a man couldn't pay he was put off the train. After some preliminary chat about the foreign news, the state of the markets, the hope of a revival of religion, the rise in 'Erie,' the progress of the work of grace, and the price of pork, the lowly ones gathered around, and the sale began. Those pews nearest the pulpit, or perhaps I should say, those seats next the locomotive, were sold first: they brought seventy, eighty, and even one hundred dollars premium; the price was to be paid merely for a choice of seats, in addition to the regular rent. I instantly saw that I hadn't money enough to take a first class cabin passage, but thought there might be a place for me somewhere. Jones bought a ticket, and Smith and Tompkins; but there was not a single seat that came down to my pile, and I felt I must give up the journey or find a cheaper conveyance; for I certainly couldn't afford to go to heaven at such exorbitant rates."

Spirits Guiding a Vessel.

The following singular account of a sailing vessel being guided by an invisible, intelligent power, we clip from a Wisconsin paper. The individuals who subscribe to the document, are said to be persons well known in Stockbridge, and of strict veracity and honor.

"We, the undersigned, left Oshkosh in a small sail-boat for Stockbridge, at twenty minutes past four on Friday afternoon, July 17th. A gentle wind was blowing from the south-west at the time, but at about nine o'clock in the evening, and when about half way across, it became intensely dark. At the same time a terrible gale of wind blew up from the south-east, threatening us with immediate destruction, and rapidly drifting us to the north-west. The sails were immediately furled, but the boat became unmanageable—the waves rolled high. We knew not what to do—it was so dark we could not see each other, except by an occasional flash of lightning which only served to make our inevitable doom more apparent. Suddenly, and while we were expecting every moment to go to the bottom, a brilliant ball of light, from four to six inches in diameter, appeared at the mast-head, and simultaneously several small lights appeared on the pole in the hands of one of the party, which he was using to steer the boat, (as we could not guide it with the rudder,) also one upon each shoulder. He at the same time cried out, 'Never fear, our guardian spirits are with us!' The light at the mast-head moved toward the eastern shore. We steered for it, and with nothing to propel ourselves with, as we had no oars on board, the boat moved rapidly along toward the light, against wind and waves. At half-past eleven we landed, having run into a little harbor, nearly in a south-east direction from the place where the gale first struck us, having proceeded about eight miles, (for we had drifted back about a mile and a half,) propelled by an invisible power, in about two hours and thirty minutes.

Jos. W. Schooley,	John Denslow,
Amelia Schooley,	Wm. C. Cook,
Mrs. Isa. Schooley,	Miss E. A. Cool.

Stockbridge, July 26th, 1857.

The greater your wants, the greater your encouragement to go to God for supply; for the greater will be his glory in supplying them: he says, "Open thy mouth wide and I will fill it."

Conceit is the high road to shame.

Advent Review,

AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

VOL. XI.

BATTLE CREEK, MICH., FIFTH-DAY, DECEMBER 3, 1857.

No. 4.

THE REVIEW AND HERALD

IS PUBLISHED WEEKLY
AT BATTLE CREEK, MICH.,

BY
J. P. KELLOGG, CYRENIUS SMITH AND D. R. PALMER,
Publishing Committee.

URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE,
J. H. WAGGNER, R. F. COTTELL, } Corresponding
and STEPHEN PIERCE, } Editors.

TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 20 NOS.
All communications, orders and remittances for the
REVIEW AND HERALD should be addressed to URIAH SMITH,
Battle Creek, Mich.

'TIS A POINT I LONG TO KNOW.

BY DANIEL HERBERT.

A LADY going through a lodging-house in Malvern, was surprised to observe the following lines hung up in every room in the house. On inquiring the reason, she was told that Lord K——, had come to that house in a very precarious state of health, and even thought himself dying. One day he found in a book the verses—read and reread them; they suited exactly his own state of mind, and made so deep an impression on him, that, with God's blessing, his faith was confirmed. On leaving the lodging-house, Lord K——, asked the landlady to hang up the verses, trusting that they might be made of equal use to other poor sinners!

What is the point you long to know?
Methinks I hear you say—'tis this,
I want to know I'm born of God,
An heir of everlasting bliss;

Is this the point you long to know?
The point is settled in my view;
For if you want to love your God,
It proves that God has loved you.

I want to know Christ died for me;
I want to feel the seals within;
I want to know Christ's precious blood
Was shed to wash away my sin.

I want to feel more love to God;
I want more liberty in prayer;
But when I look within my heart,
It almost drives me to despair.

I want a mind more firmly fixed
On it, my everlasting Head;
I want to feel my soul alive,
And not so barren and so dead.

I want more faith—a stronger faith;
I want to feel its power within;
I want to feel more love to God;
I want to feel less love to sin.

I want to live above the world,
And count it all but trash and toys;
I want sweet tokens of God's grace,
Some foretaste of eternal joys.

I want—I know not what I want;
I want that real special good;
Yet all my wants are sum'd up here—
I want—I feel I want my God!

Is this the point you long to know?
The dead can neither feel nor see;
It is the slave that's bound in chains,
Who knows the worth of liberty.

So where a want like yours is found,
I think I may be bold to say,
The Lord has fixed within that heart
What hell can never take away.

However small thy grace appears,
There's plenty in thy gracious Head;
Those wants you feel, my Christian friends,
Are never found among the dead.

Always engage Satan in the Lord's strength, and
answer him with God's word.

THE NATURE AND TENDENCY OF MODERN SPIRITUALISM.

(Continued.)

We now come to notice the works of the enemy which the Scriptures condemn, among which the works of the magicians of Egypt are included. The first noticed in the Scriptures is *witchcraft*.

Many contend, and those too, who profess faith in the Bible, that there is no such thing as witchcraft; and that a belief in its existence is a relic of the superstition of the dark ages. But God said, [Ex. xxii, 18,] "Thou shalt not suffer a witch to live." This proves that *witches* did exist, or else God commanded them to put to death such as had no being, to suppose which, would be absurd. Paul also teaches in Gal. v, that *witchcraft* is one of the works of the flesh as much as envy, hatred, drunkenness, and murder. Thus the fact of its existence is established by both Testaments.

Again in Lev. xix, 26, they were forbidden to use enchantment; and verse 31 says: "Regard not them that have familiar spirits, neither seek after wizards to be defiled by them." And in chap. xx, 6, the Lord said he would cut off the soul that turned after wizards, and such as have familiar spirits. Also in verse 27; a wizard and such as had familiar spirits, either men or women, were to be put to death.

According to the definitions of the words *witch*, *wizard*, *sorcerer*, *enchanter*, &c., which we will give, these various works are closely allied to one another, or are all parts of the same work, differing more in degree than in nature. Most of them are named in Deut. xviii, 9-12, which is as follows:

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord.

The following definitions are copied from Webster's Unabridged Dictionary:

WITCHCRAFT. The practices of witches; sorcery; enchantments; intercourse with the Devil; power more than natural.

SORCERY. Magic; enchantment; witchcraft; divination; by the assistance, or supposed assistance of evil spirits: or the power of commanding evil spirits.

ENCHANTMENT. The act of producing certain wonderful effects by the invocation or aid of demons, or the agency of certain supposed spirits; the use of magic arts, spells, or charms; incantations.

DIVINATIONS. The act of divining; a foretelling future events, or discovering things secret or obscure, by the aid of superior beings; or by other than human means.

NECROMANCY. Properly the art of revealing future events by means of a pretended communication with the dead.

FAMILIAR SPIRIT. A demon or evil spirit supposed to attend at a call.

But Israel did not keep free from these abominations. King Saul consulted a familiar spirit when the Lord rejected him, and would not answer him. It is no uncommon thing in these days for those to seek to familiar or evil spirits, who never ask counsel of the Lord, and who have no reverence for his

word. Also Manasseh, who was very wicked, and in whose reign Israel was taken captive by the Assyrians, "did evil in the sight of the Lord, like unto the abominations of the heathen . . . he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards; he wrought much evil in the sight of the Lord, to provoke him to anger." 2 Chron. xxxiii, 2-6.

One writer in a spiritual paper has undertaken to show that this restriction was placed upon the Jews alone, given in a law specially for them; that Gentiles were never bound by it, and in this dispensation neither Jew nor Gentile is holden to it. But the following facts disprove the assertion: (1.) The Lord calls them "the abominations of the heathen," and after naming them says: "For all that do these things are an abomination to the Lord: and because of these abominations the Lord doth drive them out from before thee." Deut. xviii, 12. (2.) The *abominable*, and *sorcerers* are condemned in the New Testament; Rev. xxi, 8. See also Gal. v, 19-21; Acts xiii, 6-11; Elymas the *sorcerer*, a false prophet, withstood the apostles, and tried to turn away others from the faith. This is ever their intent. To him Paul used the following language: "O full of all subtilty and all mischief, thou child of the Devil, thou enemy of all righteousness." This language is applicable to all sorcerers, and their co-workers, according to the testimony of the Bible respecting their works. See Acts viii, 5-11; xvi, 16-18.

The viiith chapter of Isaiah is doubtless a prophecy of the present time, or the last days. Of this there are several separate points of proof in the chapter, only one of which we will notice. Verses 20, 21, "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

If "seeking unto them that have familiar spirits," and "the living to the dead" does not imply the present work of consulting mediums and countenancing their sorceries, to what could it apply? or is the Scripture without meaning? Only ten years ago this scripture might have appeared almost meaningless. Then the sorrowing friends would anxiously surround the bed of the dying, eager to catch each word, which was often laid up in the heart as a memento of the lost one. Then if the departed had aught to tell, it was listened to with breathless interest, as all were well assured that no future communication could pass between them till the morning of the resurrection should loose the now silent tongue. But now, how changed the times! Parents no longer regard death as an enemy tearing their children from their embrace; but as the best friend, to transplant them as buds of promise, where they can sooner blossom in a happier clime, and mature in richer beauty. The infidel no longer sinks to the sleep of death with a "fearful looking for of judgment, and fiery indignation which shall devour the adversaries," but he is led to expect to be released from the sinful surroundings and propensities of the present state, to awake where there is no suffering for sin, and all are progressing toward perfect bliss; thus making the cross of Christ of no effect, and rendering the gospel a nullity. Witness the case of the blasphem-

er, Thomas Paine, as revealed through Rev. C. Hammond, medium. Death is regarded only as a transition, not to be dreaded nor avoided. While wisdom cries, "all they that hate me love death," [Prov. viii, 36,] the foolish turn away from the paths of wisdom, and say, "We have made a covenant with death, and with hell [the grave] are we at agreement." Isa. xxviii, 5. The word of God counts death an enemy; 1 Cor. xv, 26; and Jesus is the great life-giver, conferring immortality on all who seek for it by patient continuance in well doing; Ro. ii, 7. Of course, they who attribute immortality to another source, or seek for it in another way, dishonor God by rejecting the gospel of his Son. They reverse the order of scripture, which says that the Lord will destroy death, and raise the dead to life. See the following from a spiritual paper:

"Fold us in thy embrace, sweet angel death,
So that no cloud can our twin being sever;
Come with soft lips and kiss away our breath
And let us take our heavenward flight together."

The Scripture says that the saints of God will all take their "heavenward flight together," not when they die, but when the Lord Jesus shall come and raise them from their graves. 1 Thess. iv, 13-18. And he will not only "abolish death," [2 Tim. i, 10,] but also destroy him that has the power of death, that is the Devil. Heb. ii, 14. The Devil introduced sin into the world, and sin produced death. Rom. v, 12; vi, 23; Jas. i, 15. If the spiritual theory were true, to destroy death and bring the saints back from under its power, would only be to reverse a "desirable transition," and bring them down again from a superior to an inferior condition. Thus they despise the word of the Lord by calling "evil good, and good evil," and rob Jesus, the life-giver, of his glory. But there is a day coming when he will vindicate his truth, and his enemies shall perish; for he says: "And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." Isa. xxviii, 18.

Now the fact is clearly established that Moses was withstood by enchantment and sorcery, which is the work of the Devil to oppose the truth; by counterfeiting and imitating the miracles of God. So, in like manner, will the truth be resisted in the last days. So was it resisted in the days of Christ and his apostles; evil spirits, demons, were cast out by the followers of Christ; but there never was a time when seeking unto them that have familiar spirits was so universal as at the present. Kings and peasants, priests and people, rich and poor, all go hand in hand in the abominable work. That "they speak not according to this word," or "resist the truth," will be shown in commenting on other texts.

Two questions are asked and answered in Matt. xxiv. One concerning the destruction of Jerusalem, and one concerning the coming of Christ, and the end of the world. The Saviour points out the long tribulation of the church, principally under the persecution by the Papacy, which was to continue more than 1000 years. The full time of Papal rule, according to Dan. vii, 25, and Rev. xii, 6, 14; xiii, 7, was 1260 years, which commenced in 538 and terminated in 1798. The Saviour said the days should be shortened for the elect's sake. History shows that the days of Papal rule were not shortened, as the power continued with the Papacy till the Spring of 1798; but the tribulation or persecution did not continue the full term of the days. The persecution was abated by the influence of the Reformation, and entirely ceased before the power of the Papacy was taken away. This gave room for the precise fulfillment of the prophecy, concerning the signs of our Saviour's second coming. According to Mark xiii, 24, the first was to take place "in those days after that tribulation." The sun was darkened in 1780; just 18 years before the end of the days; (years;) and as the moon cannot give any light when the sun is darkened, the second sign was also fulfilled at the same time. The falling of the stars occurred 53 years afterwards, in 1833.* Says the Saviour, while discoursing of his

coming, and the end of these days, "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false christs and false prophets, and shall shew great signs and wonders, insomuch that if it were possible, they shall deceive the very elect." Matt. xxiv, 23, 24.

It is truly marvelous that any should be so blind to the sense of this scripture as to apply the caution against those who say "Lo here is Christ, or there," to those who preach the near coming of the Lord. A true Advent believer cannot possibly proclaim that Christ is here, either in the desert, or in the secret chamber: but they teach exactly what the Scriptures say, that his coming is future, and will be personal and visible to all, even as the lightening shineth from one end of heaven to the other.

But we think this scripture is now being fulfilled. There is a class, very numerous at present, and fast increasing in numbers, who do thus teach. There are false christs and false prophets, fulfilling this scripture, showing great signs and wonders, and preaching that the Lord is come. See the following from the *Spiritual Telegraph*, under the head of an "Important Announcement to the World."

"Hearken then to the voice of wisdom, O ye inhabitants of the earth, and be not blinded as to your Lord's appearing; for he is already in your midst." This is in harmony with the general tenor of all spiritual teaching.

But if Christ is come, how is he come? We have not seen him; our friends still sleep in the dust; and as Peter said of David, so we can say of them, they are dead and buried, and their sepulchres are with us to this day. The above "important announcement" we cannot believe, until we can be assured that the events connected with his coming have taken place; but they have not yet. This leads us to the remark that it must be utterly impossible for false christs to appear and deceive those who have correct views of Christ and his offices. Thus, those who firmly believe that Christ is a High Priest on the throne of his Father, and that when he leaves that throne he will descend with a shout, with the voice of the Arch-angel and the trump of God, and that at his coming the righteous dead will be raised, the living changed, and all caught up together to meet the Lord in the air, while the wicked will be slain all over the earth; those, we say, who firmly believe these facts, cannot receive the testimony of false christs. And so also of false prophets. The Scriptures furnish a shield on every point; and those who have living faith in God's word will not be deceived.

But many who profess to believe the word of God, only ask for a manifestation of supernatural power or superhuman intelligence to give full credit to the testimony of the power or spirit communicating. But if no false or spurious manifestations of power could be given, this scripture could never be fulfilled. Hence, it is not sufficient proof of their truthfulness, to see signs and wonders wrought; for the false christs and false prophets will show them. From all this it is plain that before any one can successfully proclaim himself christ, he must destroy confidence in the exalted nature and position of Christ, or so pervert the testimony of Scripture as to make Christ such an one as himself. This Spiritualists have done as the following quotations fully prove. The first is from the *Spiritual Telegraph*, No. 37, and is the testimony of a "spirit" through a "medium."

"What is the meaning of the word Christ? 'Tis not as is generally supposed, the Son of the Creator of all things. Any just and perfect being is Christ. The crucifixion of Christ is nothing more than the crucifixion of the spirit, which all have to contend with before becoming perfect and righteous. The miraculous conception of Christ is merely a fabulous tale." *Telegraph*, No. 37.

Many expressions to the same intent might be quoted. The next is from a paper read at the spiritual investigating class in the city of New York, by Dr. Weisse.

"Friend Orton seems to make rather light of the communications from spirits, concerning Christ. It seems, nevertheless, that all the testimony received from advanced spirits only shows that Christ was a medium and reformer in Judea; that he now is an

advanced spirit in the sixth sphere; but that he never claimed to be God, and does not at present. I have had two communications to that effect. I have also read some that Dr. Hare had. If I am wrong in my views of the Bible, I should like to know it, for the spirits and mediums do not contradict me."

The third is from Dr. Hare himself, given also in the investigating class; though this remark of Dr. H. was made subsequent to that of Dr. Weisse, as above; of course Dr. W. refers to other remarks of a similar nature from Dr. Hare.

"He said that he had been thus protected from deception by the spirits of Washington and Franklin, and that they had brought Jesus Christ to him, with whom he had also communicated. He had first repelled him as an impostor; but became convinced afterward that it was really him. He related that he had learned from that high and holy Spirit that he was not the character Christendom had represented him to be, and not responsible for the errors connected with his name, but that he was, while on earth, a medium of high and extraordinary powers, and that it was solely through his mediumistic capabilities that he attained so great knowledge and was enabled to practice such apparent wonders."

In these quotations the infidelity of the authors is apparent to all. Dr. J. B. Dods, celebrated as a psychologist and spiritualist, is called a "christian spiritualist;" and to show that there is no great difference of faith between the infidel and so-called christian spiritualists, we quote the following from the report of a case of healing by Dr. Dods through spirit influence. He says, "After she was carried into the hall, and near the close of the ceremony (which was a written one) I used these words,— 'Betsy, in the name of the great Master Medium of our race, be whole of your infirmities. Arise and walk.'"

By what power he thought she was healed will be shown by another quotation from the same letter which will be presented on another text.

The above quotations from high spiritual authority show that the way is now fully prepared for false christs to make their appearance and present their claims. Christ "was a medium of high and extraordinary powers," and is now a "spirit in the sixth sphere," but yet behind others, for there are seven spheres. After this the reader will be prepared to believe that we have seen and now know of persons who claim, not only to possess the power that he possessed, but to be christs. Can any one doubt that our Saviour's words will be completely fulfilled in our very midst? "Many shall come in my name, saying I am christ, and shall deceive many." Surely with such warnings as the Scriptures give, with such faithful delineations of these works of darkness before us, we need not be deceived. But such as love not the truth will fall an easy prey to these deceptions. There is only one way of safety in these times of peril, that is to commit our ways, to the Lord, and seek the sustaining and protecting influence of his Spirit, by entire consecration to him, and a renunciation of everything selfish and worldly.

J. H. W.

(To be Continued.)

ROCKS AND SHOALS. AN EXTRACT.

SOME time since, a preacher of some note called on me, and with great earnestness asked me if I saw a notice in the papers of an "indignation meeting" held in his town not long before? On telling him I had not, he began to speak much in its praise, and especially to commend the brethren for their zeal, and spirited resolutions offered on the occasion. I confess I could not help the thought of Jesus and the Apostles recommending to the churches the propriety of holding indignation meetings, to condemn the wickedness of the "powers that be."

I fancied that I saw the church at Jerusalem assemble, with Peter at their head, who told them that the church was responsible for all the evils in the land, and said it was the duty of the church to show herself first and foremost in every good work, and Rome must be reformed, or it would soon be blotted out as a nation. To arouse them to action,

* For evidences on the fulfillment of this scripture, see work entitled "Signs of the Times," by James White, Published at Review Office, Battle Creek Mich.

8. From the prophetic style of the chapter [Rev. xi.] it is evident that all that is said concerning the witnesses takes place before the second woe ends. The second woe ended in 1840. Subsequent to that date then we cannot look for a fulfillment of what is said of the two witnesses.

But it is urged that the saints will all be put to death from the testimony of Rev. xiii, 15 which reads as follows: "And he (the Two-horned beast) had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed." But we read right on in verse 16, "And he causeth all both small and great, rich and poor, free and bond to receive a mark," &c. Now are we all expecting to receive the mark of the beast? By no means; yet it says that he causeth all to receive the mark. Hence we see that the verb, cause, may be limited. And when therefore we read in verse 15, that he should cause some to be killed, which Wakefield renders, "Give orders that they should be killed," &c., we think the decree may be limited in its effects; and that the saints are to be delivered from it will appear from the following positive particulars:

1. They are to get the victory over the beast and his image. But, says one, it is not getting the victory over the beast to be passively delivered out of his hands? Admitted. But is it getting the victory over him to fall beneath his power? By no means; no more than we get the victory over death when we die. But let us suppose that when the beast attempts to enforce his decrees against us, when our enemies come against us in a transport of fury, to utterly exterminate us from the earth; suppose then that we can exercise so much faith, and are clothed with so much of the power of God, that their arms palsy before us, and their weapons fall from their hands, that they cannot stand in our presence, and that one saint can chase a thousand and two put ten thousand to flight, [Deut. xxxii, 20.] would not that be getting the victory over them? Verily. And that such will be the case with us we have no reason to doubt, but much to believe. See Experience and Views p. 17.

2. Paul says plainly that we shall not all sleep. His words are, "Behold I shew you a mystery; we shall not all sleep, but we shall all be changed." 1 Cor. xv, 51. Testimony so plain and positive as this can neither be set aside nor evaded. To say that it means that we shall not all be asleep is but an evasion of the most glaring kind. The text does not say that, but, we shall not all sleep, fall asleep; the verb being in the same construction as the following one, we shall be changed. Now if we are actually reduced to a state of death, if it is for no more than five minutes, we sleep as really as though it was for five thousand years; and Paul's declaration proves a failure. But we do not believe his world will fail; we do not believe that we shall all sleep.

3. Paul declares that some will be alive and remain. "Then we," says he, "which are alive and remain, shall be caught up together with them, (the resurrected righteous dead.)"

We close the testimony here, not because there is nothing more that might be said, or because there are not many more absurdities which necessarily attach themselves to the theory under consideration, but because we think enough has been offered. Eleven objections have been noticed each one of which is fatal to its existence. With one more consideration we leave the subject.

It is claimed by various persons who are just now originating and endeavoring to promulgate new views, that this is the way to get the "gold;" that the gold is some new truth to be developed, which we are to obtain by receiving it and acting upon it. But let us candidly answer for ourselves one question. Is the gold which we are commanded to obtain, a theory of the truth, or has it any connection with truth? We are now represented as poor and destitute, without the gold; we do not possess it. If then the gold is truth, it follows that we are yet destitute of truth—a summary way truly of throwing the Third Angel's Message and its kindred subjects into impenetrable shade. But again, if the gold is some new truth to be develop-

ed, it follows that there is truth yet to be brought out, which compared with the truth we now possess, is as gold compared with nothing. For, mark, we are without the gold yet, but we are to obtain it by the reception of new truth. This is the theory. But do any of our readers believe that there is truth yet to be developed, of such vitality and importance, that, compared with the great truths of the Third Angel's Message, the Sanctuary, the Sabbath, the Coming of the Lord, &c., it is as gold compared with nothing? The thought is unworthy of any believer in the Third Message. We do not say that there is no new truth to be brought out from time to time; but when the time comes for its development, it will appear in such force and beauty, that the church will be ready to yield to the one and acknowledge the other.

We apprehend that our poverty consists of a lack of spiritual graces rather than a theory of truth; and we think therefore, that, if there were more strenuous efforts after vital godliness, and less speculation upon doubtful and uncertain points, we should find ourselves more rapidly obtaining the true riches which will enable us to stand before our Lord with confidence at his appearing and kingdom.—Ed.

CONDITIONS OF SALVATION. No. 3.

BY M. E. S.

"All Scripture is given by inspiration of God, and is profitable for doctrine," &c. Everything written through the dictation of the Spirit of God must necessarily be harmonious, otherwise we would make the Holy Spirit sometimes a lying one, and no longer holy; also the Scriptures given by its inspiration would become contradictory and hence unprofitable. But Paul says they are profitable, and "God is not the author of confusion." 1 Cor. xiv, 33. Hence Bible testimony, regarding any one point of doctrine, will harmonize; the mysterious, being explained by the plain teachings. We will now proceed to consider New Testament evidences regarding the kingdom of God, endeavoring to find out the harmonious teachings of New Testament writers.

Many take the position that the kingdom of heaven, and kingdom of God, as brought to view in the holy Scriptures, is a "kingdom of grace," set up at Christ's first advent. I would ask such, were the patriarchs, prophets, and saints who lived previous to that time, excluded from the grace? i. e., the free favor of God? If he has been King of his Church only since the first advent, who governed his Church previously? God indeed is King and has been from all eternity, as he says, [Isa. lxvi, 1.] "The heaven is my throne, and the earth is my footstool;" but he is no more ruler of his Church in this age, than any other; he no more reigns over the righteous than the wicked; for "he is a great King over all the earth." Ps. xlvii, 2. None, I think will contend that this is the kingdom of promise for which the disciples were admonished to seek; [Matt. vi, 33:] since they were already in this kingdom and could not therefore seek for it. Let us see if the New Testament can be harmonized with the view that the kingdom of heaven is the Church, and has existed more than 1800 years.

Matt. xiii, 24-30, 36-44. Here, "the kingdom of heaven is likened unto a man which sowed good seed in his field"—i. e., the Church according to modern theology. But lo! "while men slept, his enemy came and sowed tares among the wheat." The Saviour says, [John xv, 1.] "I am the true vine and my Father is the husbandman." Then it is his place alone to engraft branches. "Ye (disciples) are the branches," and we may be sure he will have no hypocrite among them; even the true branches, when they cease to bear fruit, he takes away; but here the enemy comes and engrafs tares; will the husbandman scruple to cut them off any more than he does the fruitless branches? But in this instance, he tells his servants, who come inquiring whether they may gather them up, to let them grow lest they should root up the wheat with the tares.

We see at once the vine and field cannot be the same. Then what is represented by the field? Je-

sus tells us, verse 38, "The field is the world, the good seed are the children of the kingdom."—(Not that they are really possessing the kingdom, for Paul says, [Rom. viii, 17.] "If children then heirs." Now an heir is an expectant to an estate, not an actual possessor.) "The tares are the children of the wicked one; the enemy that sowed them is the Devil." He first introduced sin into the world. Verse 41. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." "Out of his kingdom," i. e., the territory of his kingdom, the world, or the field in which the tares were sown, that are here gathered out. There will be none in the literal kingdom which do iniquity; for, says Paul, "the kingdom of God is not meat and drink, but righteousness, (right doing,) and peace, and joy in the Holy Ghost." That is, these are attributes of the kingdom.

Verse 43. "Then shall the righteous shine forth (when? after the harvest, which is the end of the world,) as the sun in the kingdom of their Father." This parable we see is not introduced to represent the kingdom of God after it is established, but to show the probationary season given to man as preparatory to the kingdom [verses 31-33.] The kingdom of heaven likened to a grain of mustard seed; and verse 33, the leaven which a woman took and hid in three measures of meal till the whole was leavened, we conceive represent the same thing; not the Church, however, evangelizing the world, till the whole become converted. The parable already noticed sufficiently confutes this idea.

At the time of harvest, which is the end of the world, there are tares which are to be gathered and burned; hence the whole world could not have been previously christianized. Nor can it mean the kingdom itself, for nothing will enter there that in any way defiles, and consequently needs leavening. 1 Cor. vi, 9, 10; Eph. v, 5. "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of God and of Christ." What then is represented by the parable under consideration? Doubtless the "word of the kingdom," [verse 19.] in other words, the gospel and its influences. What answers to the three measures of meal? We answer, the three dispensations in which the gospel has been proclaimed: the Patriarchal, Mosaic and Christian. The people of God in two measures have already been "leavened," and but little time now remains for the completion of the third.

Verses 44-47. The kingdom of God is like treasure hid in a field, and like a pearl of great price, to secure which a man sells all he has. So will one leave all worldly interests and pleasures to obtain an inheritance in the kingdom of God.

Verses 47-52. This parable of the net is the same with that of the wheat and tares. Chap. xi, 12. "From the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force." Why since his days? Because the kingdom of God began then to be especially preached. We think the latter clause of this verse is synonymous with Luke xiii, 24.—"Strive to enter in at the strait gate." Literally, agonize, because the time is short, and many will seek to enter in and shall not be able, "when once the Master of the house has risen up," &c. Macknight renders this passage, "Force your way through the strait gate," which sufficiently explains the text under consideration, showing the earnest endeavors that must be made in order to secure an entrance into the kingdom of heaven. Luke xvi, 16. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." This passage is so nearly like the preceding that it requires little comment. We see, however, if it proves an establishment of the kingdom, it proves too much for modern theology, which teaches that Christ set up the kingdom, not John. (We will presently notice passages which show when the kingdom is established.)

Matt. xvi, 28. "Verily I say unto you, there be some standing here, which shall not taste of death till they see the Son of man coming in his kingdom." This declaration of Jesus was verified

"after six days." [chap. xvii, 1,] when he took Peter, James, and John and brought them up into a high mountain, and was transfigured before them. There was Jesus, the King, Elijah the representation of the saints who should be alive at Christ's second coming, and would be caught up as he was, [1 Thess. iv, 17,] and Moses, representing the resurrected saints. This however was the kingdom in vision, ("tell the vision to no man," &c., verse 9,) it was not that they were actually to see Jesus coming in his kingdom, for then all the holy angels should accompany him. Matt. xxv, 31.

Matt. xxi, 43. "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Jesus was here addressing the Jews, who were the literal descendants of Abraham, David, &c., to whom the promise of the kingdom (we have seen in previous numbers that they received nothing more,) was especially given. Being such, the kingdom, or rather the hope of the kingdom (since they could transmit to their posterity no more of the inheritance than they had actually received) would be theirs by natural descent; but they, forfeiting their title to it by sin and rebellion, Jesus tells them it (the hope which was all they had) should be taken from them nationally and given to a nation bringing forth the fruits thereof, doubtless referring to the call of the Gentiles.

Luke xviii, 21. "The kingdom of God is within you." Would those who believe that the Church is the kingdom of God, be willing to take the position that it was within the hypocritical Pharisees! The margin reads, "among you," see also Doddridge, meaning the elements of the kingdom. The earth or territory of the kingdom, Jesus, and some of his followers were all there among the Pharisees.

Luke vi, 20. "Blessed be ye poor; for yours is the kingdom of God." When is it theirs? Says James, [chap. ii, 5,] "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him." Then it is a subject of promise to those who love God, and are consequently already in the kingdom, according to popular teaching.

Matt. xi, 11. Is the least member of the Church greater than John the Baptist, of whom Jesus said, "Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he?"

Matt. xii, 28. "But if I cast out Devils by the Spirit of God, then the kingdom of God is come unto you." Satan, being expelled, they were prepared to become the disciples of Christ and heirs of the kingdom, which, however, it was impossible for them at that time to enter, according to 1 Cor. xv, 50. "Flesh and blood cannot inherit the kingdom of God;" neither doth corruption inherit incorruption. How then were they ever to possess it, since they were here flesh and blood? "Behold, says Paul, I show (explain to) you a (or the) mystery; we shall not all sleep (die, says Macknight) but we shall all be changed."

Verse 53. "For this corruptible must put on incorruption, and this mortal must put on immortality." Until this change is effected (which is at the last trump, verse 52) Paul teaches us we cannot expect to enter the kingdom. This agrees with the testimony of Jesus, [Matt. xxv, 34,] "Then (when the Son of man shall come in his glory, verse 31) shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Also 2 Pet. i, 5-12. Peter here exhorts his brethren to give all diligence, endeavoring to add one grace to another, and thus make their calling and elections sure. "For so," says he, "an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Now what was the consistency of admonishing his brethren (who were of course in the Church) to growth in grace, in order that they might never fall, but obtain an entrance into the kingdom at some future time, if they were already in it? They could no more enter the kingdom again without first falling, than we could enter a room we were already in without first going out.

Col. i, 13. "Who . . . hath translated us into

the kingdom of his dear Son," i. e., into the hope of the kingdom, otherwise this passage would contradict the above. Paul says he "callesh those things which be not as though they were." Rom. iv, 17. Rev. i, 9, may be harmonized in the same way. "I John who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ." John was then in tribulation. "We must through much tribulation enter into the kingdom of God." Acts xiv, 22. He was also in patience. In the kingdom itself is "righteousness, and peace, and joy in the Holy Ghost." There will be no tribulation and no need of patience.

Mark i, 15. "The kingdom of heaven is at hand," i. e., next in order; here means of universal monarchies. We find from Daniel, chap. ii, that there were to be five universal kingdoms upon earth; first, Babylon, followed by Medo-Persia; next, Grecia, then Rome, and lastly, the kingdom of God. Now in the time of the Babylonish empire, it could have been said, the kingdom of Medo-Persia is at hand, but not the Roman, since it was not the next in order. In the days of the Medo-Persian, the Grecian was at hand. So in the last or Roman which bore rule in the days of our Saviour, it might have said in truth, "the kingdom of God is at hand;" but not before; (thus we find this express declaration was not proclaimed previously;) but it will be truth till the Roman kingdom gives place to the kingdom of God. Has the Roman passed away? It has not; but exists at present in the divided form which was to immediately precede the setting up of the everlasting kingdom of God. Dan. ii.

Christ tells us when we may know that the kingdom of God is "nigh at hand." See Luke, chap. xxi. He follows down the chain of events from the time that Jerusalem was compassed with armies, (i. e., the Roman army under Titus, which trod down the city, and caused its inhabitants to be led away captive into all nations,) through the years 1780, and 1833, which witnessed the signs in the sun, moon and stars. He then passes on till the powers of heaven are shaken, and the Son of man is seen coming in the clouds of heaven with power and great glory. Then after introducing the similitude of the fig-tree, whose shooting forth proclaims the approach of Summer, Jesus says, "So likewise, ye when ye see these things come to pass (not before) know ye that the kingdom of God is nigh at hand." We are now many years past the signs mentioned, consequently we can say to-day, "the kingdom of God is nigh at hand."

SELECTIONS.

"I Mark only the Hours that Shine."

THERE is a sun-dial in Italy, with the above inscription upon it. It strikes us as a happy one, and quite suggestive. Well would it be if the children of men more generally did, what the sun-dial does; but they do just the contrary. Instead of "marking the hours that shine," they mark those that do not shine; instead of noting the pleasant days, those of prosperity, they note the unpleasant, those of adversity; instead of enumerating their mercies, they count and dwell upon their trials; they look upon the dark side of life, not upon the bright side. And what is the consequence! Just what we should suppose it would be. Instead of being grateful, contented and cheerful, they are querulous, restless and sad.

We are not as when we were originally created, in a state of innocence. We are sinners. As such, we are treated much better than we deserve.—"Wherefore doth a living man complain, a man for the punishment of his sins? It is of the Lord's mercies that we are not consumed, because his compassions fail not." Instead of complaining at the evils which fall to our lot, those aches, pains, disappointments, and troubles which are inseparable from lapsed humanity, which others have suffered before us, and are suffering in common with us, for every heart knoweth its own bitterness, and "in Adam's fall, we sinned all," we should compare our afflictions with our guilt, think of many good things,

which, notwithstanding this guilt, we are permitted to enjoy, think of that better world where sorrow is unknown, "a long eternity of bliss," prepare for it, and anticipate it, and, "mark the hours that shine."

The Garment of Self Righteousness.

SOME years ago, a white man and an Indian were deeply convicted under the same sermon. The Indian almost immediately was rejoicing in pardoning mercy, but the white man was for a long time in great distress and almost despair, until at last he too found peace in God's forgiving love.

Some time afterwards, on meeting his Indian brother, he asked him, "How was it that I should be so long under conviction, when you found comfort so soon?" "Oh, brother," replied the Indian, "me tell you: there come along a rich prince; he promise to give you a new coat; you look at your coat and say, 'I do n't know, my coat pretty good, it will do a little longer.' He then offer me a new coat. I look at my old blanket; I say, 'This good for nothing; I fling it right away, and take the new coat. Just so, brother, you try to make your old righteousness do for a little while, you so slow to give it up; but I, poor Indian, had none; so I glad to take at once the righteousness of the Lord Jesus Christ.'"

Phenomena at New Haven.

DR. W. PORTER, gives in the New Haven Journal and Courier, an account of phenomena witnessed at the house of Dr. Stiles, in that city, of which the following were the principal:

"I asked if the spirit could place the table on the top of my head; it answered, Yes. It was then raised up by an unseen power, and placed, legs up, upon my head. . . . Then an article was thrown from the opposite side of the room across where we sat, which proved to be a horn, a part of an umbrella handle; then came another article whizzing by our ears, which was found to be a tin half pint measure, which came from a closet at least twelve feet from where we sat, and was thrown a distance of twenty feet; then came a chair from the further end of the room, passing over our heads, and rested on the opposite side of the room from where it was first moved. The above manifestations were seen by a dim light. The gas was then turned on so as to produce a brilliant light, and the question was asked, 'Can you raise the table without our touching it?' The response was, 'Yes.' The table was then raised by invisible power clear from the floor at least one foot, and there held, without any one being in contact with it. The question was then asked the spirit, 'Can you dance?' It responded by dropping the table to the floor, and rapping to indicate 'yes.' One then commenced to sing in a lively manner Yankee Doodle, upon which the table commenced and continued to drum with its legs, and sounding every note very distinct until the tune was finished."

A Criticism.

A WRITER who has been discussing the "life and death" question through the columns of the Sabbath Recorder, gives the following stricture on Luke xxiii, 42:—

"Greek scholars tell us that the word 'Semeion,' which is rendered, 'To-day,' in our version, is not a noun, in the original, but an adverb, that it is used to give strength to the indicative form, and qualifies the verb say, instead of the verb shall be, and that the 'little dot with a quill to it,' called a comma, (no part of inspiration,) should be placed after the word to-day, instead of before, in which case, the mighty argument in favor of a conscious existence after death, vanishes in a moment."

IF the Roman army lost a single victory because the numerous mice that infested the country had gnawed their bowstrings, how many a victory has been lost by the soldiers of the cross, because the sinews of their spiritual strength had been cut by the sins of unbelief?—Burder.

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."

BATTLE CREEK FIFTH-DAY, NOV. 18, 1858.

THE CLOSE.

TIME in its rapid flight brings the close of another volume of the REVIEW. Thus another waymark is set up in our history; we pass as it were another milestone on our way to the land of promise—that good land of which the Lord has said, I will give it you. What feelings does it excite within you, reader, and what emotions, as you see the sands in time's great hour glass so near run out, and so swiftly falling? what feelings, as you behold the lines of prophecy which span earth's existence in its present state, converging to a common center just before you? what feelings, as you think of the allotted days of time growing less and less continually, and the approaching end—your day of deliverance, or your day of doom—drawing near and more near with every rising and setting sun? Is the revelation of the Lord Jesus in flaming fire the great waymark before you? Or are you putting far away the evil day? Are you becoming somewhat attached to this wilderness state, tarrying in your pilgrimage, and building your hopes in a region like this? Or are you laying up treasure above, centering your affections on things around the throne, and pressing onward to enjoy them there? Can you adopt from day to day the language of the poet,

"One sweetly solemn thought
Comes to me o'er and o'er,
I'm nearer my home to-day,
Than ever I've been before?"

Or are you seeking

"a home below
Which flames devour, and waves o'erflow?"

The danger of worldliness, covetousness, carelessness, pride, indifference, and lukewarmness, different writers have endeavored faithfully to set forth in the REVIEW during the past volume. How far they shall be heeded, remains for each to say, not in word only, but in the daily walks of life also. Admonitions and exhortations have enough been given to produce, if heeded, a living church, with loins girded and lamps burning, waiting for the coming of their Lord. We are responsible, brethren, for all these.

The evidences we have had during the past twenty-six weeks of the spread and triumph of the truth in different places, has been a source of no small comfort and encouragement. The leaven of truth is still working. The cause is still onward. We know its destiny, and that of all those who stand stiffly in its defense.

Let us keep on board the old ship Zion which the Lord has piloted through all the perils of the sea of time for six thousand years. Many have entered false crafts, and the worldly churches have taken to the huge raft of popularity and worldly honor, which Satan has towed along by its side, to lure the mariner from the only ark of safety, by promising him a better or an easier passage to his desired haven. Floods of Jehovah's wrath will swamp and swallow up all these ere long. But the bark of truth will safely anchor in the harbor of eternal safety.

"We've looked astern and many toils,
The Lord has brought us through;
We're looking now ahead, and lo!
The land appears in view."

THIS GENERATION—THE PERIOD OF ITS APPLICATION.

The generation of Matt. xxiv, applies to a class of people that are connected with certain events of a particular period, which are the signs of Christ's coming.

"Verily I say unto you, this generation shall not pass till all these things be fulfilled." The phrase "all these things" refers to the signs and the events which are specified in verses 29, 30. "Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light; and

the stars shall fall from heaven; and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven," &c. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke xxi, 28. "When ye see all these things, know that he (margin) is near, even unto the doors. Truly I say unto you, this very generation will not pass away till all these things are fulfilled." Whiting's Translation.

Nothing in the Bible is more definite and clearly expressed than the period of this generation. It commenced with the beginning of these events—the darkening of the sun and moon in A. D. 1780, and continues throughout their whole period, even until the Son of man is seen coming in the clouds of heaven. There is now living a remnant of the generation that witnessed the first signs—the darkening of the sun and moon—seventy eight years ago; and according to the course of nature, they cannot continue many years longer; but when we rely upon the words of Christ, that it shall not pass away until all these events are fulfilled, we have a strong pillar to rest our faith upon that is not easily shaken.

O. NICHOLS.

Dorchester, Mass.

REMARKS The difference of opinion that exists concerning the intent of the phrase "this generation," among those who give it an application to our own days, we look upon as not of essential importance, since none claim that anything very definite is brought to view by it, and since either view represents the generation as fast ebbing away, and makes the end to be, therefore, very near at hand. Concerning the view set forth above, it might be asked how many the generation would include; whether it would embrace those who were in the earliest stages of infancy at the time the sun was darkened, or whether it would include only those who were at that time of such an age as to retain the memory of the event, and to understand the feelings which its occurrence excited among the people. If it includes absolutely all whose ages do not date this side of the event, it must take in the youngest who were then living. But persons of one, two, or three years, at least, could retain no knowledge of the event; and to all such, it is as much a matter of history, as to us. So far, therefore, as a personal knowledge of the event is concerned, they are no better qualified to belong to the generation, than we, whose lives have fallen in a later time; for they are dependent, as well as we, for a knowledge of the event, upon the records of history. But if we recognize those only as belonging to that generation, who were able to understand the nature of the event, and retain the memory of it, we might be at a loss where to draw the line among those then living, and it may be a question how many such are still alive.

If we apprehend the Saviour's teaching, an essential feature of the generation which he is addressing, is "the seeing of these things." When ye see these things, &c., lift up your heads for your redemption draweth nigh. But we are not aware that these things were particularly seen, or regarded, as signs and precursors of the great day of the Lord, till the First Angel commenced his proclamation, and the attention of the people was called to them as such. We are therefore inclined to the opinion that the generation of which the Saviour declares that it shall not pass away, embraces all those in a situation to understand the proclamation of the First Angel, and who were taught to look upon the signs in the sun, moon and stars as precursors of the great and notable day of the Lord. It would be but just and reasonable to suppose that the great body of those who heard that proclamation as it went forth, who received the message with scorn and its heralds with contempt, who persecuted the honest souls who walked up to the light they had, who mocked and exulted over their disappointments and their trials—it would be but right and proper, according the best conception we can have of things, that the mass of these should live to behold the triumph of the little despised flock, and to be themselves overtaken by that destruction

from the presence of the Lord which they have so long affected to despise. Such we believe will be the case. We do not believe this generation will pass away, or in other words, that the great body of those who have personal knowledge of the Advent movement of the past, will give place to, and be supplanted by, a generation of their posterity who have not such knowledge, ere all these things are accomplished, and the Lord fulfills his promises in the deliverance of his people. Should this application be correct it shows, no less than the view above taken, that the consummation of the believer's hope cannot be far distant.

BUT few of those to whom we gave notice in No. 17, that their papers must be discontinued unless heard from, have responded to our appeal. It only remains that we fulfill our intention, and, as we copy our books, drop their names. We are sorry thus to part with any of our subscribers; for we do not believe they can well do without the REVIEW; nor do we want to do without them, if they are willing and desirous to do what they can to advance what we are confident is the best cause on earth. But we think we set forth no unreasonable terms, since all we required was that those who wished the paper and could not pay, should simply write and inform us of the fact; and we cannot believe that many are so reduced as not to be in possession of a scrap of paper, an envelope and a postage-stamp. All we can say then is that those who do not receive their paper after this date, will understand the reason.

Note of Explanation.

I FEEL that an explanation is due to those friends who have written to me, calling for my labors. To them and others I wish to say, their letters have been unanswered for want of time. My father came from Missouri, where he had been to visit his sons, early in October: he was taken sick on the road, and was very sick at my house up to the time of his death, on the evening of the 6th inst. This has greatly hindered my preparations for winter, yet I expect from this time to devote a part of my time in the cause of truth, and will answer calls as far and as fast as I possibly can.

J. H. WAGGONER.

Burlington, Mich., Nov. 10th, 1858.

KEEP THY HEART.

SAYS Solomon, "Keep thy heart with all diligence; for out of it are the issues of life." Prov. iv, 23. As the heart is the seat both of all good and of all evil, the injunction of this text is one of vital importance; one that all should carefully heed.

Let the heart be given unreservedly to the Lord; let it be brought into subjection to his righteous will, and kept with all diligence; and an inestimable treasure of good things will ever be found there.

But neglect the heart; let it be devoted to self and the love of the world; suffer not the love of God to enter there; crowd out the influences of the Holy Spirit; and it becomes the fountain of evil, the center of all wickedness.

Says the Saviour, "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." Matt. xii, 34, 35. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." 1b. xv, 19.

"My son give me thine heart," is the language of inspiration. But how reluctantly, how sparingly do men give to God their hearts, while its avenues are made large and opened widely for this world, for a treasure of dust and of dross. Oh what folly! Oh how wretched the choice made by the great majority of the children of men!

But how is it with us, professing to walk in the light of the last message of mercy? Do we keep a diligent watch of our hearts? Are we buying the gold tried in the fire? Shall we be found with the

Advent Review,

AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

VOL. XIV.

BATTLE CREEK, MICH., FIFTH-DAY, OCTOBER 13, 1859.

NO. 21.

THE REVIEW AND HERALD.

IS PUBLISHED WEEKLY

AT BATTLE CREEK, MICH.

J. P. KELLOGG, CYRENIUS SMITH AND D. R. PALSERM,
Publishing Committee.

URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE,
J. H. WAGGONER, R. F. COTTELL,
and STEPHEN PIERCE, } Corresponding
Editors.

TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
All communications, orders and remittances for
the REVIEW AND HERALD should be addressed to UURIAH
SMITH, Battle Creek, Mich.

GOD EVERY WHERE.

ABOVE—below—where'er I gaze,
Thy guiding finger, Lord, I view,
Traced in the midnight planets' blaze,
Or glistening in the morning dew;
Whate'er is beautiful or fair,
Is but thine own reflection there.

I hear thee in the stormy wind,
That turns the ocean-wave to foam;
Nor less thy wondrous power I find,
When summer airs around me roam;
The tempest and the calm declare
Thyself,—for thou art every where.

I find thee in the noon of night,
And read thy name in every star,
That drinks its splendor from the light,
That flows from mercy's beaming car:
Thy footstool, Lord, each starry gem
Composes—not thy diadem.

And when the radiant orb of light
Hath tipped the mountain-tops with gold,
Smote with the blaze my weary sight
Shrinks from the wonders I behold:
That ray of glory bright and fair,
Is but thy living shadow there.

Thine is the silent noon of night,
The twilight eve—the dewy morn;
Whate'er is beautiful and bright,
Thine hands have fashioned to adorn:
Thy glory walks in every sphere,
And all things whisper, "God is here!"

Anon.

MISCELLANEOUS EXTRACTS ON HELL.

[In last week's REVIEW, we gave an article from the *Independent*, in which the writer said, that we needed to hear again the voice of an Edwards, Bellamy, Taylor, &c., on this subject. The reader will find below specimens from some of them.—ED.]

In Sermons, Vol. iv, p. 287, and onward, Pres. Edwards says:

"The woes of sinners in hell will not be a cause of grief to the saints in heaven, but of rejoicing. This rejoicing will be the fruit of an *amiable disposition*, and a perfect holiness and conformity to Christ. At the Judgment you may be ready to fly to some godly friend, but you will see them unconcerned for you, with joy ascending to meet their Lord, and not the less joyful for the horror in which they see you. When they hear you groan and gnash your teeth, these things will not move them to pity you. After your godly parents shall have seen you lie in hell millions of ages, in torment day and night, they will not begin to pity you then; they will praise God that his justice appears in the eternity of your misery."

Pages 260-1. "But to help your conception, imagine yourselves to be cast into a fiery oven, all

of a glowing heat, or into the midst of a glowing brick-kiln, or a great furnace; imagine also that your body were to be there for a quarter of an hour, full of fire, as full within and without as a bright coal of fire, all the while full of quick sense, how long would that quarter of an hour seem to you? If it were measured by a glass, how long would the glass seem to be running? But what would be the effect on your soul, if you must endure the torment twenty-four hours? O then how would your heart sink if you knew you must endure it forever and ever! That after millions of ages your torment would be no nearer an end than when it began. But your torment in hell will be immensely greater than this illustration represents!!"

The above is a specimen of five sermons from him on this subject. "Professor Finny," says Blain, "slanders God far worse by saying that the torment will eternally increase!"

Newton's Works, V. vi, London edition, 1787. "Imagine such a state of misery you may, but you can never seriously believe it, nor reconcile it to God and goodness."

Blain says, "Catholics may keep ignorant enough still to believe in their purgatory. But a great reason of this continued belief is, that their hell is almost infinitely better than the Protestant hell; as their popes and priests can pray all out of it; while from the Protestant hell, divines say the Almighty himself can deliver none!"

Dr. J. Watts was a more reasonable man, and says in his work on the "World to Come," p. 161, "Nor do I think we ought usually, when we speak concerning creatures, to affirm positively that their existence shall be equal to the blessed God, especially with regard to the duration of their punishment. * * * If the blessed God should at any time, in consistence with his perfections, release those wretched creatures from their acute pains in hell, either with a design of the utter destruction of their being, by annihilation; or to put them into some world upon a new foot of trial, I think I ought joyfully to accept this appointment of God, and add my joys and praises to all the songs of the heavenly world, in the day of such a glorious release of those prisoners."

On p. 191 he says, "Dr. Thomas Burnet published a treatise in Latin, against the eternity of punishment; and in it advised ministers, whatsoever they concluded, whether the nature of punishment was eternal or not, that they ought to use the 'common doctrine' in their preaching; especially as those sinners of a lower rank would 'run headlong into vice,' and could only be restrained by 'fear of punishment.'" And Dr. B. further adds to the clergy, that "If any should translate these sentiments into English, I shall think he does it with an evil design, and to a bad purpose." Would that men would write all their wicked doctrines in Latin, and preach the truth to those whom they style sinners of a lower rank.

How true it is, as Mr. Blain remarks, "The heathen reason better. In Siam a priest came to our missionary and asked how long his God tormented men in a future state; and when he replied, 'Forever,' he answered, 'Our god torments the worst of men only one thousand years, so we will not have your American God here in Siam!' Death not life, p. 116.

A few more horrors of this doctrine may be

found in Dr. Beecher's "Conflict of Ages," pp. 190, 191. "Who can describe the gloom of him who looks on such a prospect? How dark to him appears the history of man! He looks with pity on the children that pass him in the streets. The more violent manifestations of this depravity seem to be the unfoldings of a corrupt nature, given to them by God, before any knowledge, choice or consent of their own. Mercy now seems to be no mercy, and he who once delighted to speak of the love of Christ, is obliged to close his lips in silence, for the original wrong of giving man such a nature, seems so great that no subsequent acts can atone for the deed. In this state of mind he who once delighted to pray, kneels and rises again, because he cannot sincerely worship the only God he sees. His distress is not on his own account. He feels that God has redeemed and regenerated him; but this gives him no relief. He feels as if he could not be bribed by the offer of all the honors of the universe, to pretend to worship or praise a God whose character he cannot defend. Never before has he felt so deeply a longing after a God of a spotless character. Never has he so deeply felt that the whole light and joy of the universe are in him, and that when his character is darkened, all worlds are filled with gloom. * * * In contrast with this it would be appropriate to place the experience of one who retains all the radical facts as to human depravity, and the system that grows out of it, but passes from the deep gloom of the last experience, into the sunshine of divine glory, by discovering a mode in which these facts can be so adjusted as to harmonize with the principles of honor and right in God."

If Dr. Beecher has discovered a mode of adjustment to harmonize such a doctrine with principles of honor and right in God, others have been less fortunate; one at least, in the person of Rev. A. Barnes. See *Practical Sermons*, pp. 123-125. "That the immortal mind should be allowed to jeopard its infinite welfare, and that trifles should be allowed to draw it away from its God, and virtue, and heaven; that any should suffer forever, lingering on in hopeless despair, and rolling amidst infinite torments without the possibility of alleviation, and without end; that since God can save men, and will save a part, he has not purposed to save all; that, in a word, God, who claims to be worthy of the confidence of the universe, and to be a Being of infinite benevolence, should make such a world as this—full of sinners and sufferers—and that when the atonement had been made, he did not save all the race, and put an end to sin and woe forever;— * * * I have read to some extent what wise and good men have written. I have looked at their theories and explanations. I have endeavored to weigh their arguments; for my whole soul pants for light and relief on these questions. But I get neither; and in the distress and anguish of my own spirit, I confess that I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world; why the earth is strewn with the dead and the dying; and why men must suffer to all eternity. I have never seen a particle of light thrown on these subjects that have given a moment's ease to my tortured mind, nor have I an explanation to offer, a thought to suggest, which would be a relief to you. I trust others, as they profess to do, understand this better than I,

and that they have not the anguish of spirit which I have. But I confess, when I look upon a world of woe, filled with hosts to suffer forever—when I look upon friends, and upon a whole race, all involved in this sin and danger, and when I see the great mass of them wholly unconcerned, and when I feel that God alone can save them, and yet he does not do it—I am struck dumb—it is all dark, dark, dark to my soul, and I cannot disguise it."

J. Blain says: "A pious minister lately told me this fact in his experience. 'The first I ever heard of a God, was by my mother's telling me, when two years old, that there was a God, and if I was bad he would burn me forever in such a fire as I saw on the hearth. My reply was, If God does so he is a bad man.' He added, 'I grew up an infidel, till I heard the doctrine of immortality through Christ alone.'"

The sad fact is, that under this doctrine of "immortal-soul-ism," children grow up with a horror of their Maker, and think as little of him and the future as possible!

Prof. Finney says, "It agitates our hearts as storms do the mighty ocean; and if any are strangers to such difficulties, they are to be pitied for ignorance, or a want of sympathy, which seems to be among the first elements of our social nature." It also led Prof. Stuart to remark the soul-chilling sentence, "Perhaps God may, in mercy, extinguish our social susceptibilities in heaven!" Edwards, it seems, did not think so.

Such doctrine as this dishonors God. Satan, though he delights in sorrow, does not torment "creatures of his own creating and preserving"—Truly unto the froward, God shows himself froward, and to the pure he is pure.

But it must not be forgotten that the men who traffic in such merchandise as the above, are the D. D's., Presidents of Theology, "the great men of the earth, the merchants of Babylon, that great harlot, who has corrupted the whole earth with her fornication; and while we cannot help lamenting the miseries and agonies which this heresy has caused its own preachers and leaders, who, like Mr. Barnes, have written commentaries in its defense; how must the heart feel for thousands upon thousands of illiterate and simple creatures, who still look up to such men as their oracles, and seem to think of them: "These be the gods, O Israel, which led thee out of the land of Egypt." These are the blind guides who strain out a gnat and swallow a camel. And the mass of the people and professors of religion love to have it so, and breathe out nothing but contempt and wrath upon the messengers of the Lord, who would present the truth in its purity and loveliness. Shall not the land mourn for this? Behold the day is at hand that shall bring a "howling among the shepherds, and a wailing shall be heard among the principal of the flock, for the Lord will spoil their pasture, and the shepherds shall find no way of escape!"

EDWIN C. STILES.

Portland, Me.

SOME REMARKABLE FACTS.

It is a remarkable fact that at the time of the rise of the "two-horned beast," in the Revolutionary war with Great Britain, the sun and moon were supernaturally darkened, the first great sign for the last days.

The U. S. declared themselves free and independent July 4th, 1776. The sun and moon were darkened May 19th, 1780. Wm. Miller was born Feb. 15th, 1782. The treaty of peace took place 1783.

Wm. Miller commenced his public lectures in the autumn of 1831. And soon after this the second great sign took place in the heavens, "The falling of the stars," Nov. 13th, 1833. And the powers of the earth were shaken 1848.

The Lord has been preparing the way for scenes connected with his people at the going down of the political sun in the western horizon. The time cannot be long at the most, when he that is to come will come and will not tarry.

J. B. FRISBIE.

Weak grace is often associated with strong fear.

THE ADVERSARY OF SOULS.

WE cut from one of our secular exchanges the following:

THE DEVIL AN IMAGINARY BEING.—Rev. Dr. Bushnell, a distinguished orthodox preacher in Hartford, Ct., repudiates the old idea of the personality of the Devil. In Dr. Bushnell's book, entitled, "Nature and the Supernatural," he says:

"Satan, or the Devil, taken in the singular, is not the name of any particular person, it is a personation merely of temptation, or impersonal evil, the name is one taken up by imagination to designate or embody, in a conception the mind can most easily wield, the all, or total, of bad minds and powers."

How are we to know from Scripture whether God and angels are real persons or not? How are we to be assured that the Almighty is not simply the first great Cause, a blind Influence or Power instead of a person? How but, from the fact that the Bible always speaks of God and angels as persons, and imputes to them the acts of living agents? It is true that the adversary of souls is not brought forward so prominently as are other persons in Scripture narrative, for he was not the subject upon which the inspired writers employed their pens. But whenever he is introduced it is as a spirit, a being—speaking, acting, working.

In the Old Testament we find laws against witchcraft and sorcery, and the intercourse with familiar spirits; in the New, narratives of possessions of devils, which, on account of attendant circumstances, can by no possibility be regarded as diseases. In the Epistles are allusions to fallen angels who kept not their first estate, but left their own habitation and were cast down to hell. The Bible is chiefly a record of events here on earth. The history of events in heaven, from the creation of the first angel to the creation of the first man, has never been written. Had we such a record, doubtless there would be a full account of the manner and cause of the fall of celestial spirits. As it is, there are here and there allusions to these mighty events, introduced only when needful to throw light upon some doctrine or event in the scheme of man's redemption. But these allusions, whatever obscurity surrounds them, are clear in this particular; namely, that there is an adversary of souls who is a person. And as in the case of a company of men wandering in the wilderness, none are in so great danger of beasts of prey as they who believe there are no such seeking to devour them; so we may be sure none are in such hazard of that adversary of souls as they who deny his existence. But we curtail our remarks here for the purpose of introducing to our readers an extract from a sermon by Charles Kingsley, author of *Alton Locke*. The subject is the miracle of our Lord in casting out the legion of devils.—*Chris. Mess.*

There is a notion got abroad that it is only a figure of speech to talk of evil spirits, that all the Bible means by them are certain bad habits, or bad qualities or diseases. There are many who will say when they read this story, "This poor man was only a madman. It was the fashion of the old Jews when a man was mad to say that he was possessed by evil spirits. All they meant was that the man's own spirit was in an evil diseased state, or that his brain and mind were out of order."

When I hear such language—and it is very common—I cannot help thinking how pleased the Devil will be to hear people talk in that way. How can people help him better than by saying that there is no Devil? A thief would be very glad to hear you say, "There are no such things as thieves; it is an old superstition, so I may leave my house open at night without danger;" and I believe, my friends, from the very bottom of my heart, that this new-fangled disbelief in evil spirits is put into men's hearts by the evil spirits themselves. As it was once said, "The Devil had tried every plan to catch men's souls, and now, as the last and most cunning trick of all, he

is shamming dead." These may seem homely words, but the homeliest words are very often the deepest. I advise you all to think seriously on them.

But it is impossible surely to read this story without seeing that the Bible considers evil spirits as distinct persons, just as much as each one of us is a person, and that the Lord spoke to them and treated them as persons. "What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" And again, "If thou cast us out, suffer us to go into the herd of swine!" What can show more plainly that there were some persons in that poor man besides himself, his own spirit, his own person? and that he knew it, and Jesus knew it too? and that he spoke to these spirits, these persons, who possessed that man, and not to the man himself? No doubt there was a terrible confusion in the poor madman's mind about these evil spirits, who were tormenting him, making him miserable, foul and savage, in mind and body—a terrible confusion! We find when Jesus asked him his name, he answered, "Legion," that is an army, a multitude, "for we are many," he says. Again, one gospel tells us that he says, "What have I to do with thee, Jesus, thou Son of God?" While in another gospel we are told that he said, "What have we to do with thee?" He seems not to have been able to distinguish between his own spirit and these spirits who possessed him. They put the furious and despairing thoughts into his heart; they spoke through his mouth; they made a slave and a puppet of him. But though he could not distinguish between his own soul and the devils who were in it, Christ could and Christ did.

The man says to him, or rather the devils make the man say to him, "If thou cast us out, suffer us to go into the herd of swine, and drive us not out into the deep." What did Christ answer him? Christ did not answer him as our so-called wise men in these days would: "My good man, this is all delusion, and a fancy of your own, about your having evil spirits in you—more persons than one in you—for you are wrong in saying we of yourself. You ought to say, 'I,' as every one else does; and as for spirits going out of you, or going into a herd of swine, or anything else, that is all a superstition and a fancy. There is nothing to come out of you, there is nothing in you except yourself. All the evil in you is your own, the disease of your own brain, and the violent passions of your own heart. Your brain must be cured by medicine, and your violent passions tamed down by care and kindness, and then you will get rid of this foolish notion that you have evil spirits in you, and calling yourself a multitude, as if you had other persons in you besides yourself."

Any one who spoke in this manner now-a-days, would be thought very reasonable and very kind. Why did not our Lord speak so to this man, for there was no outward difference between this man's conduct and that of many violent mad people who we see continually in our land? We read that this man possessed with devils would wear no clothes; that he had extraordinary strength; that he would not keep company with other men, but abode day and night in the tombs, exceedingly fierce, crying and cutting himself with stones, trying in blind rage, which he could not explain to himself, to hurt himself and all who came near him. And above all he had this notion that evil spirits had got possession of him. Now every one of these habits and fancies you may see in many raging maniacs at this day.

But did the Lord treat this man as we treat such maniacs in these days? He took the man at his word, and more; the man could not distinguish clearly between himself and the evil spirits, but our Lord did. When the devils besought him, saying, "If thou cast us out, suffer us to go into the herd of swine," our Lord answers, "Go;" and "when they were cast out they went into the herd of swine; and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters."

It was as if our Lord had meant to say to the bystanders—ay, and to us, and to all people in all

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."

BATTLE CREEK, MICH. FIFTH-DAY, MARCH 1, 1860.

FAITH OF JESUS.

IN another column will be found a reply to our remarks on this subject in the REVIEW of Feb. 2d. We are glad the writer appreciates the feelings of kindness with which those lines were penned, and which it is our purpose ever to maintain as well in the unpleasant arena of controversy, as under more favorable circumstances. We cheerfully accord to our Seventh-day Baptist friends space to correct whatever they regard as misrepresentation; and whatever portion of our remarks places them in a wrong light, we cheerfully withdraw, while on those points wherein we rightly judged that a difference does exist, and wherein they endeavor to maintain the correctness of their position, it will devolve upon us here to say a word in defense of our own. We are glad to see an avowal on their part of a belief in the personal coming of the Saviour in the clouds of heaven, the resurrection of the dead and a general judgment; but we should hear this avowal with greater pleasure did we not know that our friends who make it are still cherishing in their bosoms a belief which saps the vitality of these doctrines, destroys their practicability, and renders them but little better than effete and withered items of their creed: we refer of course to the doctrine of the consciousness of the dead.

We could wish that the writer had been a little more explicit on some points: thus, he does not tell us in regard the coming of the Lord, whether they believe it to be near at hand, or whether with the great majority of professors of religion, they are expecting a thousand years wherein peace and safety shall smile upon the converted world prior to that event. The coming of the Lord under the first aspect, and the same coming under the second, could hardly be called the same doctrine, though there should be no difference of opinion in regard to the nature and manner of the event.

The Seventh-day Baptists we are told, have not fixed upon any time for the Lord to come. In that respect there is no difference between us and them: we have no time fixed upon for the Lord to come. And we wish it distinctly understood, that we have no connection with those who have been of late years continually setting times for that event. We have set no time since 1844; and the nature of the mistake we then made is now clearly understood. Of this there is no occasion for an explanation here. But the Seventh-day Baptists do not concur with us in our eccentric views of the signs in the sun, moon and stars. "They do not agree in remembering when the literal sun has been darkened," &c. Happily this event is not left to the memory of any one. The testimony of history abundantly assures us that on the 19th of May, 1780, the sun was supernaturally darkened, and the moon the following night: an event which aroused an expectation in many minds that the day of Judgment was at hand. But the question may be asked, Have there not been many such phenomena, and how then can any importance be attached to this? We answer, There may have been; but it matters not if there have; the Saviour locates this beyond the possibility of mistake. See Mark xiii, 24. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light. Those days refer to the time of the papal persecution, commencing in 538 and ending in 1798. Now mark the accuracy of the Saviour's prediction; in those days, after the tribulation. The persecuting power of the papacy was restrained by the reformation before the end of the days. And between that time and 1798, the sun was darkened, as the Saviour foretold. Will any one deny that this was one of the signs which he said should take place as the forerunner of his advent? "And the stars shall fall from heaven." The memory of thousands will agree upon the 13th of November 1833, as the time when this phenomenon occurred. Not that the literal stars fell, or that the prophecy contemplated any such event; for it would be impossible for the stars, being larger bodies than our earth, to fall to the earth; but there was a shower of meteors which had every appears

ance of falling stars, over no inconsiderable portion of the earth's surface; and eye-witnesses were compelled to go back for a description of the event to the language in which it was foretold almost eighteen hundred years before. See Rev. vi, 13.

But the greatest portion of our friend's effort seems to be against our declaration that the only hope Christ ever held out to his disciples of being with him was through the medium of his personal return. To disprove this, the case of the rich man and Lazarus, the thief on the cross, Rev. xiv, 13, and Phil. i, 23, are brought forward. In regard to the rich man and Lazarus, that is evidently a parable; and being such it cannot be relied on to prove a doctrine. On the use of metaphorical language in proof of any doctrine, Dr. Clarke thus speaks: "Let it be remembered that by the consent of all except the basely interested, no metaphor is ever to be produced in proof of a doctrine. In the things that concern our eternal salvation, we need the most pointed and express evidence on which to establish the faith of our souls." We may therefore dismiss this parable from the controversy, since not being literal, whatever doctrine it may be designed to illustrate, must be sustained by other and positive scriptures. It was doubtless designed as a rebuke upon the Jews for their hardness of heart and unbelief: the grand conclusion arrived at being, "If they will not hear Moses and the prophets, they would not be persuaded though one rose from the dead."

The thief on the cross is referred to with the remark, "This is certainly a promise of being with Christ not through the medium of his personal coming." We think not. The promise was that he should be with him that very day, or else it brings to view no definite and appointed time when this should take place. But the Saviour could not mean that the thief should be with him that very day, for three days afterwards he said that he had not yet ascended to his Father, or in other words, had not yet been to Paradise. See John xx, 17; 2 Cor. xii, 2, 4; Rev. ii, 7; xxii, 1, 2. Since therefore the promise has reference to the future, it does not by any means follow that the only hope of the thief of being with Christ was not through the medium of his personal return; especially when the hope of a future life is elsewhere so often and so expressly made to hang upon that event.

As to Rev. xiv, 13, we cannot admit that the expression, "from henceforth," has reference to the time of the person's death; for where would be the propriety of making the declaration at that particular time, when all who had died in the Lord at any previous time, were equally blest? There would be none. And again, the phrase, from henceforth, does not modify the word, blessed, but the word die. It is not, blessed are they from henceforth, but blessed are they who die from henceforth: and to make from henceforth signify the time of their death, and to say that blessed are they who from the time of their death die in the Lord, is making sad nonsense of the sacred text. Let it be noticed that in this case a particular time is reached in a chain of prophecy, and from henceforth, that is from the time these special events take place, a blessing is pronounced upon those who die in the Lord. But again, the term blessed does not necessarily imply conscious happiness; for it is applied to inanimate objects. Gen. ii, 3; Matt. xiii, 16; Titus ii, 13.

Phil. i, 23, is referred to show that at death a person departs to be with Christ. There seems to be a contradiction here in our friend's own theory; for a few lines further on he says, "From the above it may be seen that the Seventh-day Baptists do not sympathize with such as hold . . . that man at death goes to his final reward." But if he goes to be with Christ, who is at the right hand of the majesty on high, where the Psalmist says there is fullness of joy, and pleasures forevermore, what more could be asked? what greater reward could be bestowed? But Paul does not necessarily locate the being with Christ at the time of death. He had a desire to depart, and, as the next event upon which his mind would naturally rest, to be with Christ. When we go to be with Christ he many times tells us in other places. It is when we experience the redemption of our bodies [Rom. viii, 23]; it is when this corruptible puts on incorruption, and this mortal puts on immortality, at the last trump [1 Cor. xv, 51-54]; it is

when we are clothed upon with our house from heaven, the immortal spiritual body, or when mortality is swallowed up of life. 2 Cor. v, 1-4. Between the departing and being with Christ, in Phil. i, 23, we must necessarily suppose a space of time to make it harmonize with Paul's other writings.

But most of all we are not told in the article under review how the doctrine of the consciousness of the dead can be made compatible with the doctrine of a future judgment and the resurrection of the body. The point we made on this in our previous article, we are sorry to see passed by in silence. It does not help the matter at all to say that they do not enter upon their final reward at death; for if they have a foretaste of their final reward as is claimed in remarks on the rich man and Lazarus, decision must have been passed on their characters just as much as though they were receiving their real happiness or punishment. And then we ask again, What need is there of a judgment to come? and what necessity is there of a resurrection of the body? and on what ground can these doctrines be defended? And again we say, as in our former remarks, let this point be carefully considered: there is an incongruity here, which we are sure it will cause our brethren of the opposite belief, infinite trouble to harmonize with their present views.

But Paul will not admit for a moment into his religious belief the idea that there is consciousness in death or any future life, without the resurrection. On this event he makes everything depend; and he does it in the following strong and emphatic language: "If the dead rise not, then they that are fallen asleep in Christ are perished." Thus the only avenue to a future life which Paul points out to us, is through the resurrection: there is no conscious existence between death and that event. If the dead are not raised, then they that are fallen asleep in Christ are perished.

A few texts to show that the coming of the Lord is the great hope held out to the people of God, and we close. John xiv, 1, was referred to in our first article: we call attention to it again. I go away to prepare a place for you, says Christ, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also. Would any disciple gather from this language, that he would be with his Lord before his return to receive them to himself? No one. The declaration is express, that the very object of his coming is that that they may be with him.

Again, in Luke xiv, 12-14, Christ instructed the Pharisee, with whom he reclined at meat, when he made a feast, to call the poor, the maimed, the lame, the blind, for they could not recompense him; but, he told him, he should be recompensed, not at death, but at the resurrection of the just. In 1 Thess. iv, 16, 17, we are told that the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. So, not by consciousness in death, but by the coming of the Lord, and by our being caught up to meet him in the air. Again, in 2 Thess. i, 6, 7, we are told that the Lord shall recompense rest to his people, not in death, not before his return, but "when the Lord Jesus shall be revealed from heaven with his mighty angels." Again, the aged apostle Paul writes to his son Timothy concerning receiving his crown of righteousness; and surely if any one would be entitled to receive his crown when he laid down his armor on the field of battle it would be the illustrious apostle to the Gentiles. But hear what he says, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight. I have finished my course, I have kept the faith." Yes, he was about to lay down his life for Jesus; and does he say that he shall then receive his crown of life? No; but he adds, "Henceforth there is laid up for me a crown of righteousness." We understand then that notwithstanding he should lie down in death, he was not prepared yet to receive the crown: it must still be "laid up" for him. How long laid up? Let him inform us: "Which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all them also that love his appearing." Thus all is made to hang up-

on the appearing of Jesus, and the bestowal of the reward is deferred till that time shall come.

Peter bears testimony to the same effect. When he would encourage the shepherds to take proper charge of the church of God, he points them forward to their reward in these words: "And when the chief Shepherd shall appear [not before] ye shall receive a crown of glory that fadeth not away." 1 Pet. iv, 4. Paul again tells us that this is the time when we are to be with the Lord. Col. iii, 4. When he who is our Life shall appear, then shall ye also appear with him in glory.

We forbear quoting further, having brought forward sufficient, as we think, to show conclusively that the hope of the church in being gathered together unto their Lord, hinges wholly upon his return and the resurrection of the dead.

IDOLATRY.

THERE is a great difference between tyranny and anarchy. Some who have escaped from the trammels of unjust restraint, are unwilling to suffer any restraint whatever. It has been a cause of regret to many that those who call the churches Babylon should so readily run into confusion. This is sometimes manifested in our meetings. Leaving churches where there is apparently nothing but formality, and attending meetings mostly in private houses, all ideas of order seem to be discarded, and the children are allowed to run about the house and make any amount of noise with impunity. And this passes for religious liberty!

But what we wish to call particular attention to at this time is the habit of some of not only letting their children run around and play, but they seem to enjoy the pastime about as well as the children. Professing to assemble for worship, their minds seem to be all absorbed in the sports of the juveniles. I have seen some who do not often enjoy the privilege of preaching, with their minds all taken up with playing across the house. Is this becoming? Is it Christian?

To all such we would say: Of all false worship, perhaps child worship is as agreeable as any; but as it is not likely that you will be able to get a great many to worship *your* children with you, (there being so many who enjoy privileges equal to your own), it would perhaps be advisable to relinquish all efforts for social worship of that nature, and confine it to your own fire-side.

J. H. W.

REVEREND BLASPHEMERS.

THE Apostle Paul in 2 Tim. iii, 1-5, has given us a bird's eye view of the state of the popular churches in the "last days." His own words are: "For men* shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away." See also Amos vi, 3-7.

Mark a few of the specifications in this startling portrait of apostate Christianity. Paul says they will be "blasphemers," "false accusers," "fierce," &c. The word rendered false accusers here is *diaboloi*, and is the same expression which is found in Rev. xx, 2: "And he laid hold on that old Serpent, which is the Devil (Gr., *diabolos*), and Satan, and bound him a thousand years." "*Diabolos*" is translated Devil in the New Testament thirty-five times. This may seem like pretty strong language to apply to a religious people, but it must not be taken in too rigid a sense—it does not mean that such are really Devils, but only like the Devil or devilish. It is of the same import as a declaration in the Apocalypse: "Babylon the great is fallen, is fallen, and is become the habitation of Devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird."

That professors now-a-days have got to be fierce is sufficiently proved from the desperate and frenzied manner in which they often attack the truth. It is no uncommon thing for some to boil with rage when we insist on the claims of the fourth commandment.

* Wakefield translates, "For Christians," &c. That is, professors.

This only goes to prove such have arrived at the state which Paul long since predicted. That they are becoming blasphemers, and that too in the most terrible sense of the word, we think is very easily proved. We will here give a few blasphemous expressions which have fallen from the lips of popular ministers, for it is clerical blasphemy of which we speak.

About two years since while Bro. Loughborough was lecturing in the village of Allegan, this State, his discourses became the topic of much conversation in the place and thereabout. Said a man who was somewhat interested, to a minister, "We are having some lectures over in the village on the prophecies, have you heard them?" "Poh!" said the minister, "those old prophecies are all fulfilled long ago. You and I have nothing more to do with them." "Well," said our friend, "he is also lecturing on the law of God, and says that the seventh day is the Sabbath, and that we ought to keep it." "Does he," retorted the minister, "well he lies like h—ll." "But," said our interested friend, "he brings Bible which seems to prove it, and I do n't know but he is correct." "Well," said the minister, "he lies like h—ll if he says so," and this was about all the satisfaction he could get from him. This man was a Methodist preacher.

With this agrees what Eld. B., another minister in Vermont said in an inflammatory speech against the law of God, the ten commandments. He called it "a rickety, miserable old thunder and lightning law, which was always a curse to man," and which said he "is dead and buried and don't deserve a grave stone." I once knew an infidel who while riding along the road at the height of a thunder storm dared "the Almighty to strike his horses dead!" and so shocked was his wicked companion that he afterwards declared "the hair stood up on his head;" but which was the worst the infidel or this minister?

Akin to these are a few remarks of another minister, a part of which I heard with my own ears. Said he in a prayer at the close of an effort against the truth, "O Lord God of eternity, have mercy on those who have gone away from their father's house to follow *old women's whims!*" and a hearty "amen" from one of his brethren showed with what gusto this irreverent thing was appreciated. The same individual while "resisting the truth" at the house of a brother declared, that as for our faith there was "neither head nor tail to it," and in speaking of the chart said that we had "heads and horns, skunks and woodchucks so mixed up that we ourselves did n't know anything about what we did believe." If this is not blasphemy, and a perfect fulfillment of Paul's words, in the name of enlightened reason what would be? The brother to whom this furious invective was made calmly reproved him for "reviling" the "things of the Spirit of God," although he was his kinsman according to the flesh.

When I embraced the truth eight years ago I wrote to a Presbyterian minister in Ohio, a former friend of mine, asking his advice about what I had heard. And what was the answer? Why, he said he was tempted "to give a laugh a yard and a half long," and that he thought "one more letter like that would give the mail carrier the cholera." And in speaking of the advent and Sabbath question he said, "Bah!—dish-water! who did ever hear of such a silly thing—so it has come to this that a man must believe that the world is going to come to an end, and that the seventh day is the Sabbath or he'll be damned and sent to hell in less than no time." But he did alter his tone enough before he got through to tell me that the "world was round," and the "seventh part of time" was all the Sabbath required, and that if I didn't "have sense enough to to keep clear of such heresy" I had better stay away from the meetings. But the sequel shows that I lacked the "sense," and I am now not sorry for it, for I think more than ever that "that which is highly approved among men, is abomination in the sight of God."

I will not multiply more testimony concerning those who blaspheme against God and fight his people. We are not better than our Master. If they called him Beelzebub, much more those of his household. The Scriptures declare that we "shall be taken up in the lips of the talkers," become "the song of the drunkards," "a derision to our neighbors," and be "ac-

counted as the filth and offscouring of all things." In this we may truly rejoice when all manner of evil is spoken against us lying for Christ's sake. This with the grace of God we can bear, but when men—professed ministers of Jesus Christ—utter such bold blasphemies against the truth, and so against the God of truth, who that has got any love for God and zeal for his truth will hold silence? If men in their hot-headed zeal dare utter such maledictions against high heaven they must expect to hear of it. Truly, as the sacred writer says, "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, the priests bear rule by their means, and my people love to have it so, and what will ye do in the end thereof?"

Brethren, let us "be wise as serpents, and harmless as doves." Paul says, "Do all things with good will, without murmurings and disputing; that ye may be blameless and uncorrupt, spotless children of God, amidst a crooked and twisted race: among whom shine ye forth as luminaries in the world."†

G. W. AMADON.

† Wakefield's Translation.

THE FRENCH MISSION.

BRO. SMITH: I am happy to inform you that our French mission is in a prospering condition; especially among the French Baptists in this vicinity.

About three years ago, soon after I embraced the third angel's message, Eld. Letourneau commenced to preach to the French in this place, and he opposed us greatly, inasmuch that but a few individuals manifested any anxiety to search the truth. Fourteen honest souls however, at that time, decided to turn away their feet from the Sabbath, and embraced the third angel's message. And notwithstanding the indifference the French people manifested in regard to the truth, we watched every opportunity to converse with them, hoping that a way might be opened for us to give them a series of lectures.

About two weeks ago Bro. Czechowski and myself visited a few French families in this place, and on the 21st ult. we held a meeting in Bakersfield. The next day, being the first-day, we met with the French Baptists at Montgomery, in their new meeting-house, twelve miles east of Enosburgh, where we gave nine lectures, and went from house to house presenting the word of truth during six days.

At the commencement of our meetings a man from B. informed Eld. L. of our doings, and there was no small stir among the French Baptists in Enosburgh about it. The elder promised to attend our meeting on the evening of the second day, and the French people assembled together to that extent that they could not all be seated in the meeting-house. But to their disappointment the elder was not present. At the close of the meeting two individuals influenced the congregation against us, and they decided in one accord to not let us occupy their house any longer; but we presented them a few words in a meek and quiet spirit, and before twenty minutes had elapsed they repented and a full vote was taken in favor of our lectures being continued. The next day a man went to Enosburgh to invite Eld. L. to attend our next meeting which was held in the evening of the same day. He promised to do so; but disappointed them a second time. We preached to a large and attentive congregation, and sold all our French tracts, which was an evidence in our minds that the truth which they had heard had already found a place in their hearts. Our hearts were cheered and we were encouraged to work with new zeal in this glorious cause. The day following, a man who made no pretension to religion went after the elder with his team, who could not refuse to accompany him under such circumstances. The elder heard us preach with freedom on the preparation for Christ's coming; and after we closed our lecture we invited the congregation to speak for themselves, but they looked towards their pastor, expecting to hear him speak, but he uttered not a word. At the close of the meeting he expressed a great deal of astonishment because we had given them the privilege to speak when, according to his estimation the privilege was theirs and not ours. We answered him to the satisfaction of the congregation, in a few words.

The Review and Herald.

"Sanctify them through thy TRUTH; thy word is truth."
BATTLE CREEK, MICH. THIRD-DAY, AUGUST 7, 1860.

THE SEVEN CHURCHES.

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, What thou seest write in a book, and send it unto the seven churches which are in Asia: unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." Rev. i, 10, 11.

The words, "which are in Asia," are found in a table of spurious readings, in the New Testament translated by Macknight, Doddridge and George Campbell, published by A. Campbell. The text there reads:—

"What you see write in a book, and send it to the seven congregations, to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."

Sawyer translates, "What you see write in a book, and send to the seven churches, to Ephesus," &c.

Whiting translates, "What thou seest, write in a book, and send it unto the seven congregations, to Ephesus," &c.

Wesley translates, "What thou seest write in a book, and send to the seven churches, to Ephesus," &c.

Adam Clarke says, "In Asia. This is wanting in the principal MSS. and versions. Griesbach has left it out of the text."

The American Bible Union recommends that "the words which are in Asia be omitted."

John is commanded to write in a book what is shown to him, which embraces the entire book of Revelation.

In chap. xxii, 18, it is called "the words of the prophecy of this book."

The book of Revelation is dedicated to the seven churches, which, as we shall endeavor to show, represent seven conditions of the Christian church, in seven distinct periods, covering the ground of the entire Christian age.

This book is a prophecy. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Chap. i, 3. This blessing can be enjoyed only by those who live in the time of the fulfillment of certain portions of the prophetic book down to the end, where it may be enjoyed in its fullness. Hence the wisdom in dedicating the book to the Christian church during her seven periods. Prophecy relates to the future. It is history in advance. History is the record of events past and present. Therefore Rev. ii and iii is not a historical description of churches existing eighteen hundred years since. Those chapters form one of the great chains of the prophetic book.

The great design of the book of Revelation is to foretell future events, with which the church should be connected, in the Christian age. "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." Chap. i, 1. In a few instances, past and present events are mentioned in this book, as in the case of the woman with the crown of twelve stars, and the man-child which was caught up to God and his throne [Rev. xii, 1-5], but in all such cases the past and the present are alluded to only to introduce future events, which in every case are the burden of the prophecy.

We will now take up the churches in their order as given in the Revelation. We give the definitions of the names of the churches as significant of the character of the several periods of the Christian church. Let them have the weight they deserve.

FIRST CHURCH.

"Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles and are not, and has found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nev-

ertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. He that hath an ear let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." Rev. ii, 1-7.

Ephesus signifies, "desirable, chief." This was true of the first age of the church, in the apostles' days. They had received the doctrine of Christ pure from the mouth of the great Teacher, and the Holy Spirit was poured out and rested upon them. The gifts of the Spirit were in the church. It was noted for "works," "labor," and patience, and could "not bear them which were evil." God could dwell with such a church, and manifest his power in their midst. Yet there were some things against this church in consequence of which they were called upon to repent.

SECOND CHURCH.

"And unto the angel of the church in Smyrna write: These things saith the first and the last, which was dead, and is alive: I know thy works, and tribulation, and poverty, but thou art rich; and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold the Devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear let him hear what the Spirit saith unto the churches. He that overcometh shall not be hurt of the second death." Verses 8-11.

Smyrna signifies "myrrh," denoting that the church in this age would be a sweet-smelling savor to God, while passing through the fiery ordeal of persecution; which has always served to keep out pride, popularity, and self-dependence—the bane of true faith, piety and devotion. This state reached down to Constantine, covering much of the period called the ten persecutions. See *Buck's Theological Dictionary* pp. 332, 333. For want of room we can give here only his statement of the last.

"The tenth began in the nineteenth year of Diocletian, 303. In this dreadful persecution, which lasted ten years, houses filled with Christians were set on fire, and whole droves were tied together with ropes and thrown into the sea. It is related that 17,000 were slain in one month's time: and that during the continuance of this persecution, in the province of Egypt alone, no less than 144,000 Christians died by the violence of their persecutors; besides 700,000 that died through the fatigues of banishment, or the public works to which they were condemned."

The tribulation of "ten days," mentioned in the testimony to the Smyrna church, may well apply to the last of the ten persecutions, which continued ten years; yet some apply it to all ten. The continued scenes of martyrdom and dreadful cruelty continually before this church were sufficient to keep hypocrites and worldlings out of the church; and the constant expectation that some dreadful death would end their probation, led them to purity of life. There is no fault found with this church. "Be thou faithful unto death and I will give thee a crown of life," was the only hope before this church.

THIRD CHURCH.

"And to the angel of the church in Pergamos write: These things saith he which hath the sharp sword with two edges: I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear let

him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." Verses 12-17.

Pergamos signifies, "very earthy, elevated." This period reached from Constantine, about 313, down to the rise of antichrist, about 538. During this period the church became very earthly, having her worldly policy, and, like the church of this day, attending to the ceremonies and forms of religion, and neglecting inward piety, the graces of the Spirit, and the life and power of the religion of Jesus. Here was the falling away mentioned by Paul. 2 Thess. ii, 3. Fault is found with this church, and it is here called upon to repent. But this was the age that prepared the church to receive to her bosom the monster, "man of sin," "son of perdition."

FOURTH CHURCH.

"And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet like unto fine brass: I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication, and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira (as many as have not this doctrine, and which have not known the depths of Satan, as they speak), I will put upon you none other burden; but that which ye have already, hold fast till I come. And he that overcometh and keepeth my works unto the end, to him will I give power over the nations. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star. He that hath an ear let him hear what the Spirit saith unto the churches." Verses 18-28.

Thyatira signifies, "sweet savor of labor, or sacrifice and contrition;" and is a description of the church during the 1260 years of Papal supremacy. This age of dreadful cruelty, and martyrdom of the true church, improved her real condition. "I know thy works, and charity, and patience, and thy works; and the last to be more than the first." How necessary to the purity and prosperity of the church, has been persecution and affliction! and how corrupting and destructive to holiness has been worldly prosperity.

Verse 20 is strong testimony that we have correctly applied these churches. Jezebel is a figurative name, alluding to Ahab's wife, who slew the prophets of the Lord, led her husband into idolatry, and fed the prophets of Baal at her own table. A more striking figure could not have been used to denote the Papal abominations. See 1 Kings xviii, xix, xxi. It is very evident from history, as well as from this verse, that the church of Christ did suffer some of the Papal monks to preach and teach among them. In verse 25 is the charge, "Hold fast till I come." Here is evidence that some who lived near the close of this age of the church would live until the Lord should come. The signs in the sun and moon were fulfilled in 1780, eighteen years before the close of this period; and in reference to these signs the Saviour said, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth near." Luke xxi, 28. The time had come for the church to look up and expect her coming Lord in the clouds of heaven; hence it is said to some in Thyatira, "Hold fast till I come;" to the Sardis church, "If therefore thou shalt not watch I will come on thee as a thief, and thou shalt not know what hour I will come upon thee;" and to the church in Philadelphia, "Behold I come quickly." The coming of the Lord is not named in the testimony to the churches before this; but, "be thou faithful unto death," is the charge to them. They could not

scripturally look for Christ's second coming in their day. Says Paul, "Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed." Here the church is carried down past the apostasy, and the revelation of the Papacy—down to the period of the special signs of the second advent before she can scripturally expect Christ's second coming. These facts are overwhelming evidence that the seven churches denote seven periods of the entire Christian church from the first advent down to the second advent of Christ.

FIFTH CHURCH.

"And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches." Chap. iii, 1-6.

Sardis signifies, "song of joy, or that which remains." If we are correct in the application of the first four churches, then Sardis represents the nominal churches for the last half century, or more. This church has a name that it lives, but is dead. Look at the exalted position, and name which the nominal churches have had among the nations of the earth. Look at her high-sounding titles, and the applause she receives from what is called the world. The nominal churches have the name of the churches of Jesus Christ, and have the credit of doing much for the world. But they are dead—dead to the pure principles of the gospel, and to good works, as laid down by Christ and the apostles.

But there are "a few names even in Sardis which have not defiled their garments," &c. To this church the message of the coming of the Lord is given, and the cry, Come out of her my people. A few hear, believe and obey. These came out of all the several denominations, and united upon the glorious theme of Jesus' coming, leaving their denominational tenets behind, and formed the

SIXTH CHURCH.

"And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth: I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie: behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name. He that hath an ear let him hear what the Spirit saith unto the churches." Verses 7-13.

Philadelphia signifies "brotherly love," and expresses the position and spirit of those who received the advent message up to the autumn of 1844. As they came out of the sectarian churches, they left party names and party feelings behind, and every heart beat in union as they gave the alarm to the nominal churches

and to the world, and pointed to the coming of the Son of man as the consummation of the true believer's hope. Selfishness and covetousness were laid aside, and a spirit of consecration and sacrifice was cherished. The Spirit of God was in every true believing soul, and his praise on every tongue. Those who were not in that movement know nothing of the deep searching of heart, consecration of all to God, peace, joy in the Holy Ghost, and pure, fervent love for each other, which true believers then felt. Those who were in that movement are aware that language would fail to describe that state of "brotherly love."

It will be necessary, for want of room, to pass by many things of interest in the testimony to this church as we have in the testimonies to the former churches; but we call especial attention to verse 7, which establishes the chronology of the church of brotherly love. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth." That Christ is here described, no one will deny. He is the rightful heir to David's throne, hence has the key of David, which may represent power. The throne of David, or Christ, on which he is to reign, is in the capital of his kingdom, the New Jerusalem now above. The opening and shutting can refer only to the change of ministration from the holy to the most holy of the heavenly sanctuary, at the end of the 2300 days, in 1844. It was then that the ministration in the holy place closed, and the ministration in the most holy for the forgiveness of sins, and to cleanse the sanctuary, was opened by him that hath the key of David. "Behold, I set before thee an open door." "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. xi, 19. We can apply texts of this class to no other events than Christ's entering the most holy, in 1844, and opening his ministration there, where the ark of ten commandments is, hence, since that time the Sabbath, with the whole law of God, has been present truth in a special sense.

Compare with the above texts, Dan. vii, 13, 14; Ps. ii, 8, 9; Rev. xi, 15; Matt. xxv, 10. That Christ receives the kingdom, takes the throne of David, before his second advent, is plainly taught. This union is represented by the marriage [Matt. xxv, 10], and is called "the marriage of the Lamb." Rev. xix, 7. Since 1844, has been the patient, waiting, watching time. "Here is the patience of the saints, here are they that keep the commandments of God." Rev. xiv, 12. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord when he will return from the wedding," &c. Luke xii, 35, 36.

SEVENTH CHURCH.

"And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true Witness, the beginning of the creation of God: I know thy works that thou art neither cold nor hot. I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love I rebuke and chasten; be zealous, therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches." Verses 14-22.

Laodicea signifies, "the judging of the people," or, according to Cruden, "a just people," and fitly represents the present state of the church, in the great day of atonement, or judgment of the "house of God," while the just and holy law of God is taken as a rule of life.

It has been supposed that the Philadelphia church

reached to the end. This we must regard as a mistake, as the seven churches represent seven distinct periods of the true church, and the Philadelphia is the sixth, and not the last state. The true church cannot be in two conditions at the same time, hence we are shut up to the faith that the Laodicean church represents the church of God at the present time.

The conditional promises to the Philadelphia church are yet to be fulfilled to that portion of that church who comply with the conditions, pass down through the Laodicean state and overcome.

But, dear brethren, how humbling to us as a people is the sad description of this church. And is not this dreadful description a most perfect picture of our present condition? It is; and it will be of no use to try to evade the force of this searching testimony to the Laodicean church. The Lord help us to receive it, and to profit by it. What language could better describe our condition as a people, than this addressed to the Laodiceans? "Neither hot nor cold," but "lukewarm." It will not do, brethren, to apply this to the nominal churches, they are to all intents and purposes "cold." And the nominal Adventists are even lower than the churches, who justly look down upon them with horror for the infidel views held by many of them, of no Sabbath, no family prayer, no Devil, no operation of the Holy Ghost, no pre-existence of the Son of God, and no resurrection of the unjust.

The word "hot," represents the fervency, zeal and good works which are in accordance with the Scriptures. This is not our condition; yet the feeble efforts put forth by us as a people are such that we cannot be said to be "cold." We are "lukewarm." "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." These are words of dreadful import. A thorough change is the only hope of the remnant. Here follows the reason why we are so offensive to the Lord: "Because thou sayest, I am rich and increased with goods and have need of nothing." We may not have boasted of our gold, silver, or of this world's goods; but have we not had, more or less, an exulting and an exalted spirit, in view of our position on plain Bible truth? Our positions are fully sustained by an overwhelming amount of direct scriptural testimony; and certainly a theory of divine truth is indispensable; but we as a people, have evidently rested down upon a theory of truth, and have neglected to seek Bible humility, Bible patience, Bible self-denial, and Bible watchfulness, and sacrifice, Bible holiness, and the power and gifts of the Holy Ghost, which the church may enjoy, according to the plain testimony of the Bible. Hence it is said, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." What a condition!

And it is to be feared that many a poor Laodicean is so fast in this delusive snare, as to never fully feel the force of the counsel of the Saviour, to buy of him "gold tried in the fire," "white raiment," and "eyesalve." These we cannot regard as representing the present truth, but rather the graces of the Spirit, and attainments in the Christian course, which the present truth should lead us most earnestly to seek for. "As many as I love I rebuke and chasten; be zealous therefore and repent." God's honest people will feel greatly rebuked and chastened by this description of their condition and they will repent heartily, zealously; but from the words, "as many," &c., we may fear for some whose self-righteousness, and self-dependence, have carried them beyond the reach of the reproving Spirit, and the counsel of the true Witness. Dear brethren, read and weep over the touching language from His lips which follows. It is to you.

"Behold I stand at the door and knock; If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." How careless many of you have been of the reproofs and warning which the dear Saviour has given for your benefit. He has been slighted and shut out by you till his locks are wet with the dew of night. O, open your hearts to him. Let your hard hearts break before him. O, let him in. A deep work of consecrating yourselves and all you have to him, will be necessary to prepare the way for him to come in and sup with you and you with him. We dwell with pleasure upon

this affectionate, this touching figure. What an illustration of communion with Christ! Who would not joyfully spread the table and open the door for the dear Saviour to partake with them the last meal of the day, were he now a pilgrim on earth as at the first advent? This we cannot do; but we can do those things required of us and prepare the way of the Lord in our own hearts. Covetousness, pride, selfishness, and love of the world must be put out of the heart before the Saviour will come in. O, be not deceived. Take the declarations of Christ and the Apostles, which point out your duty as Christians, especially those which apply to you in the last stage of the church, while waiting for the coming of the Son of man, and let that word, like a two-edged sword, pierce your heart. O, ye Laodiceans, our mouth is open unto you. Be not deceived as to your real condition. Christ will spue you out of his mouth unless you are zealous and repent. Are you honoring the Lord with your substance, or are you covetous and worldly? Are you laying up treasure on earth, or in heaven? Is your love for the cause and the salvation of your fellow men increasing? or is it waning away? Are you more watchful of your words, and the Spirit you manifest? or are you growing careless and losing your power to watch? Are you dying daily, so that pride is put out of your heart? or does it find a rich soil, and flourish there? If the latter be your case in all these questions, no marvel that the dear Saviour is shut out and now knocks for admission.

Dear brethren, we must overcome the world, the flesh, and the Devil, or we shall have no part in the kingdom of God. Read the gracious promise to those of the Laodiceans who overcome. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Those only who suffer with Christ will reign with him. We have much to overcome. May God help us to set about the work with zeal. Our guide in this work must be the plain word of God as it reads. That exposes our sins, and declares what we must be. If we are zealous and repent, and overcome, according to that word, we shall reign with Christ. If not, Christ will spue us out of his mouth, cast us off forever.

Dear brethren, lay hold of this work at once, and in faith claim the gracious promises to the repenting Laodiceans. J. W.

BREVITIES.

EVIDENCE. We cannot condemn a brother on the evidence of common fame; but he who seeks to bridle his iniquities, and cloak his crimes under this principle, throws himself upon the vengeance of Him whose eye and ear are never closed, and whose retributions are terrible.

WHOSE ARTICLE IS THIS? Suppose a person should rise in social meeting, and exhort in disguise with a concealed name, and leave us so; would it indicate modesty? I know it is customary for some to write under an assumed name; but this is the relic of a dark age. I assure you brother, it would be pleasing to us away here in the back settlements, to know the names of those who write. It is our only way of getting acquainted with you. Suppose all who write for the *Review* should assume a star, or a Latin, or Greek, or Hindoo name, what a farcical masquerade we should have! No need of the commandment-keepers being so excessively modest. We are not ashamed of our cause, nor afraid of our principles.

TEMPTATIONS must be resisted instantly, and overcome promptly. Christ did not wait a moment when he had occasion to rebuke Satan; in every case he reproved at the moment of the offense. Our hearts may be compared to a fort, besieged by the enemy, who if once admitted, will not relinquish his ground without a terrible struggle, if at all. Promptness, decision, courage—all are necessary.

"MAKING BELIEVE." Christ compared the Jews to children in their plays, imitating the most solemn employments of their superiors (as children often play this and that, perhaps having a meeting or school), so now, some who would not call themselves children, with grave recklessness, receive from their priests the consecrated wafer, while the aforesaid priests guzzle

the wine. This is "making believe" take the Lord's supper. Others sprinkle a few drops of water upon an infant—this is "making believe" baptize; and many more observe Sunday, visiting, going to meeting, feasting &c.; this is "making believe" keep the Sabbath, and a certain number of these practices combined with a decent exterior (often hollow and painted, which makes it more decent in common parlance), make what is by a "make believe" people considered a tolerable "make believe" Christian.

SHALL BE ADDED. Christ does not say seek first the world and its treasures, and heaven shall be added (as Wordly-Wiseman preaches), but seek first the kingdom of heaven. Let this be first, be paramount to everything else, the one leading consideration, swallowing up every other, the governing, regulating principle, which like the heaven diffuses itself throughout the whole man, and stamps the character of every act; to such a man God will send the raven with food rather than he should want.

Wordly-Wiseman hardly assents to the above. Hear him. "I would recommend to every young man on setting out in life, to get religion, and lead a moral life. It is the surest means of establishing a character in the world. I never lost anything by it. It has been a gain to me. I have got a good property by this course, and now I can help the poor by this means. I hardly ever lose by helping the poor. If they cannot pay now, I charge a little more to make it up. Nothing hurts a poor man like giving him gifts. Thus you see religion can be made to pay as we go. Thus I find godliness with contentment to be gain. And as to any day being holy, I believe all days are holy. It is the heart God looks at," &c., &c. Thus reasons Wordly-Wiseman; and he considers his knowledge and experience sufficient to qualify him to teach. What is lamentable is, that Wordly-Wiseman is a living specimen of a host of like character.

WATCHING. Some think the command to watch, is for them to take a general oversight of their teachers; and so diligent are they in this, they neglect their own hearts, until some rank weeds flourish, to the danger of themselves and others. Such remind one of the astronomer who watched the course of heavenly bodies with such solicitude, that finally he got to fancy himself a sort of guide to these celestial systems, and in his wild flights, would talk of the danger of his getting asleep, or off his watch, and these planets thus running into disorder.

LOITERING upon the walks, and in the stores, is a very unprofitable practice. Christ was in the marketplace, but only as a teacher, or physician, or reprove; and as soon as his errand was accomplished, how he delighted to repair to the solitude of the mountain, or forest. Devotion loves retirement, and here she nerves her powers for action; and when duty calls us to remain upon the walks or public places of resort, when we find inquirers there who desire light, and truth, and salvation, there is the place for action; but when this duty is discharged, and no other presents itself to detain us, we will haste to where we can be in the way of duty, and in the paths of peace.

THE GRUMBLER. He is afraid of freshets when the rain is plentiful, and of drouth if it is scanty; he always looks a great ways ahead. If it is warm enough for corn he is afraid for the wheat, and if it is cool enough for wheat he is afraid for the corn crop. If he is rich he quarrels and goes to law, and if this makes him poor he quarrels with those who try to assist him. He can't bear a gift, yet wants all he can clutch by legal means. He thinks God is his God, and that all light and bounty should reflect upon so worthy a Christian as himself. There are too many grumblers. Let us contemplate their fall when the manna became for them too light food. Alas, poor man knows not how indulgent his heavenly Father has been. Oh how bountiful! Count his daily mercies to all men, in all ages, in all climes—mercies suited to every season, and every climate, repose for the weary, food for the hungry, clothes for the naked, in heat and cold, in sickness and health, in childhood and age, mercies for all; yet all abused, all slighted, all supposed to be due. And if by heavy provocations these are for a moment withheld, these wicked murmurers blaspheme God, who holds back his anger, lest his poor murmurers should die in a moment. Oh what love! J. CLARKE.

WORLDLY SORROW.

WORLDLY sorrow worketh death
Sink not beneath its power;
'Twill darken much that else were bright,
In mercy's lingering hour.

Forgotten be the trials past,
The present meekly borne;
Our burdens cast upon the Lord,
Who comforts those that mourn.

With heavenly wisdom we shall know,
What God would have us do;
While moving in his order on,
Our hope and strength renew.

Revived and strengthened we're prepared
To spread the truth abroad,
Beseeching men in Jesus' stead,
Be reconciled to God.

Then jewels will be gathered in,
The church built up again,
And all prepared to meet the Lord,
Who's coming soon to reign.

MRS. R. SMITH.

West Wilton, N. H.

CHOOSE YE THIS DAY WHOM YE WILL SERVE.

How necessary that we make a wise choice. "What man is he that feareth the Lord, him shall he teach in the way that he shall choose. His soul shall dwell at ease, and his seed shall inherit the earth. The secret of the Lord is with them that fear him, and he will show them his covenant." The promises are to such as choose the Lord for their guide, protector and Saviour. In the case of Abel, who made choice of the firstlings of his flocks and of the fat thereof, we read that the Lord had respect unto Abel and to his offerings; but unto Cain and to his offering he had not respect; but the Lord said unto him, If thou doest well shalt thou not be accepted? Cain had the opportunity to make the wise choice as you and I have to-day, dear reader; but if we do not, it must be with us as the Lord told Cain, "If thou doest not well, sin lieth at the door."

It may be with you as it was with Joseph who was sold by his brethren, and endured many severe trials; but he chose the Lord as his protector, and he in due time was wonderfully blessed. There are others who have chosen God to lead them, and then have forsaken him. We read of the children of Israel choosing the Lord, and of the Lord's presence with them, by the hand of Moses, he choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward, fearing not the wrath of the king; for he endured as seeing him who is invisible; he with the children of Israel being delivered from Pharaoh. And Israel saw that great work which the Lord did upon the Egyptians, and the people feared the Lord.

But we find them forsaking the Lord after he had so wonderfully blessed them, as we read in Ex. xxxii, 1. "And when the people saw Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron and said unto him, Up, make us gods which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." Are there not those who, like the children of Israel, have chosen the Lord and run well for a season, but have said finally Let us make unto ourselves gods. In this we perceive that they are leaving the Lord. As the children of Israel were inclined not to care what became of Moses, so is it with those that have forsaken to heed the commands of God. The command to Israel was, Thou shalt have no other gods before me; and again, The Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven, ye shall not make with me gods of silver, neither shall ye make unto you gods of gold. But how soon they disobeyed.

God has spoken from heaven unto us by his Son saying, Keep my commandments as I have kept my Father's commandments. Our blessed Saviour kept his Father's commandments—all of them—without any exception, and has told us to keep them without any ex-

In the case of the widow's son [Luke vii] Christ speaks of it to John's disciples [verse 22] as follows: "Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up," &c. See also the account of the resurrection of Lazarus.

The brother says, "Why not say of these that they were restored to life and health?" That is just what constitutes a resurrection. A resurrection is the "bringing into life and activity that which was dead and inactive." As to whether these six cases were raised to immortality or not, I would not claim in the absence of testimony. But admitting that they died again, that would not prove that they never had been raised from the dead.

It is asked whether the resurrection of the widow's son, &c., was by virtue of Christ's resurrection, and the brother quotes, "The Lord heard the voice of Elijah and the soul of the child came into him again and he revived." I ask, Why did the Lord hear the voice of Elijah? It must have been because his prayer was put up in faith. A faith that sees the grave opened, must be a faith that lays hold upon Christ as a conqueror of death and the grave. This, instead of mystifying the Scriptures, is the doctrine that produces a harmony in the Bible, in that it reveals Christ as the only source of life. J. N. LOUGHBOROUGH.

Battle Creek, Mich.

EVIDENCES OF THE END.

ABOUT eighteen hundred years ago a class of subtle persons came to the Saviour, and demanded a sign from heaven. He denounced their wicked motives, and told them they very readily judged of the weather by the aspect of the heavens, but inquired why they could not discern "the signs of the times." The Lord gave them to understand by this that we might just as readily judge of the moral condition of the world by the signs of the times, as we could the weather by the appearance of the heavens. We believe it is the duty of the "wise servant" to be well posted up on the signs of the times. We believe God has given certain signs, easily enough understood by all who want to understand them, by which we may certainly determine when deliverance will come to God's people. Believing it is an excellent thing to stir up our minds to things we already know, we will point out some of those prominent signs which declare that we are on the eve of the fulfillment of the promises. And,

1. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. xxiv, 14. This must either mean the gospel in its broad sense, or some distinctive feature of it. The word gospel means literally *good news*, and embraces the doctrine of the incarnation, death, resurrection, ascension and second coming of Christ. Paul says the gospel in his time had been preached to every creature, and its sound had gone into all the earth; but not in the sense spoken of in Matthew, for then would the end have come. We don't believe that a distinctive message on the Second Advent was preached in all the world in Paul's day, for it would not have been present truth. The burden of the apostles' labors and the primitive Christians, was to make the world believe in the first advent; but in our day a special message has been sounded in all the enlightened world that the Lord is coming. Missionaries also have spread the gospel all over the earth, as their printed works show, and in this we have the most convincing evidence that the end of all things is at hand. We will now pass to another evidence of the end.

2. *Knowledge shall increase.* "But thou, O Daniel, shut up the words and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. xii, 4. Here we are told that at the time of the end there shall be a remarkable increase of knowledge. This must include knowledge in general or knowledge on the prophetic Scriptures. Taking it either way, though it probably refers to knowledge on the prophecies, how wonderfully it has been fulfilled. What an age of improvement, of invention, of enterprise and discovery is ours. It is a time when science reigns, literature abounds, and mechan-

ical skill astonishes us with her useful productions. But what shall we say of knowledge on the Scriptures? It is a day when Bible Societies flourish, Tract Societies exist in wonderful numbers, religious institutions are found all over the world, and for a few shillings a man may purchase more reading than he can despatch for a twelvemonth. Bibles and religious books are sent all over the world by tons and shiploads; and when we speak of knowledge on the prophecies and the Second Advent, it cannot be fathomed. For over twenty years have faithful watchman traversed the globe, telling the story of Jesus' coming, whether men would hear or forbear. The press has also mightily assisted in sending forth this message from heaven. Books have been published in vast quantities, tracts, millions of pages, have flown all over the earth, papers, magazines, journals, &c., exist in such numbers that all can hear and understand if they will. This then becomes our second mighty reason for believing we shall soon see the King in his beauty. And,

3. *The great signs in the sun, moon and stars.* It says in the gospels of Matthew, Mark and Luke, that the "sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven," prior to the closing up of God's great day of probation on earth. If we take the most authentic histories of the past few years, times in the remembrance of many living witnesses, we shall find how minutely and yet grandly these prophecies have been fulfilled, and the exciting effects they had on the people at that time. It is needless for us to say much on this point, for the "dark day" of 1780, and the "falling stars" of 1833, are facts familiar to all. But what do they teach the Christian, God's humble believer? They teach him to believe and prepare for the event mentioned in the verse following the description of these celestial phenomena—"And they shall see the Son of man coming in the clouds of heaven with power and great glory." Reader, do you believe this? If so, keep your lamp trimmed and burning, for as certain as the sun rolls through the heavens, so sure is Jesus soon coming. Let us discern all the signs of the times.

4. *The increase of riches as in the present day.* Hear the apostle: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." Jas. v, 1-4. Here is a sign which any one with the least particle of discernment knows how to apply. The insurance companies, the banking institutions, brokers' shops, land offices, speculations, schemes, lotteries, railroad operations, begun, carried on, and finished in fraud, guile, deceit and covetousness, show how devoutly the "god of mammon" is worshiped, and how graphically this scripture is illustrated before our eyes. This is a money-making age. All the mass do is to lay plans, reckon interest, buy, sell and get gain. But what of all this? Why, to us, it constitutes a most startling sign of the times we live in. Heaven help us to understand our position.

5. *Scoffers and mockers.* The apostle says, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming?" 2 Pet. iii, 3, 4. No one who has any acquaintance with the Advent doctrine will be at a loss to know how to interpret this scripture. It has received its fulfillment from the lips of all ranks and classes. The pulpit, the press, the infidel, the professor, the great man and the mean man have joined hands and derided the little company who are waiting for the Consolation of Israel. Peter's scoffers and Jude's mockers are here, and this is fearfully significant of our position in this world's history.

6. *The state of Christianity.* Says Paul, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof." 2 Tim. iii, 1-7. Here we have an inspired portrait of

the popular church in the last days. This is a delineation of church sins, and millions now living know every word of it to be true. It is purely gratis to apply this to the world, for this has always been their condition; but how severely it fits the masses who have a form of godliness and deny the power; who pay great devotion to God with their lips, but in their hearts are to every good word and work reprobate. Who owns 660,000 slaves? The church. Who traffics in human beings, parts families, and are up to their eyes in a system the vilest and cruelest that ever saw the sun? The church. What does all this fraud, and selfishness, and mammon-worship, and hypocrisy become to us? A sign of the last days—an evidence of the close of probation. So teach the Scriptures, and so we believe.

7. *The rise of Spiritualism.* The record says, "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. iv, 1. Has there any system come up within a few years that exactly answers to this description? Most certainly so. Who teaches that the Bible is a fable, Jesus Christ a mere man, the atonement a myth, and the God of the Bible a tyrant and impostor? Modern Spiritualism. What is the corner-stone of their religious foundation? The doctrine of the immortality of the soul. Who first preached it? The Devil in the garden of Eden. What does Paul rank this teaching with? The doctrines of devils. What has the prophet Isaiah said of Spiritualism? Answer. "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? What is the chronology of this? "And I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him." Then when somebody is looking for Christ's return, others will depart from the faith, as myriads now are doing, and give heed to seducing spirits and doctrines of the Devil. What does all this teach us? That we are in the last end of the indignation, and that soon God will rise up and sweep the world in the storm of his wrath. What shall we do in view of this? Believe, watch and pray.

8. *A reform on the Sabbath and law of God.* In the fourteenth of Revelation we have three messages which should be sounded just before the great and dreadful day of the Lord. The first two have gone forth, and the last is now going; and its main feature is, "the commandments of God and the faith of Jesus." The Bible tells us that to "fear God and keep his commandments is the whole duty of man." These commandments bring to view the Sabbath; but the world keeps Sunday. By so doing they have made a breach in God's law, which must be made up by the "repairers of the breach," before the house of Israel will be prepared to stand in the battle in the day of the Lord. But does the Bible call Sunday the Sabbath? No, not once. It never speaks of it as any more holy than Monday or any other day; it never tells us to keep it; it never speaks of it as sanctified time; don't say the apostles ever kept it; it don't speak of it but six or eight times;—and on the contrary, we are warned against the mark of the beast; against substituting the doctrines of men for the commandments of God;—we are also told that Jesus kept the law, the apostles kept it, and if we fulfill the royal law according to the Scriptures, we shall do well. The prophet Isaiah speaks of the restoration of the Bible Sabbath just before the second advent. See chap. lvi, 1, 2. And in chap. viii, 16, he speaks of binding up the testimony and sealing the law among the disciples, which seems to exalt it from its present downtrodden position, and prevail on men to keep it. This of course will make trouble in the world, and so we read, "The dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God and the faith of Jesus." But is this now being fulfilled? Yes, for more than twelve years a faithful few have been canvassing the country proclaiming, "The seventh day is the Sabbath of the Lord thy God," "Here is the patience of the saints," "Jesus is coming, get ready to meet him." What may the world understand by this? Answer. That it is Bible truth, and that soon the books will be opened and every one judged according to the deeds done in the body.

9. *Likeness of the last days to those of Noah and Lot.*

Said the Saviour, "And as it was in the days of Noe, so shall it be also in the days the Son of man. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke xvii, 26, 28-30.

This testimony shows us that the world will go on just as usual, until Jesus comes in the glory of the Father and the angels. The farmer will be at his toils, the merchant at his counter, the student at his books, the drunkard at his cup; there will be mocking, scoffing, carousing, eating, drinking, buying and selling, until the harvest is past, the summer ends, and the world find that they are lost. When men tell us that the end is not yet, for this is such an age of improvement, it is all very significant to the student of prophecy, and all who truly discern the signs of the times. It is just what Christ predicted. May heaven help us to be like the wise who shall understand.

We have now passed over the most important signs which are portentous of the time we live in. They admonish us in trumpet tones to get ready for the day of war and battle, to prepare for the reception of the King of kings and Lord of lords. There are other events and signs, fulfilled and fulfilling, which go hand in hand with what we have written, which declare we are in the day of God's preparation.

We refer to the ending of the prophetic periods, which places us emphatically in the waiting position—the fulfillment of the parable of the ten virgins, and the midnight cry of 1844—the general absence of faith as declared by Christ—signs and fearful sights in the earth—blood, fire, and pillars of smoke—men's hearts failing them for fear and for looking after those things coming on the earth—fiery chariots with the speed of lightning running through the land—the anger of the nations and a general premonition of coming trouble, on our own soil as well as in foreign lands—the decline of the papacy and consumption of that system, as the prophet declared they should take it away and destroy it unto the end—the parable of the fig tree—the general increase of wickedness, all, all of these things unite in telling that soon "a King will reign in righteousness," when the nations will be "dashed in pieces like a potter's vessel," and "the ransomed of the Lord will return and come to Zion with songs and everlasting joy upon their heads."

Glorious hope! Blissful prospect to the saint of God! May we ever be co-workers with God and the angels until we finally rest in the Eden of love.

G. W. A.

THE DEVIL OUTDONE.

In those portions of God's truth that delineate the last days we read that "evil men and seducers shall wax worse and worse, deceiving and being deceived." We suppose this means in plain English that they will get to be as bad as they can be, or as expressed by Scripture, until every imagination of their heart shall be evil and that continually. This was the condition of the earth before the flood, and Christ says it will be so when the Son of Man is revealed. We should judge by the following extract that certain portions of the world have perfectly fulfilled the prediction, and are as fully prepared for the wrath of God Almighty as they ever can be. Read it if you can without shuddering. It came from the unholy lips of one Joseph Treat, in a speech at the Paine celebration in Cincinnati, Sunday, Jan. 30, 1860.

G. W. A.

"There is no God! God is the first, great eternal mistake of the Age of Reason! God is the grand, pivotal mistake of all systems! God is the great central Superstition, round which all other Superstitions cling! God is the sole foundation of Bibles, Sabbaths, Priesthoods, Religions, Resurrections, Judgments, Heavens, Hells, Spirits, Spirit Worlds, all! I strike home at this root." "If there is a God, men can know it; but nobody does know it. If there is a God, there must be proof of the fact; but there is no proof." "Not one argument—that is an argument—in favor of a God, has ever been framed; and not one can be." "There is no need of a God! There is nothing for a God to do." "Call for a God when there is occasion for a God—but the Eternal Universe has none! And

what there is no occasion for does not exist, and God does not exist! "There is no room for a God! There is no place where God could be." "God is an evil! He is the evil under which the earth has always been groaning." "A good God is a contradiction. Any God dwarfs, enslaves, dehumanizes. A man and a God cannot live in the same universe!" "God is the curse of curses!" "God will be blotted out! It is written in the book of fate! It is the future of this planet! Over the whole extent of this wide, wide world—among all its unnumbered millions of inhabitants, and during almost endless ages that shall roll, there will be no God! God will be lost out of the history of the race. Eternal generations will come and go, and never hear of a God, nor know that ever preceding generations talked about one! God will be swallowed up in an infinite oblivion! His very name will die out of human language!" "No-God will be the world's millennium!" "Then will indeed be proclaimed that everlasting gospel, 'Peace on earth, good will to men,' when all the dwellers of earth shall lift up their voice together, and say with a shout, 'God is dead, and we are glad of it!'"

WAITING FOR CHRIST.

We wait for thee, all-glorious One,
We look for thine appearing;
We bear thy name, and on the throne
We see thy presence cheering.

Faith even now
Uplifts its brow,
And sees the Lord descending,
And with him bliss unending.

We wait for thee, through days forlorn,
In patient self-denial;
We know that thou our guilt hast borne
Upon thy cross of trial.
And well may we
Submit with thee
To bear thy cross, and love it,
Until thy hand remove it.

We wait for thee. Already thou
Hast all our heart's submission;
And though the spirit sees thee now,
We long for open vision,
When ours shall be
Sweet rest with thee,
And pure, unfading pleasure,
And life in endless measure.

We wait for thee with certain hope—
The time will soon be over;
With childlike warning we look up
The glory to discover.
O bliss! to share
Thy triumph there,
When home, with joy and singing,
The Lord his saints is bringing.

[German of Hiller.]

HINTS ON TEACHING.

[As the season has arrived in which many of our brethren have engaged, or are about to engage in the business of teaching, they may be interested in any remarks and suggestions upon that point.—Ed.]

If there is a situation which requires patience, combined with every other heavenly virtue, it is the office of the teacher.

Many of those now in the faith of the third message, are teachers of common schools, and as such, are subjected to the usual trials of, the peculiar and trying ordeal to which this class are subject.

The apostasy of the present age renders this task far more difficult than formerly. Disobedient children are of course disobedient scholars, and every experienced teacher will bear witness to the fact, that well regulated families are the stay and support of the school, while those who are disorderly at home, bring their habits to the school, where such habits spread like the plague, without the benefit of quarantine.

About every winter we hear of sad accidents (if accidents they may be called), happening in school; sometimes a teacher is killed by his rebellious pupils, or at another time, the teacher in his hot haste, seizes some heavy weapon, and partly in self-defence, partly in discipline, mingled with rage, deals the fatal blow upon his pupil.

With such well-attested facts before the public, the applicants for this responsible office are yearly increas-

ing, and often without preparation sufficient to fill the place. One is well educated, but hot tempered; another is slack, and another ignorant of good manners; one in this and another in that particular; for home education being neglected, parents thus neglecting duty, the benches are filled with graceless pupils, and of course the graduating class turns into active life the graceless teacher, who educates pupils ten-fold worse than himself.

In this sad state of things an honest-hearted teacher is called into the third message. With many disqualifications as a teacher, he is nevertheless sought after, as successful in the main, and perhaps superior to the mass of teachers, and his greatest fault and most obvious weakness is perhaps a hot, hasty temper.

Dear brother or sister, whoever you are, let me warn and entreat you to beware. Be assured that every spasm of anger only weakens your bodily and mental power, and destroys your moral influence over the pupil, and shames yourself, and humbles your brethren, shocks the feelings of tenderest friends, grieves the angels, and disgusts the dignities of heaven.

Can you not overcome this passion, that disgraces the cause, casts down your own influence, alienates your bosom friends, grieves the good, and exasperates the bad? Be assured, dear brother or sister, whether parent, or teacher, or guardian, that this same temper, this hasty temper is the recruiting office of Satan's troop; it has no apology, no excuse, no good trait, and is of no benefit at all.

Can you not overcome? Fast, pray, watch. Do not put it off, and keep sinning and repenting, sinning and repenting. Do not speak so hastily to that little one. What if he is bad? Reproaches, be sure of it, reproaches will not benefit him. Love, love, largely mixed with firmness, patience, gentleness, goodness. Come to your school all aglow with love to God, come from the closet with a heart of pity, and love, and wisdom.

But says one, teaching is a practical business, and love will not do it all; the penalty of disobedience must be applied. Just so, dear brother. "Foolishness is bound up in the heart of a child, but the rod and reproof will drive it far from him."

But be sure not to do this in anger. Let the offender stand upon the floor until your anger has wholly subsided. Rather wait until your contract expires, than punish in anger. You can let him wait until you have lifted your heart in prayer to God, until you have chastened your soul into love and humility. Be deliberate in executing penalties: slowly, calmly, considerately. If ever in the world you should be calm, it is in administering reproof and correction.

As we are upon the subject of penalties and discipline, if it is in order, I will subjoin the opinion of a Mr. Ogden on this point. Many parents as well as teachers may perhaps profit by it.

"THE PHILOSOPHY OF FLOGGING. Mr. Ogden, a teacher in Ohio, has published a volume on the 'Science of Education, and the Art of Teaching.' We make from it the following extract on the use of the rod:

"As a strictly reformatory measure, for certain cases, it has scarcely an equal, and surely no substitute."

"He advises the application of the 'strokes upon the back, shoulders, and lower extremities, but never upon the hands, head, or face, or any other place where it would injure the person or offer any indignities. The clothing upon the parts should not be so abundant as to demand heavy blows, or injury might result from that quarter. Hence, portions of it might be removed, under certain circumstances, and its thickness tested before the operation commences. This will also serve to convince the offender that you are really laboring for his benefit."

"The instrument should be a switch; not a pole, nor a club, nor a paddle, but a light switch; one with which you would not be likely to injure the muscle or bone. The chastisement should be confined to the surface. There, perhaps, is not a case, within the reach of reformation, so hardened as not to be reached without going below the surface.

"As to frequency, the blows should not be repeated oftener than about once in a half a minute; and for some purposes the intervals might even be prolonged beyond this time; first, because the child wants time for reflection between the strokes; second, he wants

ADVENT REVIEW,

AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

VOL XVII.

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 11, 1860.

No. 4.

The Advent Review and Sabbath Herald is published weekly, at One Dollar a Volume of 26 Nos. in advance
J. P. KELLOGG, CYRILLUS SMITH and D. R. PALMER,
Publishing Committee.
Uriah Smith, Resident Editor. J. N. Andrews, James White, J. H. Waggoner, R. F. Cottrell and Stephen Pierce, Corresponding Editors.
Address REVIEW AND HERALD Battle Creek, Mich.

PRAYER FOR VICTORY.

Jesus, help conquer!
My spirit is sinking,
Deep waters of sorrow go over my head;
Weeping and trembling,
And fearing and shrinking,
I watch for the day, and night cometh instead.
Bitter the cup
I am hourly drinking—
How thorny the path that hourly I tread!

Jesus, help conquer!
For, fainting and weary,
Scarcely my hands can their weapons sustain;
The way seems so desolate,
Painful and dreary—
How shall I ever to heaven attain!
Jesus, great Captain,
If thou be not near me,
How shall I ever the victory gain?

Jesus, help conquer!
Earth holds out her lure,
And mortal affections yearn after the prize;
Scarcely my heart
Can the struggle endure;
Scarcely can I lift up my tear-blinded eyes.
Jesus, Redeemer!
Thy promise is sure—
Speak to my spirit, and bid me arise.

Jesus, help conquer!
There is not an hour
Of sorrow or joy but is ordered by thee;
Thou dost out down,
Who hast planted the flower—
Tempest or calm at thy bidding shall be.
Look on my sorrow,
And give me the power
Humbly to wait till thou comfortest me.

Jesus, help conquer!
Lord, turn not away!
See with what power the billows increase!
Give me thy love
For my comfort and stay,
Then shall my trembling and murmuring cease.
Then shall my spirit
Grow strong for the fray—
Then shall my weary heart rest in thy peace.

Jesus, help conquer!
I cry unto thee!
Hardly my heart its petitions can frame;
All is so dark
And so painful to me,
All I can utter, sometimes, is thy name.
Jesus, help conquer!
My portion now be,
Though all else should change, be thou ever the same.

A SHORT SERMON ON 1 PET. IV, 7.

BY B. F. SNOOK.

"But the end of all things is at hand; be ye therefore sober and watch unto prayer."

We will show (1.) where this scripture has its application. (2.) Upon what authority the Apostle makes the statement, "The end of all things is at hand." (3.) We will thence draw some important practical conclusions.

I. Where does this text apply? Much depends upon correctly settling this question. Was it true in the Apostle's time that the end of all things was at hand? i. e., the second coming of Christ, the resurrection of the dead, and the general judgment? We think not. No man can believe so who takes the Bible for his guide. The text must therefore be applied down in the waiting time [Luke xii, 36]; in the time when the second coming of Christ is near at hand. This is also proven by other scriptures which have a very important bearing upon this point: "Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Pet. i, 13. Here is an address which can apply to none others than those who live in the generation which extends up to the second advent. For none others can hope to the end. He did not say, Hope till death, as many would have it; but hope to the end. The hoping is a work which must extend entirely up to the end. The same idea is adduced in the following: "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Tit. ii, 13. The fact that watching and prayer are enjoined in immediate connection with the text is conclusive proof that it cannot apply in any other than in the waiting and watching time. "Be ye therefore sober and watch unto prayer." "Watch, therefore, for ye know not what hour your Lord doth come." Matt. xxiv, 42. These plain and unequivocal scriptures are sufficient to settle this question, and we submit it to the reader.

II. We will in the next place show upon what authority the statement, "The end of all things is at hand" is made.

1. This is upon the authority of prophecy. In the second and seventh chapters of Daniel's prophecy is given the outlines of the history of the world from the time of the Babylonian kings to the second advent of Christ and the setting up of the kingdom of God. In chap. ii, is given the record of a great and terrible image. This image represents four universal empires: The Babylonian, Medo-Persian, Grecian and Roman. It also represents the division and subdivision of the fourth. This is brought to view by the two legs and ten toes; showing that Rome would be divided, first into two divisions and secondly into ten kingdoms. The same ideas are brought out in chap. vii. The dreadful and terrible beast represents the fourth kingdom, the ten horns the subdivided state of Rome into ten kingdoms; for the ten horns are ten kings. Verse 4. And the little horn the papal power which is to endure till the day of judgment. Verses 21, 22; 2 Thess. ii, 3-8. Succeeding these four universal empires is presented the fifth, which is the kingdom of God. Chap ii, 44, and vii, 14, 18, 22, 27.

Where now are we? What link of this great prophetic chain do we occupy? and what way-marks to the kingdom of God have we passed?

We have passed Babylon the head of gold, and the lion with eagles' wings. Hab. i, 6. The Medo-Persian empire, the silvery breast and arms and the bear with three ribs in his mouth, is also

passed away. Greece, the sides of brass, the leopard with four heads and four wings of a fowl, which once ruled the nations of the earth, with all her terrestrial glory, has fallen to rise no more.

We have also passed Rome with her world renowned Caesar. History records the mournful account of her great fall. We have passed Eastern and Western Rome, the legs of iron. We have traveled for more than 1260 years among the ten kings, the toes of the image and the horns of the beast. And up to near 1798 our path has been stained with the blood shed by the little horn, in which are the eyes of a man and a mouth speaking great things, into whose hands the saints, times and laws of God were given for 1260 years. What do we look for next? The rise of another earthly power? No. We look next to see the image smitten upon the toes, and all worldly powers to be dashed to pieces [Ps. ii, 9], and then to see the kingdom of God set up; for "in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." Chap ii, 44.

This evidence brings us down into the last link of this prophetic chain—down into the link which is to be succeeded by the everlasting kingdom of God. Truly, therefore we are now living in the time when the "end of all things is at hand."

2. The fulfillment of signs. Jesus taught his disciples that he would visit this earth again. And that his people might know when to look for him he gave certain signs, and assures us that when these are fulfilled we may know that his coming is near even at the doors. He has given us signs in the sun, moon, stars and earth. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven; and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. xxiv, 29, 30. A number of very important items are brought to view in this scripture. 1. Those days. 2. The tribulation of those days. 3. The signs which were to appear after this tribulation. 4. The second coming of the Son of man to take place after the fulfillment of the signs.

1. Those days. This declaration must refer to the 1260 years of Papal supremacy. For the pope was to have dominion 1260 days [Rev. xii, 6] of prophetic time, which is just 1260 years.

2. The tribulation. This stands in connection with the days spoken of and hence must refer to the Papal persecution. The pope was to persecute the saints and make war with them. "I beheld and the same horn made war with the saints, and prevailed against them." "And he shall speak great words against the Most High, and shall wear out the saints of the Most High. . . . and they shall be given into his hand until a time times and the dividing of times." Dan. vii, 21, 25. And there was given him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." Rev. xiii, 5. The length of time spoken of in

each of these scriptures is the same, being 1260 years. During this time millions of God's dear saints were put to death in the most cruel and painful manner. This was truly the greatest tribulation that ever came upon any people since the world was. Matt. xxiv, 21.

3. The signs. These were in part to succeed the tribulation, but not the 1260 days or years. Our Saviour said the tribulation should be shortened for the sake of the elect. Matt. xxiv, 22. The tribulation was shortened under the influence of the reformers, so that after about the year 1775 or near that, there has been no general persecution. What comes next? Immediately shall the sun be darkened and the moon shall not give her light. Here we call attention to a very important axiom in the study of prophecy: "No false fulfillment of prophecy can fill both the event and the time of the event." The events are that the sun shall be darkened and the moon shall not give her light. The time is immediately after the tribulation of those days, but in the days; or, as Mark says, "In those days after the tribulation of those days," &c., [chap. xiii 24], which locates the time near 1798. The sun was darkened May 19th 1780, and the night following, the moon utterly refused to shine. Here we have the events fulfilled with a fulfillment of the time also, which shows that we do not mistake in our views of this prophecy. The facts of this matter are beautifully expressed in verse by one who no doubt was a witness of the events:

Let us adore and bow before
The sovereign Lord of might,
Who turns away the shining day
Into the shades of night.

"Nineteenth of May, a gloomy day,
When darkness veiled the sky,
The sun's decline may be a sign
Some great event is nigh.

"Let us remark how black and dark
Was the ensuing night;
And for a time the moon's decline,
Which did not give her light."

The next event in order is the falling of the stars. This was fulfilled in 1833. This brings us down into the time of which our Saviour says, "So likewise ye when ye shall see all these things know that it is near even at the doors. Verily I say unto you, this generation shall not pass till all these things be fulfilled." Verses 33, 34.

4. The coming of the Son of God. This therefore is the next great event before us. The foregoing is but a small amount of the testimony which might be adduced on this subject. This however is enough to warrant the language of the text: "The end of all things is at hand."

III. We will now draw some important practical conclusions. 1. We should now live soberly, righteously, and godly. Tit. ii, 12. We should pray without ceasing. 1 Thess. v, 17. 3. Being the children of light we should not walk in darkness, but in the light, that that day come not upon us as a thief in the night. Verses 4-6. 4. We should ask the blessing of God upon all our works, and in thanksgiving receive every blessing given to us. Verse 18. How considerate then should we be lest we engage in something in which we cannot ask the blessing of God to follow us!

MISTAKES IN RELIGION.

To point out with precision all the mistakes which exist at the present day on the awful subject of religion, would far exceed our limits. No mention therefore is intended to be made of the opinions or the practice of any particular body of people; nor will any notice be taken of any of the peculiarities of the numerous sects and parties which have risen up among us. It will be sufficient for the present purpose to hazard some slight remarks on a few of those common classes of characters which belong more or less to most general bodies.

There are, among many others, three different sorts of religious professors. The religion of one

consists in a sturdy defense of what they themselves call orthodoxy, an attendance on public worship, and a general decency of behaviour. In their views of religion, they are not a little apprehensive of excess, not perceiving that their dandles on the other side. They are far from rejecting faith or morals, but are somewhat afraid of *believing* too much, and a little scrupulous about *doing* too much, lest the former be suspected of fanaticism and the latter of singularity. These Christians consider religion as a point which they, by their regular observances, having attained, there is nothing further required but to maintain the point they have reached, by a repetition of the same observances. They are therefore satisfied to remain stationary, considering that whoever has obtained his end is of course saved the labor of pursuit; he is to keep his ground without troubling himself in searching after an imaginary perfection.

These frugal Christians are afraid of nothing so much as superfluity in their love, and supererogation in their obedience. This kind of fear however is always superfluous, but most especially in those who are troubled with the apprehension. They are apt to weigh in the nicely poised scales of scrupulous exactness, the duties which must of hard necessity be done, and those which without much risk may be left undone; compounding for a larger indulgence by the relinquishment of a smaller; giving up, through fear, a trivial gratification to which they are less inclined, and snatching doubtingly, as an equivalent, at one they like better. The gratification in both cases being perhaps such as a manly mind would hardly think worth contending for, even were religion out of the question. Nothing but love to God can conquer love of the world. One grain of that divine principle would make the scale of self-indulgence kick the beam.

These persons dread nothing so much as enthusiasm. Yet if to look for effects without their predisposing causes; to depend for heaven on that to which heaven was never promised, be features of enthusiasm, then are they themselves enthusiasts.

The religion of a second class we have already described. It consists in a heart devoted to its Maker; inwardly changed in its temper and disposition, yet deeply sensible of its remaining infirmities; continually aspiring, however to higher improvements in faith, hope and charity, and thinking that "the greatest of these is charity." These, by the former class, are reckoned enthusiasts, but they are in fact, if Christianity be true, acting on the only rational principles. If the doctrines of the gospel have any solidity, if its promises have any meaning, these Christians are building on no false ground. They hope that submission to the power of God, obedience to his laws, compliance with his will, trust in his word, are through the efficacy of the eternal Spirit, real evidences, because they are vital acts of genuine faith in Jesus Christ. If they profess not to place their reliance on works, they are however more zealous in performing them than the others, who professing to depend on their good deeds for salvation are not always diligent in securing it by the very means which they themselves establish to be alone effectual.

There is a third class—the high flown professor, who looks down from the giddy height of antinomian delusion on the other two, abhors the one and despises the other, concludes that the one is lost, and the other in a fair way to be so. Though perhaps not living himself in any course of immorality which requires the sanction of such doctrines, he does not hesitate to imply in his discourse that virtue is heathenish, and good works superfluous if not dangerous. He does not consider that though the gospel is an act of oblivion to penitent sinners, yet it nowhere promises pardon to those who continue to live in a state of rebellion against God, and of disobedience to his laws. He forgets to insist to others that it is of little importance even to believe that sin is an evil (which however they do not always believe),

while they persist to live in it; that to know everything of duty except the doing it, is to offend God with an aggravation, from which ignorance itself is exempt. It is not giving ourselves up to Christ in a nameless, inexplicable way, which will avail us. God loves an humble, not an audacious faith. To suppose that the blood of Christ redeems us from sin while sin continues to pollute the soul, is to suppose an impossibility. To maintain that it is effectual for the salvation, and not for the sanctification of the sinner, is to suppose that it acts like an emulet, an incantation, a talisman, which is to produce its effect by operating on the imagination, and not on the disease.

The religion which mixes with human passions and is set on fire by them, will make a stronger blaze than that light which is from above, which sheds a steady and lasting brightness on the path, communicates a sober but durable warmth to the heart. It is equable and constant; while the other, like culinary fire, fed by gross materials, is extinguished the sooner from the fierceness of the flame.

That religion which is merely seated in the passions, is not only liable to wear itself out by its own impetuosity, but to be driven out by some other passion. The dominion of violent passions is short. They dispossess each other. When religion has had its day, it gives way to the next usurper. Its empire is no more solid than it is lasting, when principle and reason do not fix it on the throne.

The first of the above classes consider prudence as the paramount virtue in religion. Their antipodes, the flaming professors, believe a burning zeal to be the exclusive grace. They reverse St. Paul's collocation of the three Christian graces, and think that the greatest of these is faith. Though even in respect of this grace their conduct and conversation too often give us reason to lament that they do not bear in mind its genuine and distinctive properties. Their faith, instead of working by love, seems to be adopted from a notion that it leaves the Christian nothing to do, rather than because it is its nature to lead him to do more and better than other men.

In this case, as in many others, that which is directly contrary to what is wrong, is wrong also. If each opponent would only barter half his favorite quality with the favorite quality of the other, both parties would approach nearer to the truth. They might furnish a complete Christian between them, i. e., provided the zeal of the one was sincere and the prudence of the other honest. But the misfortune is, each is as proud of not possessing the quality he wants, because his adversary has it, as he is proud of possessing that of which the other is destitute, and because he is destitute of it.

Among the many mistakes in religion, it is commonly thought that there is something so unintelligible, absurd, and fanatical in the term conversion that those who employ it run no small hazard of being involved in the ridicule it excites. It is seldom used but ludicrously, or in contempt. This arises partly from the levity and ignorance of the censurer, but perhaps as much from the imprudence and enthusiasm of those who have absurdly confined it to real or supposed instances of sudden or miraculous changes from profligacy to piety. But surely, with reasonable people we run no risk in asserting that he who being awakened by any of those various methods which the Almighty uses to bring his creatures to a knowledge of himself, who, seeing the corruptions that are in the world, and feeling those with which his own heart abounds, is brought, whether gradually or more rapidly, from an evil heart of unbelief, to a lively faith in the Redeemer; from a life, not only of gross vice, but of worldliness and vanity, to a life of progressive piety; whose humility keeps pace with his progress; who, though his attainments are advancing, is so far from counting himself to have attained, that he presses onward with unabated zeal, and evidences by the change in his conduct, the change that has taken place in his heart—Such a one is surely as sincerely converted and the effect is as much produced by the

The Review and Herald.

"Sanctify them through thy TRUTH; thy word is truth."

BATTLE CREEK, MICH. THIRD-DAY, JAN. 29, 1861.

THOUGHTS ON THE ADVENT.

(Continued)

ALTHOUGH we have found many unequivocal declarations in the oracles of God that the Son of man is to return to this earth personally and visibly in power and glory, and have produced an amount of evidence on the point, which must be more than satisfactory to every candid mind, there are other scriptures which we are unwilling to pass entirely by.

The coming of the Lord is inseparably connected with other scenes. A series of events of which this forms a part is often spoken of in the word of God as a whole; the day in which it is to take place we find many times and uniformly described. This being the case, it follows that those scriptures which foretell any of these events, or declare to us that such a day is approaching, become so many direct prophecies of the coming of Christ, though this event may not be particularly specified therein. To a few passages of this class we now propose to call attention. "For yourselves know perfectly," says Paul in 1 Thess. v, 2, "that the day of the Lord so cometh as a thief in the night." But what about this day of the Lord? Has this anything to do with the coming of Christ. Is the latter one of the events to take place therein? See the connection. In the previous chapter, verse 16, Paul had been discoursing directly about the coming of the Lord, and laying down declarations plain and strong like this: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." And he continues in the first verse of chap. v, "But of the times and seasons [when these things shall take place] ye have no need that I write unto you." Why? "For yourselves know perfectly that the day of the Lord cometh," &c.; and since you know about this, you of course know about the coming of Christ, which is one of its primary events.

Again, we have in Rev. vi, 12-17 a record of the events which John saw transpiring under the sixth seal. After mentioning the signs in the sun, moon and stars, he brings us to the closing event of the series when the heavens depart as a scroll, and every mountain and island move out of their places, and the great, and rich, and noble of earth cry to the rocks and mountains, saying, "Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come and who shall be able to stand!" There can be no mistaking the fearful scene here brought to view. But it involves the presence of him who sitteth on the throne, the revelation from on high of the once insulted, but now exalted and avenging Lamb; for otherwise they could not pray to be hid from his presence or buried from his wrath. So we may add Rev. vi, 16, to the long catalogue of inspired announcements that the Lord will come.

In Isa. xiii, 6, 9, 10; Joel ii, 31; Zeph. i, 14, we have portrayed before us, in the graphic and sublime strains of inspiration, the great day of the Lord, which is appointed for all the earth. But no surer does the day of the Lord burst upon us, than our Redeemer appears to the salvation of all them that look for him. Heb. ix, 28.

Before leaving this division of the subject, we must notice a few more scriptures which speak to us of the great fact of the second coming of our Lord; not that they are necessary to the establishment of the point in question, but simply for the gratification which the heavenward traveler feels as he sees his hope recorded before him in line upon line, line upon line, here and there, throughout the book of God. To the weary pilgrim who mourns the ruins of the fall, no prospect can be more cheering than a restoration of all things to their primeval state, a cure of all the evils that sin has wrought. And such a restitution has been graciously promised. But what shall introduce this glorious era? Nothing less than the second coming of the Lord. Peter speaks in Acts iii, 19, of the times of refreshing which shall come from the presence of the Lord, and adds, "And he shall send

Jesus Christ which before was preached unto you, whom the heavens must receive till the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Very much after the tenor of this passage is another found in 1 Tim. vi, 14, 15: "That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ, which in his times he shall show," &c. It is here declared that the appearing of Jesus shall be shown; in Acts iii, that God shall send him; and when the Almighty utters his purposes with a *shall*, who is he that dare disbelieve!

1 Thess. i, 10. "He shall come to be glorified in his saints." 2 Thess. ii, 8. "And then shall that wicked be revealed whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming." To harmonize this scripture with their soporific theory, advocates of a temporal millennium tell us that a personal coming is not here intended, but a coming in the sense of an increased power imparted to the truth, and a universal spread of the gospel; and that by this means the man of sin is to be destroyed and consumed, or, in other words, be converted to the religion of Jesus. Had such persons never read beyond verse 8, although their interpretation would then be marvelous in the extreme, it might still be looked upon with greater allowance. But we feel warranted in utterly scouting such an idea, from the verses immediately following in which we are told that those who perish, are such as did not receive the love of the truth, and were therefore given over to strong delusion, not that they might be converted and saved, but that they all might be damned. Nothing less than a personal coming, and that, too, in inconceivable power and glory, can produce the results mentioned in verse 8. Such it will therefore be.

Paul in his letter to Titus [ii, 11-13] tells us that the grace of God hath appeared to all men teaching us that we should live soberly, righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ," or as it might better be rendered, the appearing of the glory of the great God, and our Saviour Jesus Christ.

But Paul is not the only witness here. The other sacred penmen all come forward as if impatient to bear testimony to the glorious theme. Peter dwells in glowing terms on the coming day of the Lord, and carries us forward to the delightful scene of the new earth wherein righteousness alone shall dwell. And Jude, in his brief letter to Christians, is careful not to omit the fact that Enoch, the seventh from Adam, prophesied, saying, Behold the Lord cometh with ten thousand of his saints.

(To be continued.)

ALL EXPLAINED.

BRO. D. W. Canright writes from Kinderhook, Mich.: "It is remarkable how professors and infidels all agree in opposing present truth. Not long since one of the brethren was preaching on the signs of the times, the falling of the stars, &c. After preaching he gave liberty for any to speak that wished to. An infidel Dr. got up and explained how it happened that the stars fell at that time. He said it took place according to nature, and consequently there was nothing in it. A Baptist minister who was present, responded, Amen. He said that was right; and that if the falling of the stars in 1833 was a fulfillment of Matt. xxiv, then it had been fulfilled a great many times since its prediction by the falling of meteors."

REMARKS.—The attempt is made to dispose of the darkening of the sun in 1780 in a similar manner. That can constitute no sign of the end, it is said, because many such events have taken place, in different ages of the world. But the fact that that darkening was connected with particular events, takes it completely out of the hands of our opponents. "Immediately after the tribulation of those days" (the 1260 years of Papal persecution), or as another Evangelist has it, "In those days, after that tribulation," the sun shall be darkened, &c. The tribulation was shortened by the rise of the Reformation, the time arrived for the accomplishment of that prediction and it was fulfilled. Now it matters not if the sun has been darkened a

thousand times in past ages of the world, that darkening which was to constitute a sign of the end was to take place at that time, and there it did take place; and being expressly foretold as a sign of the end, no sophistry can explain it away. So with the falling of the stars. The phenomenon of Nov., 1833 was the most remarkable of any of that kind on record. It was foretold in connection with the darkening of the sun and moon. And so we find it following right on in that great series of events by which nature herself seems, as it were, to have been appointed to herald forth to mankind the approaching restitution of all things. Infidels and professors may strike hands to explain these things away; scoffers may scoff at our hope; but the glorious day is coming, redemption is nigh. Let sinners tremble; let the saints rejoice.—Ed.

A CALL FOR HELP.

In the *Millennial Harbinger* for Dec. 12, 1860, published at Seneca Falls, N. Y., we see the following:

"A Request.

"Will Bro. Stephenson answer the following question through the *Harbinger*? Was it the ten commandments that slew Paul? My reason for asking this question is this, James White asserted that it was. I think that the 29th verse of the 20th chap. of the Acts is applicable to him. J. JEFFREY.

"Freeport, Stephenson Co., Ills."

It is supposed from the above that Mr. Jeffrey refers to Paul's conversion and not to his martyrdom, yet he does not state which.

At our recent call at Crane's Grove, Ills., we spoke to the people one evening on the subject of Bible conversion. We referred to the statements of Paul in Rom. vi and vii, where the law of God is shown to act an important part in the conversion of the sinner. We stated,

1. That the epistle to the Romans was written A. D. 60, at least twenty-five years after the "hand-writing of ordinances" was nailed to the cross; therefore,

2. Paul, in such language as is found in Rom. vii, 9, "For I was alive without the law once, but when the commandment came sin revived and I died," must mean, by the word law, the precepts of the moral law; for,

3. It would be folly in the extreme for him to speak thus of a law that had been dead at least twenty-five years.

These plain facts, with many others stated in that discourse, seem to have caused trouble in the no-Sabbath camp at Crane's Grove, and Mr. J. M. Stephenson is called upon for help.

But how is Acts xx, 29 "applicable?" "For I know this, that after my departing shall grievous wolves enter in, not sparing the flock." We went to Crane's Grove single-handed and alone, therefore that part of the passage which speaks of grievous *wolves*, plural, is not applicable to us. If the passage be at all applicable it must be in this way.

We preached one Pauline discourse at Crane's Grove, and after we left, grievous wolves (Clark, Collins, Jeffrey, & Co.) entered in to do their work, but as the sheep's clothing has fallen off these men, they appear in their true character, and none of the flock are deceived by them.

In the *Millennial Harbinger* for Jan. 2, 1861, we have "Response to Bro. Jeffrey's Question." On reading the response our first impressions were that Mr. Stephenson in his round about course had thrown as much darkness as he had light, even upon the mind of his brother Jeffrey, that some would regard it as very deep, while others would discover that it was very muddy. People sometimes make just such a mistake. Because they cannot see to the bottom of a muddy pool of water, conclude it must be very deep. Perhaps Mr. Jeffrey had better send to the *Harbinger* another "Request," and ask Mr. Stephenson what is meant in his response by "the bond-man whose children are the Jews," and "the Revision party." J. W.

BRO. H. C. WHITNEY'S QUESTION.

"Bro WHITE: Will you compare 2 Cor. iii, 7, with Deut. xxvii, 8; Josh. viii, 32, and tell me what you think of it?"

"QUESTION. Were the ten commandments ever engraven in stone? If so, where shall I find it?"

merely artificial barriers which may be raised up against them; for our great enemy is as formidable from a seeming distance as in close combat; where he cannot come he will send.

The Review and Herald.

"Sanctify them through thy truth; thy word is truth."

BATTLE CREEK, MICH. THIRD-DAY, FEB. 19, 1861.

THOUGHTS ON THE ADVENT.

(Concluded.)

LET us now look at a few of the evidences bearing directly upon the time of the second coming of Christ. That coming events cast their shadows before, is a saying to the truthfulness of which the world readily assent. But if this is true of any event, it certainly is, as it is natural that it should be, true of the last great event which is to close the stormy and troublesome drama of this unfortunate earth. No surer does the mariner know from manifold signs that he draws near land, or the husbandman know from all the indications of nature that summer is nigh, than we may know that even now, the great day of the Lord, the end of the world, and the coming of Christ, are even at the doors.

To enter into a full exposition of the evidences on this point would not be in accordance with the design of these articles. We shall give but an outline which the reader can fill up at his leisure. We are taught, then, that the end of this world is near,

1. By the prophetic periods. Periods of time are given in the word of God to mark certain great events. The rule by which to interpret these periods is also furnished us. Their commencement, intermediate dates and termination are all clearly established. And by the nature of the events which they are given to mark, we are brought down step by step till we know with absolute certainty that we are now in the time of the end.

Take for instance the 2300 days of Dan. viii, 14. By the aid of chap. ix, the commencement of this period is indubitably established; and it is shown to end in A. D. 1844. But what bearing has this on the end of the world? It does not say, to be sure, that at the end of this period, the Lord shall come; but at that time the Sanctuary shall be cleansed. We are thus introduced to another great subject, than which there is scarcely one in the word of God more beautiful, harmonious and clear. The subject of the Sanctuary! The law of Moses with its types and ceremonies is here brought into requisition. By those types we now see plainly prefigured before us the work of our great High Priest in the antitypical Sanctuary in Heaven. In the type the cleansing of the Sanctuary was the last work of its yearly repeated service. The cleansing of the Sanctuary in Heaven is the last work of that antitypical service which is accomplished once for all. When this is finished, the plan of salvation, the day of probation, will be forever ended. Our great High Priest will then lay aside the priestly for the kingly robe, and proclaim to his waiting people that the day of vengeance, the year of his redeemed, is come. Isa. lxiii, 4. To the commencement of this solemn work, that period which ended in 1844 introduced us. Sixteen years have since elapsed. The thoughtful reader can for himself judge whether this work will not shortly be accomplished. We are taught that the end of all things is near,

2. From the course of empire as marked out in the prophetic word. From the time of Daniel, onward, the rise and fall of earthly kingdoms was shown to the end of time. They were four in number: Babylon, Persia, Greece and Rome. These were to be succeeded by a fifth universal and everlasting kingdom, the kingdom of God, to be possessed by the saints of the Most High forever and ever. The outline of this world's history is three times repeated in this manner in the book of Daniel; and all the events in these chains of prophecy, with all their varying particulars, except the setting up of the fifth and everlasting kingdom of God, are now in the past. No person of even moderate intellect will deny this. So that, as far as these lines of prophecy are concerned, the setting up of the kingdom of God is the next event before us.

Supplementary to the predictions of Daniel, are several chains of prophecy in the book of Revelation, furnishing additional particulars, and leading us to the same result. We are taught that the end of all things is at hand,

3. By the signs given to mark its approach. These may be divided into four distinct classes: 1st. In the literary world. 2d. In the political world. 3d. In the natural world; and 4th. In the moral world. Let us look a moment at these in order:

1st. Says Prof. G. R. Graves, "It is one of the pleasing signs of the times that the prophetic declaration of Dan. xii, 4, is fulfilling before our eyes." He then introduces Michaelis' translation of that passage as follows: "But thou, O Daniel, shut up the words and seal the book, even unto the time of the end, when many shall give their sedulous attention to the understanding of these things, and knowledge shall be increased." In whatever way we understand this prediction of Daniel, that in the time of the end knowledge shall be increased, whether we understand it as an increase of knowledge in the prophetic word, or of new discoveries and attainments of science, it is most completely and strikingly fulfilled before us. In this respect there never was an age of the world equal to the present; and the reader has but to see held up side by side, this declaration of the prophet and the scientific attainments of the present age, to behold the word of the Lord fulfilled in all its force. Under this head we may rank the special proclamation of the gospel of the kingdom brought to view in Rev. xiv, 6-12,—the messages of three angels, symbolizing classes of religious teachers, following each other in consecutive order, to call out a people to meet the Son of man on the great white cloud. These messages began to be fulfilled with the proclamation of the advent, a little more than 20 years ago. Two of these are already in the past. We have witnessed their fulfillment. The third and last is now going forth. The next event in this chain of prophecy is one like the Son of man on a great white cloud, symbolizing the coming of the Saviour in the clouds of heaven. Would it be possible for Inspiration to give us more impressive instruction of the shortness of time and the nearness of the coming of Christ?

2d. Signs in the political world. These were predicted by our Saviour as recorded by Matthew in chap. xxiv, and its parallels. Its principal features were to be an unexampled complication of affairs among the nations of the earth, causing in them anger, distress and perplexity. Here again comment is scarcely necessary. Those who have eyes to read the leading news of almost every paper in the land, or ears to hear the remarks upon topics which are just now in all men's mouths, know that such is the present state of the world in an unprecedented degree. The affairs of earth are hopelessly complicated; and every attempt at adjustment only involves them in more perplexity still. Extended exposition would detract from the force of the fulfillment. We only ask the worldly man, or the professor who yet sees no occasion to believe that the Lord is near at hand, to look at the prophecy and look at the present state of the nations, and then say if one is not the exact counterpart of the other.

3d. Signs in the natural world. It was predicted by the prophet Joel that the sun should be turned into darkness and the moon into blood, before the great and notable day of the Lord come. Chap. ii, 30, 31. Our Saviour in Matt. xxiv and other places, adds the falling of the stars to the catalogue, and tells when these signs were to take place. Authentic histories and living witnesses afford us abundant proof on this point. In the dark day and night of 1780, and the falling stars of 1833, these predictions were minutely and magnificently fulfilled. Connected with these events in such a manner as to leave no room for the intervening of many years, is the coming of the Son of man in power and great glory.

4th. Signs in the moral world. A general declension of piety, a lack of the vital power of godliness, the abounding of iniquity, increasing numbers, and increasing wickedness, of evil men and seducers, are all held forth in the Bible as characteristics of the last days. "This know also," says Paul in 2 Tim. iii, 1, "that in the last days perilous times shall come." And then follows a description, in a black catalogue of eighteen sins, of people in the last days. Of the world?

No: of those who have a form of godliness but deny the power. Peter says, Knowing this first that there shall come in the last days scoffers walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning. 2 Pet. iii, 3, 4. Reader, have you ever seen any of these scoffers? If not, just begin to talk about the coming of the Lord and you will develop them all around you. This text affords incidental proof that the doctrine of the second advent will be proclaimed in the last days; for what occasion have these scoffers to inquire, "Where is the promise of his coming?" if there is nothing said about his coming, and none are believing that he is about to come? Jude also speaks of mockers in the last days walking after their own ungodly lusts. Verse 18. "Evil men and seducers shall wax worse and worse." 2 Tim. iii, 13. And here we may properly introduce that gigantic delusion. Spiritualism, which within a few years has arisen and spread with unwonted rapidity over all the land. It is thus described in the word of God: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith giving heed to seducing spirits and doctrines of devils." See also 2 Pet. ii, 1.

What need we say more? What need we of further proof? The declarations of the word of God are unequivocal that the Lord will come again, and is now at the door. All the signs that could be required or asked to herald his approach have been accorded; and of all the long catalogue, there are none but such as have been already fulfilled, or are now fulfilling before our eyes. Yes, the great day of the Lord is near. It towers up as the great waymark directly before us. The crowning scene of earth's history is soon to transpire. The great day to which all other days are but conductors, is soon to come. The greatest displays of God's power and glory are soon to be revealed. Great events have transpired on earth, but the greatest is yet before us. Kingdoms have risen and crumbled; a flood has enveloped the earth in its liquid waves; fire and brimstone have been poured upon the corrupt cities of the plain; desolating armies have been the ministers of God's vengeance to punish the sins and rebellions of the people; but no scene has yet been witnessed which can compare with that great day when the heavens shall depart as a scroll when it is rolled together, and mountains and islands shall be moved out of their places, before the face of Him who cometh with the glory of the Father and all the holy angels.

Who is preparing for this event? Who are boldly and joyfully looking forward to the great day? Behold the sad state of the world. They are lulled in the arms of a strong delusion and think they have the truth. They are drunken, though not with wine, yet think they are sober. They lie in the embrace of an unconquerable lethargy, yet think they wake. Thus are all things ready for the great day to come upon them, as the apostle says, like a thief in the night, or a snare upon the unsuspecting game. But what says the apostle to us who see the day approaching? "Therefore let us not sleep as do others; but let us watch and be sober." 1 Thess. v, 6. And again he says that "knowing the time, it is now high time to awake out of sleep; for now is our salvation nearer than when we [first] believed." Rom. xiii, 11. May it be the lot of both writer and readers to share in this great salvation, when the longed-for day arrives, which brings the Lord of life and glory to his waiting people.

MINNESOTA CONFERENCE.

BRO. SMITH: It seems to be my duty to give you a brief report of the Conference held at Pleasant Grove, Olmstead Co., Minn., Feb. 2 and 3, 1861. At an early hour we found the house of worship quite well filled with brethren and sisters from different parts of our new State, many of them entire strangers to each other. Two came one hundred miles, walking over thirty miles of the distance.

In the commencement of our meeting the sweet Spirit of the Lord rested down upon us in such a manner that it was quite evident we were of one heart and mind, although strangers to each other. We were some disappointed in not meeting Bro. J. N. Andrews at this

ways: from the arrows of God's conviction on the one hand, and by the Devil's holding his thumb on the organ of fear on the other. If those who suffer in this way would learn wisdom by their experience, they might avoid this cross-fire, and feast on the milk and honey of the sanctuary with their brethren.

Christian believers are often compared to soldiers, but camp life is not always pleasant to the military man; neither is it to us who are tenting out till we go to a city that hath foundations. It is not always a privilege for the soldier to march out on the field of battle and confront a mortal foe; nor is it a privilege for the Christian warrior to combat with the prince and power of the air. The man of war springs at the blast of the bugle, and the man of God must move at the watch-word of the Spirit.

Let us all remember that we are God's witnesses, and ever be ready to testify of his daily and weekly mercies. G. W. A.

"FLEE FROM IDOLATRY."

DURING the lukewarm state of the remnant, when their love has waxed cold, they have been in a right condition to be captivated with the numerous idols of the last days. Probably but few are entirely free from every species of idolatry. Any person that will take the trouble to compare Isa. i, and ii, with Rev. xviii, will see that when the great day of the Lord is introduced, "the land is full of idols," and "they please themselves," and "just after the abundance of her (Babylon's) delicacies."

Idolatry does not alone consist in literally bowing down to an image, but Webster says an idol is "anything upon which we set our affections inordinately," and, idolatry is "excessive attachment or veneration for an object." An idolater is "a great admirer" (of the creature). If we cultivate an attachment for any object, animate or inanimate, above, or equal to, our love to God, we are idolaters. "Thou shalt have no other gods before me" (or in my sight), is the first commandment.

When the ten tribes were in captivity, their idolatry consisted in having several objects of adoration. "They feared the Lord, and served their own gods." 2 Kings xvii, 33.

Some make a god of their appetite. Phil. iii, 19. "Covetousness is idolatry." Col. iii, 5. A longing desire for any article of food or dress which is either useless or hurtful, is, therefore, idolatry. If we love or admire any thing above God, or esteem any thing so dear that we could not freely give it up for his sake, we have certainly set up another god before the only true object of our supreme affections.

How is it, dear brethren and sisters, about tobacco, tea, coffee, hoops, jewelry, &c., &c.? Are you willing to give up these idols, and give your time and whole heart's adoration to the one living and true God? He will accept of nothing but the whole heart; we can not come to God with divided affections.

But I hear a brother say, I am not willing to give up tobacco. What, not for God's sake, for the truth's sake, nor yet for the regard you have for your brethren and sisters? Paul would give up an essential article of food, and eat no more as long as he lived, for charity's sake. 1 Cor. viii, 13.

When we press the testimony in regard to the tobacco idol, the lover of tobacco asks to be let alone, and complains that we have not charity. But charity does not require that we let a man alone in his sins, but that we faithfully warn him. Enough has been said on the tobacco question, it would seem, to satisfy all except the most stubborn that tobacco should be given up. We entreat you then most affectionately and earnestly to give it up at once for your soul's sake. Let also the ear-rings, finger-rings, and hoops, be put away at once and forever from the ranks of God's people. There is no excuse. The Scriptures are too plain to be misunderstood. We must live up to our discipline, the Bible. Those who will not abide by the wholesome rules of that book, ought not to desire or to expect a place among the Seventh-day Adventists.

There is another species of idolatry that is very general at the present day, namely, the inordinate love of children. Many worship their children. By making pets of their offspring, they destroy them and ruin

their own souls. But some fond parent will say, Does Bro. Cornell want us to hate our children? No, my dear brother or sister, neither does the Lord want you to hate them; but many of you do by over indulgence hate your children. "For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth." Prov. iii, 12. "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." Prov. xiii, 24.

The true principle is that genuine love should lead to faithfulness; not to excessively punish in anger, but to be decided and uniform, and correct with discretion. If a parent has such inordinate and unnatural love for the child that he or she cannot endure to faithfully correct and "train up the child," the child has become dearer than the command of God; and such parents are in the fullest sense of the word, idolaters. When I see parents laugh at little foolish tricks and witty speeches of their children, and thus flatter their vanity, and nourish pride in their hearts, I think, O foolish parents, why will you thus destroy the dear ones entrusted to your care? If a child does that which is right, noble, and generous, and the parent in a sober manner praise the child for it, it might serve to encourage in the right way. But when their follies and little sins are winked at, seeds are being sown which may, and probably will, ruin them.

But there is still another species of idolatry prevalent at this time, which is the worst of all. It is that of self-worship. If by looking in the glass they find this god is a little fairer than some other one, they begin to admire, and admire, until they are perfectly captivated with adorable self. Then how soon they will (after the manner of heathens and barbarians) begin to decorate the object of their worship. This god is very jealous of rivals in dress, and so to appease his anger, or to please him, they watch with all diligence for new fashions, that they may replenish him "from the east."

How often do we see mothers teaching this worship to their children. They will dress up the little ones like poppets, and then praise them to their face until they are perfectly inflated with pride. O parents, beware how you train your children, lest you be found fitting them up for the plagues. If we would "flee from idolatry," let us shun the very appearance of it, exercising all diligence to avoid it in all things. "Little children, KEEP YOURSELVES FROM IDOLS." 1 John v, 21. M. E. CORNELL.

MEETINGS IN WISCONSIN.

DEAR BRO. WHITE: According to appointment I met with the church at Lodi and Hundred Mile Grove, and although we had a severe snow-storm, a goodly number of brethren and sisters were present to hear the word. The gifts of the Spirit, and more perfect order in the church, were the burden of the message that we had for the people; and truly it was a heart-searching time; such as I have never seen among the remnant before. When we called on those who had forsaken all their idols, and were determined by the assisting grace of God to keep all his commandments and the testimonies of Jesus, twenty-four arose, while a few stood back. Some of them, however, said they would try to get ready and go with us. The twenty-four then signed their names to the covenant, after which they elected a clerk, and a treasurer for S. B. Then the subject of holding quarterly meetings came up, and after some consideration the church thought best to have regular quarterly meetings, the first of which was held Dec. 7 and 8, 1861; and at every quarterly meeting they will hold one business meeting. At the quarterly meetings they expect to attend to the Lord's supper.

Last Sabbath and first-day I met the church at Marquette, and after laboring with them as I did at Lodi, twenty-one united together in church covenant, choosing a clerk and treasurer. Their first quarterly meeting was held Dec. 14 and 15, 1861. Quite a number stood back at this meeting, some of whom we have hope that the Lord will open their eyes, that they may see more clearly the high and holy way to mount Zion, and come and go along with God's remnant people.

O, how true it is that God is cutting his work short in righteousness. I rejoice to think the time is just before us when we shall discern between him that serv-

eth God, and him that serveth him not. But that is when we all shall have returned to the Lord. See Mal. iii, 18.

ISAAC SANBORN.

Mackford, Wis.

EVENTS OF THE SIXTH SEAL.

THE sixth seal was opened in 1775. All students of prophecy admit that we are living in a solemn time. Events of the most grand and thrilling importance are transpiring daily within our own observation. Signs as precursors of the day of the Lord, are every where looming up before us. To these the faithful saint can look as to so many witnesses, unitedly testifying that the last day is near, that the end of all things is at hand. And seeing them, he can lift up his head and rejoice in anticipation of the great blessings just before him, which he will receive when his Lord shall come. The way is truly plain, the light is clear, and the testimony sure. We can know that the time is near, that the day is at hand. In the book of Revelation the Christian dispensation is divided into seven different periods. These are represented by seven churches, seven seals, and seven trumpets. We call especial attention to the sixth seal, it being under this that the signs are manifested and the great day of wrath appears. "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood." Rev. vi, 12. Three important events mark very clearly the date of this seal.

1. The great earthquake.
2. The darkening of the sun.
3. The darkening of the moon.

These events must appear in the order stated. An earthquake after the darkening of the sun and moon will not answer the specifications of the prophecy. Neither will any darkening of the sun and moon before the occurrence of the earthquake fulfill the prophecy. In order therefore that we arrive at the true date of this seal, we must learn definitely when this great earthquake occurred, for that is the great event designating the time when the seal was opened.

1. The great earthquake. When did it occur?

1st. It could not have occurred during the great Papal persecution against the saints. When the fifth seal was opened, those who had been slain under the fourth seal were seen, and told that they should rest for a little season until their fellow-servants and their brethren should be killed as they were. Verse 11. This great tribulation was gradually slackened from A. D. 1700 till we come down to the latter half of the eighteenth century. We have no record of any general persecution against the saints by the pope since that time.

2d. The great earthquake occurred Nov. 1, 1775. "Lisbon was destroyed by the most terrible earthquake that has ever occurred. Sixty thousand persons perished in six minutes. The sea first retired, then rolled in rising fifty feet above its usual bed. The largest mountain in Portugal rocked and split asunder, and sent forth flames and clouds of dust. The shock was felt nearly all over Europe, in the north part of Africa, in the Atlantic, and even in the West Indies. A vast wave swept over the coast of Spain, and in some places sixty feet in height. Near Morocco the earth swallowed up about ten thousand persons with their herds, and then closed over them." Cyclopaedia Hist. p. 639.

This was the greatest earthquake known to historians. It occurred at the right time—soon after the tribulation of the 1260 years, but in the years, as they extended to 1798. We have now located beyond doubt the beginning of the sixth seal. It began in A. D. 1775. We may from that date forward begin to look for those signs to appear which precede and point to the coming of the Lord.

2. The darkening of the sun. This is the second and next event that marks the time when the sixth seal was opened. We understand this to be an unnatural darkness, a darkness caused directly by God himself, as an unmistakable sign of the approaching dawn of the last day. When did this event occur?

1st. It must occur before the 1260 years run out. "In those days after that tribulation the sun shall be darkened, and the moon shall not give her light." Mark xiii, 24. This testimony shows very clearly that

this sign should appear within the 1260 years. Now as the 1260 years ran out in A. D. 1798, this sign must appear prior to that date.

2d. It is the first sign following the great earthquake, and as that occurred in A. D. 1775, the sun must be darkened this side of that date.

3d. Therefore we are now shut up to this conclusion, that this sign must occur between 1775 and 1798. Here therefore, is the time in which it must appear. Did it appear in that time? If so, in what year? It did appear in that time, and in the year 1780. We refer to the testimony of many living witnesses. We will also give one historical testimony out of many that we might give:

"In the dark day of May 19, 1780, the heavens were covered with a dense cloud for three or four hours. During this time the clouds were tinged with a yellowish or faint red for hours, for which no satisfactory cause has been assigned." Noah Webster, LL. D., New Haven Daily Herald.

We give this testimony more for the purpose of proving the nature than the reality of the event. No man of literature will call in question the ability of this witness to decide a case of this kind. This sign makes its appearance at the right time and in the right manner, and is therefore a fulfillment of the prophecy.

3. The darkening of the moon. This is the next sign following in consecutive order, and occurred on the night of the 19th of May, 1780, the night following the dark day. The points above which locate the time when the sun was darkened will also apply here, and prove the time for the moon to cease to shine to be the same. Our Saviour has carefully pointed out these signs in other places. Matt. xxiv, 29.

4. The next sign spoken of in this prophecy is the falling of the stars. "And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind." Verse 13. This wonderful sign appeared Nov. 13, 1833. And what an awe-inspiring sight to those who witnessed it! They witnessed the greatest display of celestial fireworks that ever occurred. They saw the heavens rain fire. How highly favored were they! The wise men who saw one star point to the first advent were truly favored by heaven. Matt. ii, 7, 10. But pre-eminently honored were they who saw millions and millions of bright and shining stars point to the second advent.

5. The parable of Matt. xxiv, 32. "Now learn a parable of the fig-tree. When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." This is a natural and very apt illustration. When we walk forth into the grove in early spring, and behold the trees budding and putting forth leaves and blossoms, we know that the summer is coming—is at hand. But suppose on our return we meet a man who says, Well, sirs, don't you think we are going to have a long time of cold weather? we answer, Why, no, my dear sir, the warm season is at hand; for see these buds and blossoms. O, says he, I don't see any difference between the trees now and the trees in the dead of winter; they all look alike to me. What would you think of such a man, reader? I should consider him a blind man.

So likewise when we see the foregoing signs, we may as certainly know that the end is nigh, even at the doors. Verse 33. The man who does not see it must be blind: is either in nature's darkness, or bound with the heavy chains of unbelief.

6. The next event brought to light in the prophecy before us is the "great day." "And the heaven departed as a scroll when it is rolled together, and every island and mountain were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains; and said unto the mountains, Fall on us, and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Verses 14, 17. Grand and sublime are the scenes here depicted! Awful indeed is the event here spoken of. And O, what an important question here follows: Who shall be able to stand? We answer, 1st. It will not be the great men of earth. Kings with their wicked counselors will perish with all their greatness. The

rich, proud, and haughty, will all be destroyed. God will receive no excuse from the willful sinner. 2d. Those who love God and do his will shall be able to stand. "Wherefore the rather, brethren, give all heed to make your calling and election sure; for if ye do these things ye shall never fall." 2 Pet. i, 10. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14. These are blessed promises, and surely belong to the remnant who keep the commandments of God and the faith of Jesus. Chap. xiv, 12.

That awful day will soon appear. The storm is already gathering. The dark and heavy clouds appear in the distance. The heavy rolling of the thunders may be distinctly heard, and the red flashes of glaring lightning play furiously upon the angry heavens. Sinners begin to tremble, and men's hearts to fail them for fear of the things coming upon the earth. The sea and the waves roar, while distress and fearful perplexity characterize the angry nations. But in this time the saint looks up, and by faith looks beyond the distress, fear, and perplexity that surround him, to the happy morn that is beginning to dawn, when he will see his Lord coming in great power and glory, when he will be redeemed from all that is mortal, and delivered into the bright joys of eternal life in the kingdom of God. Yea, while here, he groans and prays for the time to hasten when he will part from the wicked, and the persecutors of God's dear children, and meet with the immortal saints on the sunny shores of perpetual joy. There with all the saints he hopes to dwell amid the resplendent and unfading beauties of the world to come. May the Lord help us to be faithful and diligent. Mercy yet lingers, and Jesus yet intercedes. But soon he will leave the sanctuary, and mercy's sweet voice will be heard no more in behalf of the sinner forever. While, therefore, there is time and opportunity, let us prepare to stand in the great day of his wrath.

B. F. SNOOK.

CONFESSION.

It is my duty to make confession on several points; and I do it cheerfully, and with sincerity of heart. I am satisfied that I have not exerted that direct influence in behalf of the testimony of the Spirit of God, given through vision to sister White, that I ought to have done. I deeply regret that I have been slow to act in a matter of so great importance. I now see that I have come far short of my duty in this matter, and that I have thus grieved the Holy Spirit. May God forgive me. It is the purpose of my heart, not merely to believe the testimony of the visions, but to impress the importance of their testimony upon others.

I see also that I have been remiss in bearing a pointed testimony against sin, and reproving the wrongs that have come under my observation, with the faithfulness that was requisite on my part. In other words, I have failed to declare with faithfulness the whole counsel of God. Deeply do I lament my fault in this thing. Yet such is my natural infirmity that I can only hope to be an overcomer through the special assistance of divine grace. Brethren pray for me.

J. N. ANDREWS.

Wawkon, Iowa, Nov. 28, 1861.

P. S. I would add that the present work of organization meets my hearty approval. I see no objectionable feature as it is now reduced to practice. J. N. A.

NOTE TO SISTER RICE.

DEAR SISTER RICE: Your letter in the Review, Vol. xix, No. 2, reminds us that we should speak often to each other, and as far as possible cheer the fainting mind. We remember the days when we were with you in the M. E. Church in St. Lawrence County, N. Y., and how the principles of reform brought us out of that church. We remember too, that God thrust us out again as he did Israel out of Egypt, when he brought us to keep his holy Sabbath; and we never shall forget the interview we had with you at your present home in Western N. Y. We may never meet again on this earth while it is under the curse, but may we meet on the earth made new.

We are trying, though in weakness, to do something for the Lord. After returning this fall from Indiana we thought further efforts should be made in our own

school district. We therefore invited Bro. Cornell to come and labor with us. The meetings have been very interesting. Since he left we have had meetings twice in the week, and the house was well filled. The district are willing we should use the house every Sabbath; quite a number are obeying the truth.

In much love.

J. & C. BYINGTON.

Ceresco, Mich., Dec. 15, 1861.

MIRACULOUS POWERS.

This work will be delayed until Bro. White returns from his Northern tour.

Some have misunderstood my call for extracts. I do not design to publish personal experiences of our own people, unless it should be some rare instance with which I am acquainted. The object is to show from the books of those who now oppose spiritual gifts, that such power still exists, themselves being judges.

M. E. CORNELL.

FAITH WITHOUT WORKS IS DEAD.

FAITH is a dependence on the veracity of another. This trust is called faith, because it relies upon the truth of a promise. Faith, in the propriety of expression, is an assent on account of the veracity of the speaker. God has spoken unto us by his servants, and says, "Even so, faith, if it hath not works, is dead, being alone." James ii, 17. Again, "Not of works, lest any man should boast." Eph. ii, 9.

I notice in the word of God that faith and works belong together; as James has said, Show me your faith without your works, and I will show you my faith by my works. All of the ancient worthies pleased God through faith; their works corresponded with their faith. I find by an examination of the word of God that his people have accomplished all that has been done through faith; and what wonders have been accomplished through his people.

There is a work for the people of God in our day. What did the blessed Saviour say unto us before he went away? He says, The works that I do, ye shall do; and greater works than these shall ye do, because I go to my Father. We find also that when he commissioned his disciples, as we read in Luke ix, 1, then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And they departed and went through the towns preaching the gospel and healing every where. Has there been any thing taken from this commission since it was given? if not, then it is the same now.

Then let us contend earnestly for the faith once delivered to the saints; and when we ask our heavenly Father for the things that we need, let us ask in faith, believing; for without faith it is impossible to please God. O may we all be wise enough to ask for nothing unless we expect to receive it; and like Jacob of old, wrestle until the break of day, or until we receive the blessing. God is pleased when he beholds his children thus holding on to his promises by faith.

Are we sick? let us use the remedies prescribed in his word, with faith, and we shall be healed. Are we in perils on the sea or on the land? let us exercise faith, God will deliver. Are we surrounded with temptation? let us believe that God will deliver; he will, if we are loving him and keeping all of his commandments blameless.

My prayer is, O Lord, help thy people to come up to the high calling of God which is in Christ Jesus; and throw off every weight, and the sin that doth so easily beset us, that we may run the race set before us.

E. MACOMBER.

Battle Creek, Mich.

THE SABBATH A SIGN.

"SPEAK thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, JULY 8, 1862.

JAMES WHITE, EDITOR.

THOUGHTS ON THE REVELATION.

CHAPTER VI.

The Seals.

THE symbols under the first four seals, at least, show the spirit of the periods covered by them.

Verses 1, 2. And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts, saying, Come and see. And I saw, and behold, a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

The white horse denotes the purity of faith, and consequently of life, of the first ministers, and followers of Jesus Christ. This seal probably covers the period of the Ephesus church of chap. ii, 1-7. The conquests of the gospel during that period are here represented.

Verses 3, 4. And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

The red horse denotes blood and carnage, and has reference to those times of persecution of the followers of Jesus Christ, covering much of the period called the ten persecutions, the same as the Smyrna church of chap. ii, 8-11.

Verses 5, 6. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

The black horse denotes error and darkness, the opposite of that symbolized by the white horse. The events under this seal cover the period of the Pergamos church, chap. ii, 12-17, from Constantine, A. D. 313, to the unlimited rule of the Papacy, A. D. 538. On this seal Wm. Miller, Lectures, p. 181, remarks as follows:

"When the church became connected with worldly power and wisdom, she lost her purity of doctrine and practice, and adopted in her creed maxims and principles congenial with the natural heart, and forms and ceremonies for show and parade, rather than the humbling and cross-bearing life of the followers of Jesus. The balances denoted that religion and civil power would be united in the person who would administer the executive power in the government, and that he would claim the judicial authority both in church and state. This was true among the Roman emperors, from the days of Constantine until the reign of Justinian, when he gave the same judicial power to the bishop of Rome. The measures of wheat and barley for a penny denote that the members of the church would be eagerly engaged after worldly goods, and the love of money would be the prevailing spirit of the times, for they would dispose of anything for money. The oil and wine denote the graces of the Spirit, faith and love, and there was great danger of hurting these, under the influence of so much worldly spirit. And it is well attested by all historians that the prosperity of the church in this age produced the corruptions which finally terminated in the falling away, and setting up the anti-Christian abominations."

Verses 7, 8. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold, a pale horse: and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

The rider upon the pale horse is named Death. Hell, the grave, followed with him. The symbols under this seal denote great persecution, and martyrdom of the church. The period of this seal cannot be mistaken. It must have been during the unlimited, unrebuked, unrestrained, persecuting rule of the Papacy, from about A. D. 538, to the time when the reformers commenced their work of exposing the corruptions of the Papal system.

Verses 9-11. And when he had opened the fifth seal, I saw under the altar the souls of them that were

slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

It seems proper that a period of time should be given to the events under the fifth seal, the same as the other six, which time, it may appear evident from the following remarks, was from the rise of the reformation to near the time when civil power was taken from the Papacy.

1. It is evident that these souls were not in heaven when John had this vision, from the fact that they had not been born. A. Barnes makes the following remarks in reference to this subject:

"We are not to suppose that this *literally* occurred, and that John actually saw the souls of the martyrs beneath the altars—for the whole representation is symbolical; nor are we to suppose that the injured and the wronged in heaven actually pray for vengeance on those who wronged them, or that the redeemed in heaven will continue to pray with reference to things on the earth; but it may be fairly inferred from this that there will be as *real* a remembrance of the wrongs of the persecuted, the injured and the oppressed, as if such prayer were offered there; and that the oppressor has as much to dread from the divine vengeance as if those whom he has injured should cry in heaven to the God who hears prayer, and who takes vengeance. The wrongs done to the children of God, to the orphan, the widow, the down-trodden, to the slave and the outcast, will be as certainly remembered in heaven as if they who are wronged should plead for vengeance there, for every act of injustice and oppression goes to heaven and pleads for vengeance. Every persecutor should dread the death of the persecuted as if he went to heaven to plead against him; every cruel master should dread the death of his slave that is crushed by wrongs; every seducer should dread the death and the cries of his victim; every one who does wrong in any way should remember that the sufferings of the injured cry to heaven with a martyr's pleadings, saying, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood?'"

2. The scenes which John was viewing were upon the earth, hence, in the absence of proof that any other altar is meant, it seems a necessary conclusion that John saw the place of slaughter of the church of God by Papal Rome, where the earth has drunk up the blood of martyrs slain, under the figure of an altar of sacrifice.

3. These slain are represented as crying to God to have their blood avenged on them that dwell on the earth, the same as the voice of Abel's blood from the ground, Gen. iv, 9, 10; or the cry of the stone from the wall, and the answer of the beam out of the timber, Hab. ii, 11; or the cry of the hire of the laborer, James v, 4. If it be said that these souls must be in conscious being in heaven in order to cry, then we reply, that Abel's blood, the stone and the beam, and money, are also conscious, as they are all represented as crying. But, really, if these souls are in heaven in the participation of fullness of joy, and pleasures forevermore, why are they represented as crying for vengeance on those who cut short their mortal life with all its woes, and hastened them to the enjoyment of the perfect bliss of heaven?

4. The Scriptures sometimes attribute life, action, intelligence, and personality, to inanimate objects to show how God regards those connected with those objects, hence the unconscious slain are represented as crying from beneath the altar of Papal sacrifice. Justice, long trampled in the dust, now cries for judgment and vengeance on the Papacy which was spilling the blood of the church of Jesus Christ. Luther and his associates were imbued with the spirit of this cry which went up from the earth that had drunk the blood of millions of the martyrs of Jesus slain, and they exposed the corruptions of the Papacy, which trembles before the reformers, and in A. D. 1798 was stripped of its civil authority. Thus the blood of the martyrs was avenged on those that dwelt on the earth. This has no reference to the final judgment and punishment of the wicked; but refers to the change in the condition of the Papacy. "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword." Chap. xiii, 10.

5. White robes were given to every one of them. They had been denounced by the Papacy as vile heretics, and executed as such, and thus their character had been robed in darkness. But the Reformation exposed the crimes of the Papacy, turned the scale, vindicated the cause of the holy martyrs of Jesus, and clothed them with white robes. Hence, the sermons, the prayers, and songs of praise of the Christian church, have held these millions of the slain for Jesus' name, forth to the world in spotless purity.

6. They were to rest yet a little season, until their fellow-servants and brethren should be killed as they had been. We stated that the opening of this seal commenced when the reformers began to expose the Papacy, and vindicate the cause of the martyrs. But the cry of justice was not answered at once. Time must be given to bring about these grand events. Their cause must rest yet for a little season. For notwithstanding the influence of the Reformation, the Papacy clothed with authority to punish heretics, did put to death more of the followers of Jesus. This done, the *little* season, or the period of the fifth seal, closed.

Verses 12-17. And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand.

The events of the first five seals have been described in a style highly figurative; but with the sixth seal there seems to be a complete change to the narration of literal facts. The events under this seal are,

1. A great earthquake, which, probably, was the great earthquake at Lisbon, in 1755, in which 20,000 persons were killed. The Encyclopedia Americana states: "It extended from Greenland to Africa and America."

2. The sun became black as sackcloth of hair, which was the same as the darkening of the sun, Matt. xxiv, and was fulfilled in the wonderful dark day of May 19, 1780. See Exposition of Matt. Twenty-four, advertised in the Review and Herald.

3. The moon became as blood. The night following the dark day, the moon, when visible at all, looked like blood.

4. The stars of heaven fell unto the earth, which is the same as the falling stars of Matt. xxiv, and had a wonderful fulfillment Nov. 13, 1833, as described by John, of which thousands now living were eye-witnesses.

5. The heavens will depart as a scroll when it is rolled together. This is in the future, to be fulfilled when the voice of God shakes not only the earth, but also the atmospheric heavens. Heb. xii, 22-27; Joel iii, 16; Jer. xxv, 30, 31; Rev. xvi, 17.

6. Mountains and islands will be moved out of their places. The voice of God that shakes the heavens will also shake the earth. Mountains will be thrown down, and islands sunk. The earth's surface will be broken up to prepare the way for

7. All classes of the lost to hide in the dens and in the rocks of the mountains from the burning glory then being manifested of Him that sitteth on the throne, and from the wrath of the Lamb. They have witnessed the shaking of the earth, the casting out of the rocks of the mountains; all hope of mercy is gone, and they desire and pray that some rock or mountain may cover them from the awful glory of God and the Lamb.

✎ We wish to be considered alone responsible for the new positions taken upon the fifth seal. Some of them are not more than twenty-four hours old with us at the time the Review goes to press. Let them be considered, and if wrong, be corrected.

✎ If a man cannot do his duty in the situation he is in, he cannot do it anywhere.

THE REVIEW AND HERALD.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 2, 1862.

JAMES WHITE, EDITOR.

The Opening of the Sixth Seal.

THE sixth seal is the one which embraces in the number of its momentous events, the coming of the Son of man, and the end of this present world. Its opening was to be marked by the occurrence of a mighty earthquake. Rev. vi, 12. This event occurred on the first of November, 1755, and is known as the great earthquake of Lisbon. It is a significant fact that all the great events given as signs and precursors of the end of all things, have been instinctively associated, in the minds of the people at the time of their occurrence, with the great day of which they were the forerunners. It was so with the falling of the stars in 1833; it was so with the dark day and night of 1780; it was also so with the great earthquake of 1755. The following particulars concerning an event which holds so prominent a place in both prophecy and history will be of interest to all.

U. S.

"On the 1st of November, 1755, a few minutes before 10 A. M., the inhabitants of Lisbon were alarmed by several violent vibrations of the ground, which then rose and fell several times with such force that hundreds of houses came toppling into the streets, crushing thousands of people. At the same time the air grew pitchy dark from the clouds of dust that rose from the crumbling edifices. Many persons ran down to the river-side, in the hope of escaping to the shipping; but the water suddenly rose some yards perpendicularly, and swept away everything before it. The quay, with nearly two hundred beings standing on it, all at once disappeared. Large ships, which were lying high and dry, floated off, and were dashed against each other, or carried down the river. In every direction the surface of the water was overspread with boats, timber, casks, household furniture, and corpses. The scene on land was yet more horrifying. Churches, government buildings, and private houses, were all involved in the same ruin. Many thousands of trembling fugitives had collected in the great square, when it was discovered that flames were spreading in every quarter. Taking advantage of the universal panic and confusion, a band of miscreants had fired the city. Nothing could be done to stay the progress of the flames, and for eight days they raged unchecked. Whatever the earthquake had spared fell a prey to this new calamity. 'It is not to be expressed by human tongue,' writes an eye-witness, 'how dreadful and how awful it was to enter the city after the fire was abated; and looking upward one was struck with horror at beholding dead bodies, by six or seven in a heap, crushed to death, half buried and half burnt; and if one went through the broad places or squares, nothing to be met with but people bewailing their misfortunes, wringing their hands, and crying, "The world is at an end." If you go out of the city, you behold nothing but barracks, or tents made with canvass, or ship's sails, where the poor inhabitants lie.'

"Another eye-witness is still more graphic. 'The terror of the people was beyond description: nobody wept—it was beyond tears—they ran hither and thither, delirious with horror and astonishment, beating their faces and breasts, crying *miser cordia*, the world's at an end; mothers forgot their children, and ran about loaded with crucified images. Unfortunately, many ran to the churches for protection; but in vain was the sacrament exposed; in vain did the poor creatures embrace the altars; images, priests, and people, were buried in one common ruin. . . . The prospect of the city was deplorable. As you passed along the streets, you saw shops of goods with the shopkeepers buried with them, some alive crying out from under the ruins, others half buried, others with broken limbs, in vain begging for help; they were passed by crowds without the least notice or sense of humanity. The people lay that night in the field, which equalled, if possible, the horrors of the day; the city all in flames; and if you happened to forget yourself with

sleep, you were awakened by the tremblings of the earth and the howlings of the people. Yet the moon shone, and the stars, with unusual brightness. Long-wished-for day at last appeared, and the sun rose with great splendor on the desolated city in the morning. Some of the boldest, whose houses were not burnt, ventured home for clothes, the want of which they had severely felt in the night, and a blanket was now become of more value than a suit of silk.' *Wonders of the World*, pp. 200, 201.

The following testimony shows the extent of this terrible visitation to have been wider than that of any similar one on record:

"The earthquake happened on November 1, 1755, and its sphere of action embraced many cities and States. St. Ubes was totally destroyed. At Cadiz the sea broke down the outer wall, flooded the town, and drowned some hundreds of persons. The Cathedral of Seville was seriously damaged, several houses overthrown, and many persons injured. The shock was felt, indeed, throughout the whole of Spain, except in Catalonia, and also in Germany. In many parts of Great Britain the water in lakes and ponds was violently upheaved, and ebbcd and flowed over the banks. A solemn fast was consequently commanded to be observed on the 6th of February next ensuing, in the hope to avert, by prayer and penitence, a similar calamity from this country. A ship at sea, 100 leagues to the westward of Lisbon, had her cabin windows shattered to fragments, and many vessels in deep water quivered as if they had struck against a rock. In Morocco the effects of the shock were most disastrous. In Mequinez two-thirds of the houses were destroyed, and above three hundred in Fez. A caravan of two hundred persons going along the coast from Sallee to Morocco were overwhelmed by the sea, and a still more numerous caravan was swept away by the sudden rise of the inland rivers. In France and Holland earthquakes were repeatedly felt during the entire month of November, and occasionally even in December." *Wonders of the World*, p. 299.

Stand Still.

It is not in the providence of God to do anything for his people that they can do themselves; but when they have done all that they can do, they should then cry unto the Lord in their extremity, and patiently wait his time, stand still, cease to trouble themselves about that which they cannot help, or about that which they cannot remove by their own actions or exertions. Their extremity becomes God's opportunity; and if for their good, he will work for them.

Christian travelers in their journey through this world frequently find themselves in strait places, and at times their way appears to be entirely hedged up. When this occurs, instead of turning about or seeking some by-way to lead them around the difficulty, they should heed the injunction to *stand still* and wait for the Lord to open the way for them.

The children of Israel, in their flight from Egypt during their wanderings in the vicinity of the Red Sea, passed through a deep defile in the mountains till they suddenly came in full view of the Red Sea. Here their way seemed to be entirely hedged up. Before them was the Red Sea, whose white-capped waves were rolling before them, and lashing in their fury the rock-bound coast. On either side they beheld ragged and inaccessible rocks, which reared their heads almost to the clouds. There appeared no outlet, no way by which they could proceed, and the order was given to pitch their tents and await the direction of the Almighty. As they were thus silently encamped in this gloomy place, those in the rear heard behind them the rumbling of chariot-wheels and the tramp of an armed host, and soon beheld in the distance the waving of banners and the glitter of arms. They now for the first time became aware that they were pursued.

What consternation and alarm spread through that vast encampment as the news became general that Pharaoh and his host were upon them. Now mark their conduct: instead of crying to God for deliverance, they commenced upbraiding Moses for bringing them out, as they supposed, to perish in the wilderness. They said in irony, "Because there were no

graves in Egypt hast thou taken us away to die in the wilderness?" And as is generally the case with those who are disposed to murmur and complain, they taunted him with what they had said, and what their better judgment would have dictated: "Is not this the word that we did tell thee in Egypt, saying, Let us alone that we may serve the Egyptians? For it had been better for us to serve the Egyptians than that we should die in the wilderness."

No doubt there was great commotion in that vast camp as the Egyptian host drew near. Some probably were essaying to climb the sides of the mountains, some running here and some there, while others were for going back and throwing themselves before Pharaoh and entreating his pardon. All was confusion and excitement, and that vast assembly swayed to and fro like the angry waves of the sea before them. But while all this confusion was prevailing among the people, there was one in that vast assembly whose head was clear, and whose presence of mind had not forsaken him. His trust was not in the arm of flesh, but in the living God. It was Moses, the servant of God. When in the midst of the commotion, his voice is heard above the din of confusion, "*Stand still!*" There is a momentary lull in that great concourse of people. Again is heard distinctly above the roar of the waves and the noise of the excited host, "*Stand still and see the salvation of the Lord!*" All is quiet now, and attention. Immediately follows the command of the Almighty to his servant Moses, "Speak unto the children of Israel that they go forward." Moses, by the command of the Lord, stretches out his rod over the sea, it is divided, and the fugitive host passed through on dry ground. Thus the extremity of the children of Israel became God's opportunity; and, as we are informed that "whatsoever was written aforetime was written for our learning," may we not reap a lesson of instruction from this portion of their experience?

We are no doubt approaching close places in our pilgrimage; and at this time, no doubt to many the way appears hedged up. Look in which direction they may, there appears no way of escape; on either hand appear impassable barriers. Before them is the difficulty; behind them is the Devil and his host. "*What shall we do?*" "*What can we do?*" are the exclamations we hear on every hand; and as they begin to be hemmed in closer and closer, like Israel of old, they commence to murmur, and complain, and to find fault with God's chosen leaders who have led them through defiles between the mountains of error on either hand, and in which in turning a point they have come suddenly upon what to them appears to be an impassable sea of difficulties. Hold! brethren. Will you not profit by the experience of the children of Israel, and cease your murmurs and your complaints? Heed the injunction, "*Stand still and see the salvation of the Lord.*" Do not go back, nor attempt to move forward until the way opens before you, and all will be well.

This cause is in the hands of the Lord, and he will take care of it. He has not brought us out thus far to perish, neither has he withdrawn his Spirit from us, but in his own good time he will make all things plain. In all the Christian graces, "go forward;" but in matters you do not understand, and where the way is hedged up, until you get light and the way is open, "*stand still.*"

E. S. W.

Tattling.

A WEAK but persevering brother has heard that Bro. ——— (a bold and rather confident one) has said a pretty hard thing about him, and it troubles him terribly. He thinks and thinks about it, and dreams of it, and has felt bad about it for weeks; and finally it has magnified itself so in his weak, sickly mind, that it gives a gloomy cast to his countenance and conversation, even his form seems bent a little more than usual.

The expression of the brother who made the wound was at least useless and severe; but he meant no harm in particular, and was probably sorry he made it in a moment from the time it escaped his lips, and if Bro. Tattle who stood close by had said something to disapprove the expression at the time it was made,

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, APRIL 28, 1863.

Quarterly Meeting at Oakland, Wis.

BRO. WHITE: I wish to say for the encouragement of all the brethren, that we have had one of the best quarterly meetings at Oakland, Wis., that I ever attended. The Lord gave me great liberty in presenting his truth. Disaffected ones confessed their wrongs and came back to the Father's house, while many of the children are coming to the Lord. First-day morning we met to partake of the ordinances of the Lord's house, and truly the Lord verified his words unto us, "If ye know these things, happy are ye if ye do them." John xiii, 17. Things that had threatened to disturb their peace were laid aside in obedience to 1 Pet. ii, 1, and sweet peace and harmony prevailed.

ISAAC SANBORN.

Question for Bro. Cornell.

ARE there three months in a year in which there never was, nor ever can be, a total eclipse of the sun? If so, which months are they?

I ask the above question, because in speaking of the dark day in 1780, while in N. H., you are reported to have made the statement that there are three months in the year in which there cannot be a total eclipse of the sun. And it is thought that you said, May, June, and July are the months.

An opposer laid this up, went home, found an old almanac which spoke of a total eclipse of the sun in June. This of course made business for her and her sympathizers.

She wrote you quite a smart letter, addressing you at Boston, which you probably never received.

There has been so much said about this matter, that I have thought it might be well for you to speak of the fact through the Review, if you are correct in the statement that the sun cannot be totally eclipsed for three months. We suppose you would not make the statement without good evidence of being correct. And Bro. Bourdeau thinks you made the same statement in Vt. also.

Yours truly, A. S. HUTCHINS.

Call for Help.

BRO. WHITE: A general interest has been awakened by Bro. Loughborough's few lectures in this region, and especially among those who meet with the church at Milford. Three young persons rose in meeting yesterday requesting the prayers of the church. We consequently want some of the lecturing brethren to come long enough before the general conference, to give a course of lectures, and be carried back by some one going to the conference. If any one comes by rail-road, be sure and give us timely notice to meet them at Ann Arbor station.

In behalf of the church. JOHN P. RATHBUN.

APPOINTMENTS.

PROVIDENCE permitting, the Ohio State Conference of Seventh-day Adventists, will be held May 30 and 31, at Wakeman, Ohio. Brethren, come in the Spirit, with the purpose of having a profitable meeting, praying that God will meet with us. Brethren will come prepared to take care of themselves mostly, as there are but few Sabbath-keepers in the place.

By order of the committee.

J. CLARKE, Sec. of Conf.

THE next Quarterly meeting of the church at Mauston, Wis., will be held May 16 and 17, 1863. Will Bro. Ingraham or Sanborn, or some other of the preaching brethren, meet with us? We need help.

T. M. STEWARD.

THE next quarterly meeting for Western N. Y. will be held with the church at Mill Grove, Erie Co., on the second-Sabbath and first-day in July. Those coming by cars will stop at Wende or Town Line Station. The latter is a little nearer. Inquire for Z. Brooks or J. H. Cottrell.

Next monthly meeting in Monroe Co., at Bro. A. G. Smith's in Clarkson, first Sabbath in May.

In Niagara Co., at Olcott, the third Sabbath in May. R. F. COTTRELL.

I will, providence permitting, attend a quarterly meeting at Hanover, May 9, 10. J. N. LOUGHBOROUGH.

I WILL meet with the brethren of Knoxville, Iowa, on Friday May 1, at 7 p. m. The sister churches are all invited to attend.

There will be a quarterly meeting held where the Brn. may appoint, with the Richmond and Dayton church beginning on Friday, May 8, at 7 p. m. The brethren of Washington, Mt. Pleasant, Iowa City and Millersburg are all invited to attend. I will be at the meeting if not providentially hindered.

There will be a quarterly meeting held in Fairview beginning on Friday May 15. The neighboring churches are all invited to attend.

May the Lord attend all the above meetings in his own blessed Spirit.

B. F. SNOOK

The next monthly meeting for Northern N. Y. will be held at Bangor, the last Sabbath and first-day in May, 1863.

In behalf of the church.

S. B. WHITNEY.

THE Lord willing, I will meet with the brethren in the vicinity of Mantorville, at their next quarterly meeting, the second Sabbath in May.

Also at Oronoco, the third Sabbath in May. Deerfield, the evening of May 10.

JNO. BOSTWICK.

THE brethren of Little Prairie, Oakland, and Johnstown Center, wishing to hold monthly meetings, appoint as follows:

Little Prairie,	May 9,
Oakland,	June 6,
Johnstown Center,	July 4.

L. SANBORN.

ELDER John Byington and Moses Hull are expected to a Quarterly Meeting at Wright, May 2, and 3.

BUSINESS DEPARTMENT.

Business Notes.

I. C. Vaughan: We have not yet received the Hymn Book and Lute from the binder. Will forward as soon as received.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money receipted pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

Charles Russel for C. A. Fritz 0,50,xxii,22. J. Fishell, jr. 1,00,xxii,1. A. Olson 2,00,xxiv,1. F. F. Johnson 1,00,xxiii,22. R. L. Simon 0,50,xxii,22. Mrs. F. D. Dungen 1,00,xxiii,22. Mrs. June for S. C. Wood 0,81,xxiii,5. A. Munson 3,00,xx,1. Z. Swearingen 1,40,xxiii,6. N. Blake 1,00,xxii,5. Mrs. M. Demill 4,00,xxvi,1. E. L. Barr 1,00,xxiii,1. J. E. Strite 1,00,xxiii,20. N. B. Batterson 1,00,xx,1. O. Mitchell 2,00,xxii,6. H. S. Giddings 1,00,xxiv,1. J. Brinkerhoff for Louisa Bonifield 1,50,xxv,1. Ellen E. Clyde 2,00,xxii,1. E. Mugford 2,00,xxiii,1. A. Barnes 1,00,xxii,1. D. M. Harper 2,00,xxiii,22. Jesse Pines 1,00,xxiii,22. Jane C. Perine 0,50,xxii,22. A. H. Robinson 0,50,xxii,1. Wm. Balser 1,00,xxiii,1. C. W. Olds for James R. Cain 1,00,xxiii,22. Levi N. Miller 0,50,xxii,22. Mrs. M. P. Moorman 0,50,xx,13. W. Cheever 1,00,xxiii,22. G. W. Lowers 0,50,xxi,22. A. S. Bennet 1,00,xxii,22. David Ferren 1,00,xxiii,12. F. C. Ross 1,00,xxiii,1. J. S. Wager 2,00,xxiii,14. Daniel H. Gould 1,70,xxiii,14. N. Ward 2,00,xxii,11. S. A. Brundage 1,00,xxii,1. Z. F. Burt 7,00,xxiv,1.

Donations to Publishing Association.

A. G. and A. A. Carter \$5,00

Cash Received on Account.

Isaac Sanborn \$3,25. B. F. Snook \$11,00. I. C. Vaughan \$1,25.

Books Sent By Mail.

E. B. Newman \$1,10. M. A. Robinson 90c. J. Fishell jr. \$1,00. J. B. Crane 38c. W. S. Salisbury 90c. E. W. Darling \$5,17. S. H. Brown 90c. D. Daniels \$1,15. C. C. Belden 25c. A. R. Hardy \$3,90. N. Blood 50c. M. B. Odell \$2,01. E. Temple \$1,80. M. Singer 75c. A. Campbell, Ireland, \$1,10. Z. Swearingen 18c. Ellen E. Clyde 12c. A. Barnes \$2,25. A. B. Williams 80c. J. N. Andrews 25c. C. W. Olds 90c. James R. Cain 40c. M. G. Kellogg \$1,00. S. Blodget 15c. John Heald 60c. E. Faskett 80c. S. L. Wanemaker 80c. D. H. Gould 85c. S. Howland 50c. C. G. Cramer 25c. Stephen H. Brown 95c. John Lindsay \$1,00.

PUBLICATIONS.

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delegates attending may cast the full number of votes to which said church is entitled.

Art. VIII. Sec. 1. This Constitution may be amended at any regular meeting of the Conference by a two-third's vote of the members present, *provided* such amendment shall not conflict with the constitution of the General Conference.

The Mich. State Conference having appointed a committee to frame a series of rules and regulations to suggest to those building and holding meeting-houses, and to report to the General Conference, the report of said committee was called for and submitted. The report was accepted. It was then

Voted, That J. N. Andrews, James White, and U. Smith, be a committee to take this matter into consideration, and at some future time to report through the Review. To this committee Brn. Byington and Waggoner were afterward added.

Voted, That this Conference issue a pamphlet containing the minutes of this Conference, together with the address on organization, issued by the Battle Creek Conference of Oct. 5 and 6, 1861; also that the minutes of this Conference be published in the Review.

Voted, That we recommend State Conferences to publish in pamphlet form the minutes of their proceedings, and distribute to their churches.

Adjourned *sine die*.

JOHN BYINGTON, *Chairman*,
U. SMITH, *Secretary*.

Doings of the Mich. State Conference. May 22, 1863.

THIS Conference assembled May 22, pursuant to the call of the committee in Review. Prayer by Bro. Bates. The number of delegates present duly authorized by letter were forty-nine, representing thirty-seven churches. The churches which desired to become connected with the Conference, and at this meeting were received, were the following: Newton, Charlotte, Windsor, Parkville, Bowne, Lowell, Caledonia, West Plains, Fair Plains, North Plains, Oakland, Shelby, Tyrone, Locke, Woodhull, Oneida, Orleans, Milford, Allegan, Mich., and North Liberty Ind. The aggregate membership of these churches is three hundred and fifty-seven. The yearly proceeds of systematic benevolence in the Conference amount to \$4325.00

Some time was then consumed in the reading of the letters brought by the delegates to the conference, followed by the singing of the hymn "From whence doth this union arise." The ministers present belonging to the Conference were, James White, Joseph Bates, J. H. Waggoner, Jno. Byington, J. N. Loughborough, Moses Hull, M. E. Cornell and R. J. Lawrence.

Reports from the ministers were then called for, as regulated by the action of the last conference, and rendered; whereupon it was

Voted, That the Conference appoint a committee of five to consider the duty of the Michigan Conference, in reference to sustaining its preachers, and report at the next session of this meeting. D. R. Palmer, Jas. Harvey, C. S. Glover, Jno. Carman and O. B. Jones, were then chosen as that committee. Adjourned to 2 o'clock P. M.

Afternoon session. Prayer by Bro. White. The committee on ministers presented the following report, namely,

That we allow Bro. White his expenses incurred in consequence of traveling, which are \$140.28.

That the officers of the Monterey church shall be empowered to draw from the State fund a sufficient amount for the support of Bro. Bates and wife; and that the remaining messengers receive the sum of eight dollars per week for the time they have labored in this State, besides their traveling expenses: *Provided*, this sum will meet their expenses; if not, that they shall receive such an amount as will meet their expenses.

This report was then accepted and adopted.

On motion of Bro. White, it was

Voted, That we appoint a committee of three to draw up rules and regulations, to suggest to our brethren who are building or holding meeting-houses, and report to the General Conference at its next session. Brn. Waggoner, Hull, and Harvey, were appointed as that committee.

Adjourned to Sunday at half-past 7 o'clock.

Met according to adjournment. Prayer by Bro. Loughborough. The following preamble and resolution was adopted:

Whereas, Sister White has for years past devoted her labors to the third angel's message, both in traveling and writing, and

Whereas, In so doing she has been obliged to entrust her domestic duties to hired help, while her expenses in this and other respects have never been provided for by the church, therefore,

Resolved, That as a slight token of our appreciation of her labors, we instruct the Executive Committee to make suitable provision for sister White's expenses incurred in consequence of her connection with this work.

The subject of State Conferences being now taken up, it was

Voted, That the constitution recommended by the General Conference be read. It was read, and then

Voted, That it be adopted by the Michigan State Conference.

Voted, That we change the time of our annual Conference from fall to spring, and that this take the place of our previously-appointed annual Conference to be holden in the fall.

The next business being the election of officers, the action of the Conference resulted as follows: For President, U. Smith; Secretary, E. S. Walker; Treasurer, Geo. W. Amadon; Executive Committee, Eld. John Byington and Cyrenius Smith. On motion it was then

Voted, That all ministers who have not reported be requested to place a written report of each week's labor, and the entire amount of their receipts and expenditures, in the hands of the committee.

Moved, by Bro. White, that the matter of settling for ministerial labor since the last Conference be left to the financial committee that has acted since that Conference. Carried.

Moved, That the doings of this Conference be published in the Advent Review. Carried.

Moved by Bro. White that Bro. Loughborough be instructed to issue a pamphlet to be circulated in the State of Michigan, setting forth the necessary legal steps to be taken in securing meeting-house property; and that in the same pamphlet be given an abstract of the laws of Michigan in reference to wills to religious Societies, and that a copy be sent to the principal officers of each church in Michigan and Indiana.

Adjourned *sine die*.

WM. S. HIGLEY JR. *Chairman*.
U. SMITH, *Secretary*.

Another Call.

It will be seen by the doings of the General Conference published this week, that the committee appointed to receive testimony concerning Elder James White, are invited to extend the time to receive such testimonies for two months from date. We therefore issue this special notice, that the attention of all concerned may be again called to it, and that his defamers may bring forward their testimony or be left without excuse. Be it understood, then, by all concerned, that two months from the date of this paper are granted for further responses to the resolutions passed by the Battle Creek church, and published in Review No. 18, which resolutions we here insert again, that all interested may have distinctly before their minds the points upon which responses are solicited:

"Resolved, That we hereby earnestly request all those, far and near, who think they have any grounds of complaint against Eld. White, all who have handed to him means that he has not appropriated as directed, all who think that he has wronged the aged, the widow, and the fatherless, or that he has not in all his dealings in temporal matters manifested the strictest integrity, probity, and uprightness, to immediately report their grievances, and the grounds upon which they base them, to Uriah Smith, chairman of the committee.

"Resolved, That we also hereby invite all those who have had dealings, more or less extensive, with Eld. White since the commencement of his public labors, to testify in what light they regard his dealings, so far as their knowledge or observation goes, and send in their testimony as above directed."

The case at present stands thus: Accusations and charges received, none. Fervent and unqualified testimonials in Bro. White's favor, seventy-four. The matter might justly be closed up here, and the case decided according to these facts, as ample time and notice had been given: but that none may have even an imaginary shadow of ground to claim that haste or unfairness is used in this matter, the time is extended as above noticed. At the end of the time specified the matter will be closed up, and the committee report as instructed. In behalf of the committee.

U. SMITH, *Chairman*.

Report of the Executive Committee.

By virtue of the duty made incumbent on us by Art. v, Sec. 1, of the Constitution of the General Conference, we, after consulting with the preachers present, have made, with their concurrence, the following distribution of laborers for the coming season:

Bro. Sanborn goes as missionary to Minnesota, also to labor somewhat, in conjunction with Bro. Snook, in Iowa. Brn. Ingraham and Steward with the Illinois and Wisconsin tent. Brn. Cornell and Lawrence with the Michigan tent. Brn. Waggoner and Brinkerhoof with the Ohio tent. Brn. Andrews, Fuller, and Taylor with the New York tent. Brn. Loughborough and Hull to labor with the Southern Iowa tent in New England.

We recommend Elder Loughborough, who will be present at the Vermont Conference, as a suitable person with whom the Committee of that State can confer in reference to the labor of the ministers belonging to that Conference.

We would also request the friends of present truth in Maine, New Hampshire, Massachusetts, Rhode Island, and Connecticut, to address Elder Loughborough immediately at Wolcott, Vt., in regard to the wants of the cause in their respective localities, that he may be better able to decide in what sections to labor.

Bro. Loughborough is a man of judgment and experience in tent labor, and financiering, for which reasons we commend him to the friends in New England as the minister in charge of this enterprise.

JNO. BYINGTON, } *General*
J. N. ANDREWS, } *Conference*
G. W. AMADON, } *Committee*.

The Dark Day, May 19th 1780.

THE following appeared this spring in the Providence (R. I.) Journal. It is interesting as the testimony of one of the few now living witnesses of the memorable dark day.

J. N. ANDREWS.

"Our venerable friend, Capt. Martin Page, sends us the following communication, written in a clear, fine, round hand, that would do credit to a man of half his years:

I was twelve miles from Providence in the north-east part of Cumberland in the 8th year of my age driving a yoke of oxen, R. Sheldon holding the plough, splitting hills in a four-acre corn field. The lot was to be ploughed, harrowed furrowed and dressed before being planted with corn, which would make it late in May. Although late planted we had good corn.

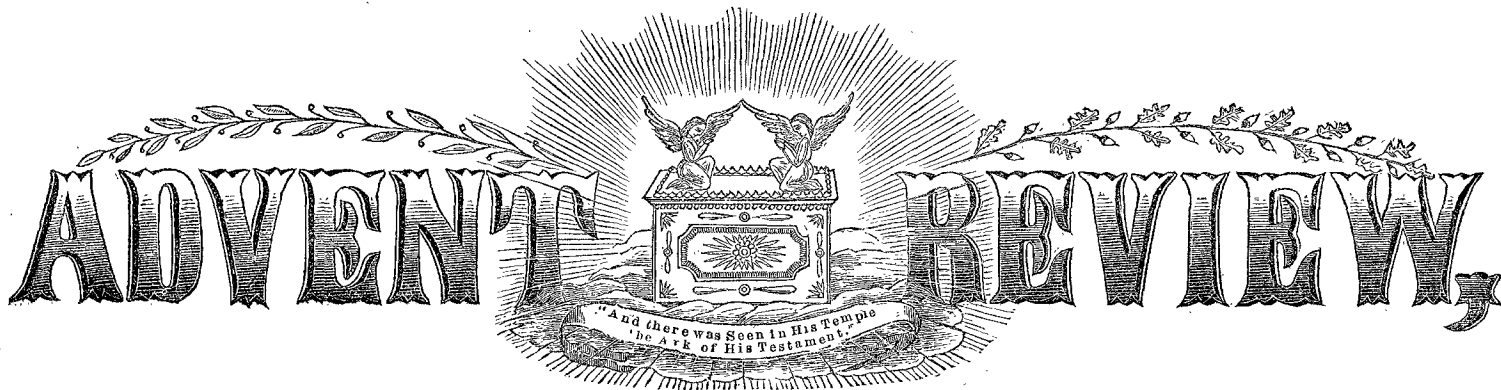
At sunrise it came on foggy, and grew more so. At 10 A. M. it was so thick and foggy, dark red, brass colored that we could not see far. We had to leave off ploughing and go home; found the cows in the yard, geese in their pens and turkeys and fowls on their roosts. It was very thick and dark before 12 o'clock, and after that it looked frightful. I am sorry to say that I don't remember how it ended.

Perhaps some of the readers of your valuable paper would like to hear what the old man says about planting corn eighty-three years ago who is now in his ninety-first year. Make what use of this you please and accept of my sincere wish for your good health and happiness.

MARTIN PAGE.

God Hath Set Some in the Church.

I AM satisfied that the rebuke, and displeasure of God will be visited upon many at the present time, in some



AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

VOL. XXII.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 23, 1863.

No. 4.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-Day Adventist Publishing Association.

TERMS.—Two Dollars a year in advance. One Dollar to the poor and to those who subscribe one year on trial. Free to those unable to pay half price.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

Daily Nearer.

Nearer home, nearer home!
However dark and lonely
The path through which we roam;
This is a journey only;
And though we oft, affrighted,
Shrink back with sigh and moan,
Our camp-fires still are lighted
"A day's march nearer home."

Nearer home, nearer home!
O, joy beyond expressing,
That over thorn and stone
Our feet are homeward pressing!
For though we leave behind us
Some buds of hope unblown,
The sunset still doth find us
"A day's march nearer home."

Nearer home, nearer home!
O, many-mansioned dwelling,
Beneath thy shining dome
No tides of grief are swelling;
And toward thy fadeless glory
With eager haste we come,
Repeating earth's brief story,
"A day's march nearer home."

Nearer home, nearer home!
Soon through its open portals
The ransomed hosts will come,
To welcome us immortals;
Then be the path before us
With wrecks or roses strown,
Each night we'll sing in chorus,
"A day's march nearer home."

Signs of the Advent.

THE substance of the following article was published some years ago. We re-publish it as very appropriate to the present time,—especially to those who have lately turned their attention to the investigation of prophecy.

One of the marks of hypocrisy in the Jews of our Lord's day, was, that in the midst of his numerous and astonishing miracles, performed in their midst and before their eyes, they came to him and asked of him a sign:—"Master, we would see a sign from thee." "O ye hypocrites," said the Saviour, "ye can discern the face of the sky; how is it that ye cannot discern the signs of this time?" How much like the present generation! In the midst of a flood of light, and some of the most astonishing wonders of the world, how perfectly blind are men to the fact, that just these signs were foretold to precede the great and terrible day of the Lord! But thanks be to God, there are some left who have faith enough in God's word to believe that when he promised signs of the second advent of the Saviour, he will be as faithful to fulfill them, as he was in the case of his first advent. There are many, however, and some of them profess themselves believers in God's word, too, yea and teachers of that word, who are ready to scoff at us

when we point at the very things in real life, or as matters of authentic history, and profess to believe them a fulfillment of God's word. But we are not to be scoffed out of our faith; a more powerful instrument than ridicule will be requisite to drive us from it.

Some of the predicted signs I design to notice, and inquire if they have been fulfilled.

1. "There shall be scoffers in the last times." 2. Pet. iii, 2. This is one of the first signs laid down by Peter. "Knowing this first, that there shall come," &c. To guard the church against them, he wrote both his epistles. "This second epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance, that ye may be mindful of the words spoken before by the holy prophets; and the commandments of us the apostles of the Lord and Saviour." He foresaw what an effort would be made to cast the prophecies into the shade, and persuade the people and the church, that the prophets gave no light on the second advent; that Daniel only predicted the overthrow of Antiochus, and, in the ninth chapter, came down to the destruction of Jerusalem; the greater prophets foretold the Babylonish captivity and return, the birth and death of Christ, together with the glory of the gospel dispensation, and occasionally alluded to some local circumstances of their own day. And so also of the minor prophets. Do we hear and witness any such effort to throw the doctrine of Christ's coming into the shade, in our own day—"Saying where is the promise of his coming?" 1 Thess. v, 3; "When they shall say peace and safety, then sudden destruction cometh upon them." They are now saying it most emphatically. Universalists do it openly and unequivocally. Many evangelical (professedly so) ministers and Christians, like the Jews of old, are ready to say, "his blood be upon us," or, we take the responsibility to say he will not come *** for a thousand years at least. This doctrine of a thousand years' peace and universal holiness before the coming of the Lord, is itself a most effectual anodyne to a sleeping church and perishing world.

2. "This gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall the end come." Matt. xxiv, 14.

This sign is fulfilled. There is no known nation which has never, to a greater or less extent, had the gospel preached to them. The late Rev. J. O. Choules, author of a voluminous work, a History of Missions, from the apostolic age down to the present day, being asked some twenty years ago if he knew of any nation which never had received the gospel, replied that he did not; but he thought the promise implied something more than its being barely preached in each nation.

But when it is preached in all the world, for a witness to all nations, "THEN SHALL THE END COME." There is no such thing as a millennium after it is preached in all the world. Why cannot the church see this? That end, then, must be just upon us.

3. The signs foretold in Luke, twenty-first chapter. This chapter is parallel to the twenty-fourth of Matthew; and as the events appear more consecutive and distinct, I shall follow this account, and examine it, rather than that of Matthew.

Luke xxi, 6, 7; "As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be

thrown down. And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?"

In answer to these questions, Christ proceeded to tell them (from verses eight to twenty-four) what signs there would be which should precede the destruction of Jerusalem. The language is so plain that it cannot well be misunderstood. "Let them which are in Judea flee to the mountains." "For there shall be distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." All these predicted events have most certainly come on the Jews and Jerusalem. That devoted city is yet trodden down of the Gentiles; therefore, the prophecy has not yet expired. This, then, is my answer to those who would contend that the prophecy ended with the destruction of Jerusalem; it is not so, for it is yet in the course of fulfillment. In order to show that the prophecy ended then, it must be proved that Jerusalem ceased then to be trodden down of the Gentiles.

"Times of the Gentiles" is the period of their triumph over the church, holding it in bondage. It is shadowed forth by the metallic image of Daniel, second chapter, beginning with the Chaldeans, and ending with the Romans, in the entire destruction of the Gentile governments of the earth, and the setting up of the kingdom of God to fill the whole earth. Then, in verse twenty-five, and onward, follows a prediction of the signs that should indicate the kingdom of God at hand, with the same certainty that the budding of the fig-tree indicates approaching summer.

Verse 25. "There shall be signs in the sun, and in the moon." What these signs are, we learn from other parts of the Bible. Matthew, in referring to the same signs, says, "the sun shall be darkened, and the moon shall not give her light," Joel ii, 31; that "the sun shall be darkened, and the moon shall be turned to blood, before the great and terrible day of the Lord come."

Has the sun been darkened in these days, as predicted by Joel and the Saviour? It has; and that within the memory of some now living. I refer to the dark day of A. D. 1780, May 19th. That was a day of supernatural darkness. It was not an eclipse of the sun, for the moon was at the full. It was not owing to a thickness in the atmosphere, for the stars were seen. The darkness began about nine o'clock A. M., and continued through the day, and also into if not through the night. Such was the darkness, that work was suspended in the field and shop, beasts and fowls retired to their rest, and houses were illuminated at dinner-time. Such a day of darkness has never been known, so far as I can learn from history, since the crucifixion of our Saviour. There have been several such events since, in different countries. If any can produce evidence of such an appearance before 1780, I will thank them most heartily for the information.

"And in the moon." At the time of the dark day, May 19th, 1780, there was a full moon, or nearly so [the moon full the 18th], yet the night was as dark as "Egyptian darkness." "The moon [did] not give her light."

The following extract from Gage's History of the

Town of Rowley, Mass., on "the dark day" of May, 1780, will set this point in a clear light.

DARK DAY OF MAY NINETEENTH, 1780.

Mr. Gage says, "The sun rose clear, and shone for several hours; at length the sky became overcast with clouds, and by ten o'clock, A. M., the darkness was such as to occasion the farmers to leave their work in the field, and to retire to their dwellings; fowls went to their roosts; and before noon lights became necessary to the transaction of business within doors. The darkness continued through the day; and the night, till near morning, was as unusually dark as the day."

Rev. Mr. Tenney, of Exeter, N. H., quoted by Mr. Gage, in some speculations on the cause of the darkness, forwarded to "The Historical Society," in which he says that "no satisfactory solution of it has yet appeared,"—in remarking upon the following evening, says, "the darkness of the following evening was probably as gross as has ever been observed since the Almighty fiat gave birth to light. I could not help conceiving at the time that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."

"The moon to blood." The following extract of a letter from Mr. Beadle, at Aleppo, and published in the Missionary Herald, June, 1842, p. 284, will illustrate this point. It is an account of an earthquake at that place in 1822. He says, "On the night of the earthquake there was something peculiar in the atmosphere, the moon appearing as red as blood. This greatly alarmed the inhabitants, who were continually crying out, 'Now we shall hear the trumpet sound, and the dead will rise! the day of judgment has arrived!'"

The following description of the forementioned earthquake is from the same writer:

"About ten o'clock the earth began to move, as if it had been placed upon the waves of the sea. This rapidly undulating motion continued for some seconds but produced no serious injury. Some walls cracked, but resumed their places when the earth rested. A moment after the undulating motion ceased, came the dreadful shock. It was strictly vertical, seeming to strike directly beneath the city. The confusion and ruin which succeeded that awful moment are beyond all description. The crash of falling houses, the shrieks of the dying and wounded, husbands calling for wives, and wives searching for husbands, children entreating help from parents, and parents vainly seeking lost children, mingled with prayers and groans in many languages, presented a scene of suffering and woe, from which the mind turns instinctively away.

"The first impulse of the surviving inhabitants seemed to be, to rush to the gates of the city. Many were crushed in thier flight, and those who were permitted to reach a place of comparative safety outside the walls were compelled to pass over mangled and dead bodies, and fly amid

—'ten thousand deaths on every side.'"

"And in the stars." The sign in the stars is, that "the stars shall fall from heaven as a fig-tree casteth her untimely figs when shaken of a mighty wind." Rev. vi, 13, and Matt. xxiv, 29. Has such a phenomenon taken place? The remembrance of the shower of meteors, on the night of Nov. 13, 1833, is fresh in the minds of the present generation. The scene could not be more truly described than it is by the Revelator. Such a scene I find described as having occurred in 1779, on the 12th of November, and as having been visible from South America to Germany and Greenland. From where they were witnessed in South America, on the coast of Brazil, to Weimar, in Germany is 10,800 miles, and from the same place to Herrnhut, in Greenland, 7,000 miles. This was the earliest shower of meteors, of any considerable magnitude, I can find on record. This was about six months before the dark day. There are several instances of the kind on record since that. Indeed, the 12th and 13th of November seem to be their anniversary. But, it is objected, meteors are not "stars." I would ask the objector, then, what was it which went before the

wise men and guided them to the place of the Saviour's birth? Was it a fixed star? Can one of these fiery orbs fall on the earth and not destroy it? Certainly not. Then they must be meteors.

But admitting it to refer to the fixed stars, will not the conflagration of some of those bodies within a few years, as recorded by astronomers, answer the prediction? The signs have most certainly appeared in the stars.

Recapitulation. 1. The sun has been supernaturally darkened from morning to night: in some places it being cloudy, and the sun entirely invisible, and in others it being visible, but having the same appearance as when totally eclipsed; and the stars being visible. I have both these accounts from many living witnesses, in different parts of the country; it being cloudy in the north and clear in the south of New England.

2. That the moon, although it full'd the 18th, the day before the dark day, and must have arisen soon after sunset, gave no light at all. Also the bloody hue of the moon has appeared.

3. That signs in the stars have appeared, whether it be understood of the showers of meteors, or of the burning of the fixed stars.

Observe:—Each of these events has made a deep impression on the world that it presaged the great and terrible day of the Lord; some in each time believing it had come, others that it would soon come. It was thus on the dark day, when the moon was turned to blood, and during the shower of meteors. To the people generally, at the time they were witnessed, they were a sign. If they do not fulfill the prophecy, it cannot be fulfilled; for if it is ever done, it must be by just these appearances. If this does not accomplish the prediction, the repetition of the same thing again would not do it, but rather produce infidelity by the commonness of the phenomena. I must, therefore, believe the signs to have already appeared.—*Voice of the Prophets.*

How Shall We Ask?

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Luke xi, 9.

We have here the word of him who is emphatically "The Truth." Those to whom these words apply may know they have the things for which they ask, for they will willingly comply with the conditions. To whom, then, are they addressed? By reading the first verse we find he is talking with his disciples, who asked him to teach them to pray. They were addressed to those who believed in, and followed, Jesus. It may now apply to all those who believe in, and fully follow, him. In Jesus' last prayer with his disciples he anticipates the wants of all those who should believe through their word, and asks for them, and the disciples present, like blessings. See John xvii, 11, 20, 21. We who believe them, through their written word, may claim the promise if we fulfill the conditions. What are the conditions?

1. We must not, like the hypocrite, pray to be seen of men. "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret." Matt. vi, 5, 6. All who have realized the blessedness of communion with God, know that the secret place, where no eye but his can see, no ear but his hear, is the dearest, sweetest spot on earth.

2. "And when ye stand praying, forgive, if ye have anything against any one. But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses." Mark xi, 25, 26. New version.

3. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. v, 23, 24. Our altar is the altar of prayer. The gift or offering we are to bring as a sacrifice, is a broken and contrite heart. See Ps. li, 17. If we come then to the altar of prayer, and remember that we have in any way, either by word or deed, injured a brother (or neighbor) we are to seek reconciliation first, by asking forgiveness of them. If we have spoken unkindly or falsely to them alone, to them alone is confession due. If we have spoken these

words to, or in the presence of, others, to them we must also acknowledge our fault, and counteract as far as may be, the wrong influence and impressions our words have caused. If we have been guilty of oppression, or fraud in the least degree, this also must be confessed, and as far as possible reparation be made to the injured. Zaccheus was ready to restore four-fold all that he had obtained unjustly; and when the Lord takes full possession of our hearts, we shall be anxious to make full restoration.

Thus much in regard to the duties required toward our fellow-creatures before we present our petitions. What does the Lord require in regard to himself?

1. Have faith in God. "For truly I say to you that whosoever shall say to this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that what he saith shall come to pass; he shall have whatever he saith. Therefore I say to you, Whatever things ye ask when ye pray, believe that ye will receive, and ye shall have them." Mark xi, 22-24. "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive anything of the Lord." James i, 5-7.

2. In order to have a ground for the exercise of faith, we must do those things that please God. "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, we have confidence toward God. And whatsoever we ask we receive from him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John iii, 20-22.

3. We must ask according to his will; that is, ask only for those things which he in his word declares himself willing to give. Whatever would make us holier, more like our Pattern, or whatever would tend to God's glory, we may ask, either for ourselves or others. See 1 John v, 16. But whatever tends to foster pride, or increase our covetousness, or selfishness, would not be in accordance with his will, hence improper to pray for. "And this is the confidence that we have toward him, that if we ask anything according to his will, he heareth us. And if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we have asked from him." 1 John v, 14, 15. New version. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts (margin, pleasures)." James iv, 3.

4. We must ask in Jesus' name. "Whatever things ye ask the Father in my name he will give you." John xv, 23. If we rely on our own merits, or promises of future obedience, they will all fail us. "There is no other name under heaven given among men, whereby we must be saved. To illustrate. A. and B. are partners in the mercantile business, each owning a share in the firm, consequently considered by each other as responsible persons. A stranger comes to A., seeking and obtaining employment. At the end of the week he asks his wages, wishing to purchase necessities for his family. A. writes a line to B., requesting him to give this man goods to the amount of \$6, and signs his name to the line. Handing it to the stranger, he says, "Go to the store of A. and B., and take up \$6 worth, and I will be responsible." He goes, gets the goods, tells B. that he has been working for A., who sent him there to get that amount. But B. says, "I cannot let you take the goods unless A. sends an order to that effect. You are a stranger; I cannot take your word." The stranger then thinks of the line, and presents it to B., who upon seeing the writing and name of A., hesitates no longer, but delivers up the goods. Although we are not unknown to God, yet we are no more responsible than was this stranger, hence we need the name of one who is worthy, to present. And it must be genuine. If the stranger had forged the writing and presented it to B., he would have been detected at once by B.

We may profess to believe alone in the merits of Jesus, and when we offer our formal prayers, may say, "All we ask is in Jesus' name." But God cannot be deceived; he will not regard it. If we abide in Christ and bring forth fruit like him, the parent vine, we

ken of. I notice only a few thoughts. You think I have things "badly mixed," having "Christ, by his Spirit, working mightily in men's hearts, to strengthen Christ in men's hearts." The difficulty will vanish, when we consider, that "Christ within" is defined to be "the hope of glory." This hope may be strengthened by the Spirit and "renewed day by day," though the outward man is in a state of decay.

I do not see how it makes Jesus "trifle with an earnest inquirer," to represent that he told Nicodemus that he was mistaken in thinking "that the kingdom of God should immediately appear; (Luke, xix, 11,) that the present state of "flesh and blood" cannot inherit it; and that therefore he must not expect it till the birth from the dead, and the change to immortality, prefigured by baptism, should take place. He, as a "master in Israel," should have known this, having the 37th of Ezekiel and other like prophecies to read.

I now proceed to speak briefly to the question in debate—the question of man's nature as revealed in the Scriptures. Your first proposition speaks of man's composition, affirming that he is composed of matter and spirit. By the side of this I will lay my first proposition, viz: Man was formed of the dust of the ground. In proof of this I quote Gen, ii, 7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Man was not a living soul until he received the breath of life; but he is called *man* before that was given; nothing having entered into his composition but the dust of which he was made. In accordance with this, Bible phraseology always represents the *man* to be where his body is, whether alive or dead. When the breath of life was given, *man became a living soul*. The man that was formed of the dust *became* a living soul. The man, then, was the soul, and the soul was the man. Hence one of the primary meanings of soul is the whole person or body. This is the inspired account of man's creation, and there is not one word or intimation in it of the immaterial, immortal soul of popular theology. How strange that the "clay tenement" should be so particularly described, and its immortal occupant not be considered worth naming!

Your second proposition is, "That the body is mortal, but the spirit is incapable of physical corruption." The second part of this proposition is foreign to all Scripture teaching, and, whether it is true or not it cannot be proved by the Bible. The first part of it—"that the body is mortal"—I have admitted as positively proved. By the side of this I place my second proposition, viz: Man is mortal. I admit that you proved the body to be mortal, because you found the texts of Scripture which expressly call it so. All I ask is, that you admit my proposition proved, when I produce the like testimony. Will you do so? I proceed then to the proof.

Job, iv, 17—"Shall mortal man be more just than God?" Here man as a whole, is called mortal. This could not be true if a part of him were immortal. All those texts that assert, in the broadest sense, that "man dieth," prove that he is mortal; for that which is immortal is exempt from death.

Rom, i, 23,—"And changed the glory of the incorruptible God into an image made like to corruptible man." *Man*, in the broadest sense, is here called *corruptible* or *perishable*. (Grove's Greek Lexicon.) Then no part of him is incorruptible or imperishable. Man is corruptible; God is incorruptible. One of the definitions of the word here rendered incorruptible is immortal; and it is so translated in 1, Tim, i, 17, where also it is applied to God. This text, then, asserts the mortality of man.

My third proposition is, that man in death has no knowledge. "For the living know that they shall die; but the dead know not anything."—Ecc, ix, 5. If that part of man which knows, while in life, retained its knowledge after death, this text would not be true. The two conditions of man—living and dead—are here contrasted. The living know, the dead know not, is the declaration. That which had knowledge in life, has none in death.

Psa, vi, 5,—"For in death there is no remembrance of thee; in the grave, who shall give thee thanks?" There is a state of death, or there is not. If not, we may throw away our Bible, and say with Spiritualists,

"There is no death." What is death? Is it a state of separation of soul and body? Well, in that state "THERE IS NO REMEMBRANCE" of God. This text being true, the good man does not so much as know that there is a God when he is dead.

As ever, yours,

R. F. COTTRELL.

Interesting Extracts. No. 3.

BY ELD. M. E. CORNELL.

"THE SUN SHALL BE DARKENED."

John Kennedy, in a sermon published in Danvers, Mass., A. D. 1780, says:

"The late wonderful and unusual darkness, on the 19th day of May last, struck the inhabitants of this State with horror and amazement, and at the same time filled them with alarming apprehensions. Yea, the very brutes seemed greatly agitated. If so, could a thinking being sit unmoved while he beheld the sun veiled in darkness at noon-day; * * * the husbandmen returning from their fields in great surprize; the beasts gazing in wild consternation; every countenance seemed to gather blackness; yea, a dismal gloom, which filled the beholder with fear and astonishment, waiting with much anxiety for some event. In fine, *the darkness was as we nor our fathers never saw.*"

The Boston Gazette says: "They were obliged to dine by the light of the candle. Such a phenomenon was never before seen here by the oldest person living."

A correspondent from Newport, May 20, 1780, remarked that "It is not recollected from history, that a darkness of equal intenseness and duration has ever happened in any part of the world, except the miraculous eclipse at the crucifixion of our blessed Saviour."

In a manuscript sermon by Rev. Elam Potter, M. A., on the dark day of May 19, 1780, delivered on the 28th of the same month, he says:

"But especially I mention that *wonderful darkness*, on the 19th of May, inst. Then, as in our text, the sun was darkened; such a darkness as probably was never known before, since the crucifixion of our Lord. People left their work in the house and in the field. Travelers stopped; schools broke up at eleven o'clock; people lit up candles at noon-day; and the fire shone as at night. Some people, I have been told, were in dismay, and thought whether the day of judgment was not drawing on. A great part of the following night, also, was singularly dark. The moon, though in the full, gave no light, as in our text."

THE FALLING STARS OF 1833.

The Christian Advocate and Journal, Dec. 13, 1833, says:

"It seemed as if the whole starry heavens had congregated at one point, near the zenith, and were simultaneously shooting forth with the velocity of lightning, to every part of the horizon; and yet they were not exhausted—thousands swiftly followed in the tracks of thousands, *as if created for the occasion.*"

A converted Papist writes: "It was, indeed, owing to this very doctrine (praying for souls in purgatory), that I saw the beautiful meteoric shower which occurred Nov. 13, 1833. I had been taught to make the sign of the cross once for every shooting star I saw, in behalf of departed souls; and being awake when the meteoric shower lighted up the heavens, the work of crossing myself began; but very soon the use of both hands could not suffice, for the stars apparently moved so rapidly that it became impossible to keep up. The consequence was, that the whole family was called up to see a wonder which excited no little fear in us all."—*The Conversion of a Papist*, pp. 39, 40.

A writer in the New York Ledger says: "They fell each one from its own starting point, in lines conformed to the arching sky, as if they followed the outline of one vast umbrella, overshadowing the beholder. Yet the meteoric stars fell unlike the ripe fruit, which drops from the tree directly to the ground. They *flew*, they *were cast*, they were *hurled* from their place like unripe fruit, which refuses to let go its hold, until the tree is powerfully shaken, when at length it breaks loose, bursts away, and darts madly toward the ground."

The Hard Problem.

"THERE never was since the world began a problem for our faith to solve so hard as that which tries American believers at this time." So says one who clings with blinded zeal to the so-called millennium theory. The ideas which had been advanced were no new sentiments. I had been familiar with the stereotyped phrases from my childhood. Though they had always jarred somewhat discordantly, it was only by the help of present truth that I had been enabled to see how utterly futile and unscriptural they were. But now it struck me with new force; and as I drank in the import of the words above quoted, I fell to musing: At last one was ready to admit that it was a "hard problem." And no wonder! for he was forced to see and confess, "That Edomitic envy, aristocracy and greed characterize our people; that hostile camps of brothers of one land frown defiance at each other with such bitter hate that scarce a sentinel can live between them; or mingling in the closer conflict, our land is deluged with brothers' blood. No wonder it tries the faith of "American believers," at least that portion of them who are trusting in the American churches, dignified as the vicegerent of the gospel of Christ, to renovate this fallen, sinful world. No wonder it is a problem, hard for such a faith to solve; for well it may be, in the face of all the scriptures that disprove it, aside from the stubborn facts and proofs of man's degeneracy. Then why not open your eyes and see that the faith itself is the harder problem?"

It must needs be, "that the Scriptures be fulfilled," is the only way one can account for this persistent clinging to an unfounded dogma, by persons possessing clear, practical good sense in understanding other things. Why need a veil rest over the understanding in reading the word of God, except it be that so few read it with sufficient discrimination to break the spell of a hackneyed early training. Alas! that mankind will so impregnably intrench themselves behind the ramparts of prejudice, that, resisting alike argument and the sterner logic of passing events, they will reiterate and endorse the sentiment, as not long since I heard one, in an outburst of pulpit eloquence, "I will never! no, never! till the latest hour of my breath, give up the idea that this sinful earth is to be renovated, and lifted to millennial purity by the *gospel* of Christ!" I sighed mentally then, and repeat it now: If you never will, you never will! But may not Jesus now be saying of such, as he said while upon earth of the scribes and Pharisees, "Let them alone; they be blind leaders of the blind;" even though they would doubtless ask as arrogantly as did those Pharisees: "Are we blind also?" Let Jesus' answer come with solemn weight to all, till in earnestness we pray, "Open thou the blind eyes."

M. W. HOWARD.

Malone, N. Y., June, 1864.

THE MOTHER'S INFLUENCE.—The solid rock which turns the edge of the chisel, bears forever the impress of the leaf and the acorn, received long, long since, ere it had become hardened by time and the elements. If we track back to its fountain the mighty torrent which fertilizes the land with its copious streams, or sweeps over it with a devastating flood, we shall find it dripped in crystal drops from some mossy crevice among the distant hills. So, too, the gentle feelings and affections that enrich and adorn the heart, and the mighty passions that sweep away all the barriers of the soul and desolate society, they have sprung up in the infant bosom in the sheltered retirement of home. "I should have been an atheist," said John Randolph "if it had not been for one recollection, and that was the memory of the time when my departed mother used to take my hands in hers, and cause me on my knees to say, "Our Father which art in Heaven."

WAY OF LIFE.—Many people labor to make the narrow way wider. They may dig a path into the broad way, but the way of life will remain a narrow way to the end.—*Cecil*.

SUBLIMITY.—One of the sublimest things in the world is plain truth.—*Bulwer*.

Signs in the Sea.

Just before the coming of the Son of man, he informs us that among other signs upon earth, the waters of the great deep will be unusually agitated. He expresses the fact by saying, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Sea travelers tell us this is now true. Fourteen hundred shipwrecks are said to have taken place in the Mediterranean sea during the first week of December, 1863.

We are fully satisfied that all the signs which the Saviour and apostles gave as tokens of his second coming, will be literally fulfilled, as was the darkening of the sun and moon in 1780, and the falling of the stars in 1833. The distress of nations is being felt, and their death-pains are rapidly increasing. Yet they understand it not because led by blind leaders who promise them days of peace. But when they shall say peace and safety, then sudden destruction cometh upon them. . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief. If we do not wish to be in darkness, we must take heed to the sure words of prophecy, from which cometh our light. One chief reason why so many are groping in darkness, is because they neglect the prophecies. He is not wise who does. Others see light, but will not walk in it, lest they receive reproach from the enemies of truth; they put their light under a bushel, and thus show they are ashamed of the words of Jesus. Such can have no ground to hope for acceptance at the coming of Christ. It will not do to make the least compromise with error or the workers of iniquity. Now is the time to be firm and bold, consecrating all to the Lord. We are rapidly nearing the heavenly harbor, where stormy seas and angry waves foam no more,—where all will be peace, love, and joy, for ever and ever. Shall we meet on that happy shore?—*Sel.*

None but Jesus.

A LITTLE more than thirty years ago, one of England's greatest men—eminent alike as a scholar, an elegant writer, and a statesman—lay on his death-bed. He breathed with great difficulty; and when one by his bed-side spoke to him of the love of Christ, he answered, slowly, pausing after each word—"Jesus Christ—love—the same thing," while a smile of exquisite sweetness played on his features. After a long silence he said, "I believe—" "In God?" asked one suggestively. "In Jesus," was his calm reply. He never spoke again except to say—in answer to the inquiry how he felt—"Happy." such was the last scene in the life of Sir James Mackintosh, the essayist, jurist, statesman, philanthropist, associate of Wilberforce, and classmate and friend of Robert Hall. One of the greatest minds of his own, or any age, was peaceful and "happy" in the faith of Jesus—to him the incarnation of Divine love. He had studied the literature of all ages. He was familiar with the great writers of Greece, and Rome, and England, and even the learning of India. His own history of philosophy, shows us the vast range of his reading. But as the needle turns to the pole, so his mind turned at last toward the pole star of our common Christian faith. He found in all the clustered constellations of intellectual greatness that crowded the firmament of time, only one "Star of Bethlehem."—*N. Y. Observer.*

WEAR A SMILE.—Which will you do, smile and make others happy, or be crabbed, and make everybody around you miserable? You can live among beautiful flowers, and singing birds, or in the mire surrounded by fogs, and frogs. The amount of happiness which you can produce is incalculable, if you will show a smiling face, a kind heart, and speak pleasant words. On the other hand, by sour looks, cross words, and a fretful disposition, you can make hundreds unhappy almost beyond endurance. Which will you do? Wear a pleasant countenance, let joy beam in your eye, and love glow upon your forehead. There is no joy so great as that which springs from a kind act, or a pleasant deed, and you may feel it at night when you rest, and at morning when you rise, and through the day when about your daily business.

Letters.

"Then they that feared the Lord, spake often one to another."

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith.

From Bro. Demmon.

BRO. WHITE: Pursuant to appointment we met with the Lynxville church the 12th and 13th, and held our first Quarterly Meeting since its organization by Bro. Sanborn. Bro. L. G. Bostwick preached four times, I trust with profit to many that heard. There appeared to be a determination manifested on the part of the brethren and sisters to move forward, and help this message to rise. The ordinances of the Lord's house were celebrated on first-day, at 4 o'clock p. m., at the school-house, publicly, thus giving heed to the injunction of the Scripture, "Let your light so shine before men," &c. While engaged in washing feet Bro. Bostwick showed up the necessity of the ordinance, accompanied with an exhortation to live out the solemn truths of the third angel's message, and get ready for the soon appearing of Jesus. There were other stirring testimonies given, which I trust served to link heart to heart, so that we may stand shoulder to shoulder, in these trying times, when the wicked rage, and persecute God's children.

Some in Iowa we understand are meeting with persecution for the truth's sake. One sister has been turned out of doors for keeping the Sabbath. Others are threatened. It seems that we are getting into the time of trouble, and I believe that all our Christian graces must and will be tried, so that we shall have to stand by faith.

To the brethren and sisters scattered abroad, I would say, Stand firm. Remember that "in your patience possess ye your souls." Strive to cultivate a spirit of meekness, for such shall inherit the earth. Press together. "Let each esteem others better than themselves." By so doing, you will avoid much trouble among yourselves. Set your faces as flints Zion-ward. Let your motto be, "Eternal life." Let your lamps be trimmed and burning. I believe that this message will soon go with its loud cry, and the work will soon be finished in the heavenly sanctuary, when Jesus will lay by his priestly robes, and come to gather his faithful ones home. That you and I may be among that number is my prayer. Amen.

THOMAS DEMMON.

Kickapoo, Wis.

From Sister Guisinger.

DEAR BRETHREN AND SISTERS: It always rejoices my heart, to hear and know that God will answer prayer, when we go to him in faith, and according to his will.

God will manifest his power, and deliver his children from the hand of the enemy. I can testify to you of the power of God in my behalf. About five weeks ago I was suffering under the hand of affliction, and feeling but little hope of recovery from medical aid, I sent for the brethren and sisters, who followed the directions of the apostle James; and, blessed be the name of the Lord! he heard, and rebuked the fever; and I was able to attend the quarterly meeting that was held at Portage the day following. This was truly encouraging to me, and to all the rest of the brethren and sisters. It also strengthened my faith in the promises of God. Oh! may I be strengthened to live out the truth, and stand in my place, clad in all the armor of God.

Yours in hope of eternal life.

Portage, Ohio.

S. GUISINGER.

From Sister Scott.

BRO. WHITE: I am thankful that I have the privilege of speaking through the Review and acknowledging to the brethren and sisters my own unworthiness and the goodness of God to me. For more than a year I have been striving to get nearer to God. I have passed through many dark hours, temptations, and struggles with the enemy; but I feel as if I had passed through a refining fire, and to-day finds me, not with a greater abundance of joy than I have often experienced in my Christian warfare, but with a greater degree of knowledge of godliness for which I most heartily thank my Father in Heaven. Oh how I long to meet with the true children of God, and with them enjoy the gracious outpouring of his Spirit, but I am alone with none of like faith to commune with. But thank God, I have his blessed presence to strengthen me, still I long to be nearer the throne. The Review is a weekly visitor which I prize very highly. Bro. Bourdeau's remarks on holiness came to me as meat in due season.

I am striving for holiness without which none shall see God; yet I feel my weakness. Brethren and sisters, let us gird on the armor, and be ready to meet the Bridegroom at his coming. I think there might be much good done, could a messenger come here late this fall, or in the winter; for there have been no meetings here of any kind for over a year; hence the people

would be glad to come out and hear the Lord's truth. We shall have a large brick schoolhouse completed by winter, and the country is thickly settled. We live five miles from Bridgeport the nearest point on the Milwaukee and Prairie du Chien R. R.

M. T. SCOTT.

Patch Grove, Wis.

From Bro. Macomber.

BRO. WHITE: I would say for the encouragement of all who set apart the last Sabbath day for fasting and prayer, that with me the time was a very precious season. The Lord was with us by his holy Spirit and approved the movement, and gave us the satisfactory evidence that our supplications were noticed, and that answers according to our requests would in due time be granted.

To his name be everlasting praises given,
Now in this world and at the last in Heaven.

Aug. 28, first-day, I listened to a discourse from Eld. F. Berrick on the subject of immortality and our duty to God and our fellow-men. If he had been a Seventh-day Adventist, he would not have been permitted to preach in the house that he occupied for the day; but no S. D. A. messenger could have delivered a more thorough commandment-message than he did.

1. He set forth the cause of man's rejection from the tree of life, namely, through disobedience, by which he lost the blessing of immortality.

2. He showed us from the scriptures how we are to gain access to the tree of life, and quoted Rev. xxii, 14, "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city." Of course the commandments referred to, are the commandments of God the Father, because it is Jesus his beloved Son speaking to John on this occasion. So I think as the local Baptist minister remarked to me after the sermon, that Bro. Berrick could not dispose of the seventh-day Sabbath while holding to such views as these, and also remarked that the arguments produced by him in his discourse had entangled him in such a manner that he could not extricate himself without keeping God's commandments, the seventh-day Sabbath not excepted.

I would that Bro. B. might go on, continue in the good work, get baptized into the third angel's message, and sound the good news to the saints of God, as his gift well qualifies him for the work, with the keeping of the commandments of God and the faith of Jesus. Let us be found thus doing, and then when the Lord comes, we shall have right to the tree of life, and gain immortality that was lost or forfeited by disobedience.

And then, blessed be the name of the Lord! we shall shout, Victory, victory through Christ our everlasting King. Then the crowns of gold will be ours. Then the harps, that are all in tune, shall be ours, and a knowledge of the use of them also. Oh the harmony! How enrapturing the thought! Heaven's music will far excel anything of earth. Oh that all would obey, and have right to the tree of life.

E. MACOMBER.

New Shoreham, R. I.

Extracts from Letters.

BRO. D. D. HAINES writes from Haverhill, Mass.: I would say that I am not weary in this good cause. The truth shines brighter, and my love for it increases. I am trying to live out the truth and Christ is more precious to me now. I am striving to keep all God's commandments, and delight in the Law of God. I love the precious truth of the third angel's message, although I find it very humbling. It was just what I needed to see my duty, and to be purified through obeying the truth, and doing the will of God.

BRO. E. E. JONES writes from Linden, Mich.: The day appointed for fasting and prayer by the people of God, was a day long to be remembered by the little branch of his church at Tyrone. The children seemed greatly interested. Four of them resolved to go with their parents to the kingdom. We felt that the Spirit of the Lord was in our midst, for which we did greatly rejoice.

Pray for us that we may be faithful and exert a holy influence around. We would like to see Bro. Bates again. We felt that his visit was timely. Some were strengthened by his example of living faith. All were encouraged to press forward to obtain the prize that lies at the end of the Christian race.

Obituary Notices.

DIED, Aug. 26th, 1864, of congestion on the brain, John Nelson, only child of Bro. Caleb A., and sister Pamelia S. Bates, aged 17 months 24 days. The writer made a few remarks from 1 Cor. xv, 26, to an attentive congregation, who seemed to sympathize deeply with the bereaved parents.

SOLOMON MYERS.

these." Heb. ix, 23. Accordingly he says that Christ entered into the holy place, into Heaven itself, "by his own blood." Verse 12. This is the better sacrifice or blood by which the heavenly things are purified or cleansed.

J. H. V.

(To be Continued.)

Evidences Summed Up.

"PROPHETS have spoken—their words are fulfilled."

The four universal kingdoms of earth, viz., Babylon, Medo-Persia, Greece and Rome, have had their rise and fall. The ten kingdoms out of the Roman division as symbolized by the feet and toes of the image, have also been fulfilled. The blasphemous horn, papacy, has also had its day of twelve hundred and sixty years, beginning with A. D. 538, and ending in 1798.

The great earthquake took place at the opening of the sixth seal, Nov. 1, 1755, called the earthquake of Lisbon, which shook nearly one-half of the globe. The sun and moon were darkened immediately after the days of papal tribulation on the church, May 19, 1780. The stars have fallen from heaven, as when a fig-tree is shaken of a mighty wind and shakes off its unripe fruit. Nov. 13, 1833.

The Ottoman empire has fallen according to the time predicted, Aug. 11, 1840. The 2300 years have ended with the loud cry of the first angel's message: the hour of his judgment is come, and that prophetic time is no longer, autumn, 1844. The powers of earth have been shaken since 1848.

Babylon is fallen. Iniquity abounds. The spirits of devils are working. The nations are getting angry. The great battle is preparing. The time of trouble is coming. The third angel's message is warning. Nahum's chariots are running. The seventh trumpet is sounding. The temple in heaven is open, where the ark of God's testimony is now seen, where Jesus stands interceding for the remnant. God's people are being gathered, while the wicked are scoffing. Pride and the love of the world are increasing. The day of the Lord hasteth greatly. And Jesus is soon coming. Are we ready?

We are called upon at this time to be sober and watch unto prayer. To seek meekness and purity of heart, that we may be without fault. Our heavenly Father has made rich provision for his people. If they hunger, he will feed them with the hidden manna. If they thirst, he will give them to drink of the water of life. If naked, he will clothe them with the garments of righteousness. If weary, he will give rest in believing and obeying the truth. If sick, he is the great Physician to heal. If blind, he will anoint the eyes with eye-salve. If sorrowful, he will make glad. When discouraged, he will send the consolation of his Spirit. When cast down, he will raise them up. When tempted, he will give grace sufficient to endure. Jesus has enough for each, enough for all, and enough for evermore. Call upon him with fervent prayer and faith, and the blessings are always ready.

If we could only deeply consider the joys of heaven, the exceeding and eternal weight of glory in reserve for them that love God, how our hearts would burn with zeal for his matchless goodness revealed unto the children of men, in sending his Son to die for us.

When we see the tender care that our heavenly Father has over his children, how it should melt our hearts in love and tenderness before him. God has done great things for us whereof we are glad, and should rejoice in the rich provision made for us in the gospel, in the exceeding great and precious promises.

Why should we sleep for one moment? Let us awake to righteousness and sin not, and have the true knowledge of God. Do we realize that if faithful a little longer, it may be our privilege to stand on mount Zion with the 144,000? to sing the new song of Moses and the Lamb? and to be where all tears shall be wiped away? where there will be no more sorrow, pain or death? Yes, we shall reach the city of God, the kingdom of heaven, and dwell on the earth renewed. Amen.

Yours in hope of soon seeing Jesus.

J. B. FRISBIE.

Zeal regulated by knowledge is a rare ornament.

When Jesus Comes.

WHEN Jesus comes! said a dying saint,
I'll leave the grave, and all earthly taint,
I'll speed me away to the land of light,
And join the song of the angels bright.

When Jesus comes! said a trembling soul,
I shall dread no longer sin's control,
I'll be happy then, with my sins forgiven,
And bask in the smile of the God of Heaven.

When Jesus comes! said a parted friend,
We shall meet again where all sorrows end.
We shall part no more. Oh, 'twill joyful be
To dwell forever from partings free.

When Jesus comes! said a lonely one,
I shall leave this path which I've trod alone,
And hold converse sweet with God's chosen ones;
May patience be mine till my work is done.

When Jesus comes! I oft breathe in prayer,
May I stand before him pure and fair,
May my robes be washed in the crimson tide
Which flowed from the Saviour's bleeding side.

When Jesus comes! all ye waiting souls,
With a trumpet voice that will shake the poles,
May your shout go up, We have waited long,
Our God will save; for his arm is strong.

M. WELLS.

Clarendon, Mich.

Notice.

SOME one at the close of our last conference at Avon, Wis., took a good buffalo-robe belonging to Seth Newton, and left a very poor one in place of it, supposed to have been done through mistake. Will the one who has it please write me concerning it, at Freeport, Ills.

MARY A. BERRY.

"There's Light Beyond."

"WHEN in Madeira," writes a traveler, "I set off one morning to reach the summit of a mountain, to gaze upon the distant scene and enjoy the balmy air. I had a guide with me, and we had, with difficulty, ascended some two thousand feet, when a thick mist was seen descending upon us, quite obscuring the whole face of the heavens. I thought I had no hope left but at once to retrace our steps, or be lost; but as the cloud came nearer, and darkness overshadowed me, my guide ran on before me, penetrating the mist, and calling to me ever and anon, saying, 'Press on, master—press on—there's light beyond!' I did press on. In a few minutes the mist was passed, and I gazed upon a scene of transcendent beauty. All was bright and cloudless above, and beneath was the almost level mist, concealing the world below me, and glistening in the rays of the sun like a field of untrodden snow. There was nothing at that moment between me and the heavens." Oh ye over whom the clouds are gathering or who have sat beneath the shadow, be not dismayed if they rise before you. Press on—THERE IS LIGHT BEYOND.

"None Other Name."

A FEW persons were collected round a blind man, who had taken his station on a bridge over a London canal, and was reading from an embossed Bible. Receiving from the passers-by of their carnal things, he was ministering to them spiritual things. A gentleman on his way home from the city, was led by curiosity to the outskirts of the crowd. Just then the poor man, who was reading in the 4th chapter of Acts, lost his place, and, while trying to find it with his fingers, kept repeating the last clause he had read—"none other name—none other name—none other name." Some of the people smiled at the blind man's embarrassment, but the gentleman went away deeply musing. He had lately become convinced that he was a sinner, and had been trying in many ways to obtain peace of mind. But religious exercises, good resolutions, altered habits, all were ineffectual to relieve his conscience of its load, and enable him to rejoice in God. The words he had heard from the blind man, however, rang their solemn music in his soul—"none other name!"

When he reached his home, and retired to rest, these words, like evening chimes from village towers nestling among the trees, were still heard—"NONE OTHER NAME—NONE OTHER NAME—NONE OTHER NAME." And when he awoke, in more joyful measure, like matin bells saluting the morn, the strain continued—"NONE OTHER NAME—NONE OTHER NAME." The music entered his soul, and he awoke to a new life. I see it all! I see it all! I have been trying to be saved by my own works, my repentance, my prayers, my reformation. I see my mistake. It is Jesus who alone can save me. To him I will look. 'Neither is there salvation in any other. For there is none other name—none other name—none other name given among men whereby they must be saved.'

Letters.

"Then they that feared the Lord, spake often one to another."

From Sister McClure.

DEAR BRETHREN AND SISTERS: I am still trying to walk in the straight and narrow way. I want to learn of Jesus, for he is meek and lowly in heart, and by so doing I shall find that rest he has promised to the faithful. I feel that the Lord has greatly blessed me and mine, and I thank his holy name that he has seen fit to give me my children to go with me to that heavenly country, where all will be peace and joy. The little church here in Greenbush are striving to keep all the commandments of God. It is cheering to meet every Sabbath with the brethren and sisters, to hear their lively testimonies, and to join in prayer and praise to the great God of Heaven. How encouraging to the parents to hear the testimonies of the little ones—and then their little petitions so confidently offered up to their Father in Heaven. But they have much yet to overcome before they are fit for the Master's use, and so have we all. May the Lord help them and us.

LUCINDA S. MCCLURE.

Greenbush, Mich.

Extracts from Letters.

Bro. L. Martin writes from Bennington, N. H.: I would say that the blessed hope continues to cheer me on in my lonely pilgrimage. I am very glad that I have been permitted to hear the first, second, and third angels' messages. I still read the Review and Herald with delight. I thank the Lord that he is still mindful of us here in the East. I rejoice that some of the Lord's servants have come to the East, and I hope and trust that a good and glorious work will be accomplished. I had the pleasure of hearing four discourses from Elds. Loughborough and Hull at Manchester. We are living in a solemn time, truly. I desire to realize it more than I do. What is done for the salvation of our fellow-men must be done quickly. May the Lord bless you and your labors abundantly, and preserve you blameless unto his coming, is my prayer.

Sister M. M. Osgood writes from Bronte, C. W.: We are still striving to walk in the narrow way, and a part of the time I feel an assurance that the Lord guides and strengthens. His presence is dear, his word is precious, and his approval the one great desire of my heart. We are numbered as yet among the lonely ones, but trust it will not ever be so.

Obituary Notices.

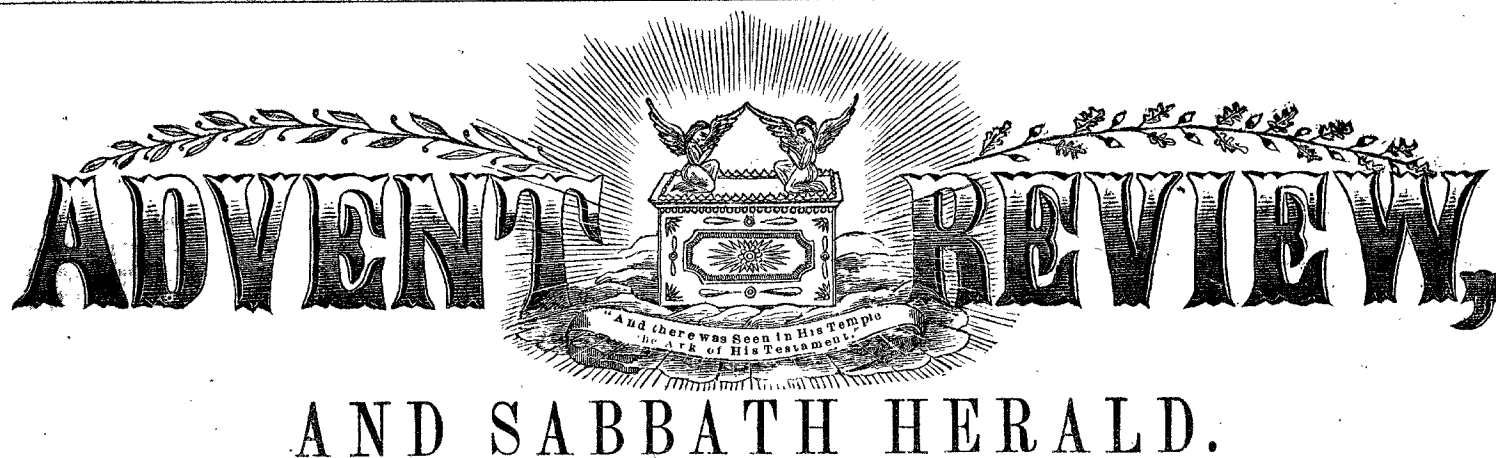
DIED in Howard Co., Ind., Nov. 5, 1863, our only child, a daughter, aged one year, one month and fourteen days. We greatly miss our little one, but believe the time will not be long until Jesus will come and call her forth to eternal life. Oh, what a glorious hope!

W. N. & H. S. HALL.

OUR youngest daughter, Marth Emma Daniels, died on the 13th day of September, 1863, in the town of Putnam, Fayette Co., Iowa, aged one year, three months and nine days. We believe she will awake when Jesus comes to raise the saints. We feel to trust in God, hoping we shall so live as to meet our dear little one in the morn of the first resurrection.

A. H. & S. A. DANIELS.

ADVENT REVIEW,



AND SABBATH HERALD.

Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

VOL. XXV.

BATTLE CREEK, MICH., THIRD-DAY, APRIL 25, 1865.

No. 21.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a year in advance.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

My Bible Tells Me So.

WHEN, faint and weary with the strife,
Temptations to o'ercome,
I long to leave this toilsome life,
And lay me down at home;
Then sweetly comes this thought to me,
Whate'er betide, I know
That as my day my strength shall be;
The Bible tells me so.

When sin brings clouds of doubt and fears
To spread before my eyes,
And faith grows weak, and scarce can pierce
Those clouds to reach the skies,
My heart cries out in trembling tones,
Oh! whither shall I go?
"Come unto me, ye weary ones!"
My Saviour tells me so.

Yes, I will come, I'll trust thee, Lord,
The needed strength to give;
Oh! let me never doubt thy Word;
I'll trust thee while I live,
And should I lay me down to die,
I need not fear to go;
I have a home beyond the sky,
My Bible tells me so.

The Seven Seals.

"AND I saw in the right hand of him that sat on the throne, a book written within and on the back side, sealed with seven seals." Rev. v, 1.

A sealed book is one whose contents are hidden. It was said to Daniel, "Shut up the words, and seal the book, till the time of the end." Dan. xii, 4. See Isa. xxix, 11.

The book with seven seals symbolizes God's purposes, to be unfolded during the Christian age on loosing its several seals.

The entire fifth chapter of Revelation seems to be a grand introduction to the subject of the seven seals which is given in the sixth chapter as follows:—

Verses 1, 2. "And I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four beasts, saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer."

This armed warrior, riding forth conquering and to conquer symbolizes the victories of the gospel as preached in its purity and power by Christ's first ministers. The white horse denotes the purity of faith and life of the primitive church.

Verses 3, 4. "And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword."

The red horse denotes blood and carnage, and has reference to those times of persecution of the follow-

ers of Jesus Christ, covering much of the period called the ten persecutions.

Verses 5, 6. "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

The black horse denotes darkness and error, the opposite of the gospel in its purity, symbolized by the white horse. The events under this seal cover the period of the apostasy, from Constantine A. D. 313, to the unlimited rule of the Papacy A. D. 538. On this seal Wm. Miller, Lectures p. 181, remarks as follows:

"When the church became connected with worldly power and wisdom, she lost her purity of doctrine and practice, and adopted in her creed, maxims and principles congenial with the natural heart, and forms and ceremonies for show and parade, rather than the humbling and cross-bearing life of the followers of Jesus. The balances denoted that religion and civil power would be united in the person who would administer the executive power in the government, and that he would claim the judicial authority both in church and state. This was true among the Roman emperors, from the days of Constantine until the reign of Justinian, when he gave the same judicial power to the bishop of Rome. The measures of wheat and barley for a penny, denote that the members of the church would be eagerly engaged after worldly goods, and the love of money would be the prevailing spirit of the times."

Verses 7, 8. "And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

The rider upon the pale horse is named Death. Hell, the grave, followed with him. The symbols under this seal denote great persecution, and martyrdom of the church. The period of this seal cannot be mistaken. It must have been during the unlimited, unrestrained, persecuting reign of the Papacy, from about A. D. 538, to the commencement of the sixteenth century when the reformers began their work of exposing the corruptions of the Papal system.

Verses 9, 11. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."

It seems proper that a period of time should be given to the events under the fifth seal the same as to those under the other seals, which time, it may appear from the following remarks, was from the rise of the reformation to the time when civil power was taken from the Papacy.

1. The souls under the altar were not in Heaven when John had this vision, from the fact that they had not been born. Neither can we suppose that this scene takes place in Heaven. A. Barnes says:

"We are not to suppose that this literally occurred, and that John actually saw the souls of the martyrs beneath the altars—for the whole representation is symbolical; nor are we to suppose that the injured and the wronged in Heaven actually pray for vengeance on those who wronged them, or that the redeemed in Heaven will continue to pray with reference to things on the earth; but it may be fairly inferred from this that there will be as real a remembrance of the wrongs of the persecuted, the injured and the oppressed, as if such prayer were offered there."

2. The scenes which John was viewing were upon the earth, hence, in the absence of proof that any other altar is meant, it seems a necessary conclusion that John saw the place of slaughter of the church of God by Papal Rome, where the earth has drunk up the blood of martyrs, under the figure of an altar of sacrifice.

3. These slain are represented as crying to God to have their blood avenged on them that dwell on the earth, the same as the voice of Abel's blood from the ground, Gen. iv, 9, 10; or the cry of the stone from the wall, and the answer of the beam out of the timber Hab. ii, 11; or the cry of the hire of the laborer, James v, 4. If it be said that these souls must be in conscious being in Heaven in order to cry, then we reply, that Abel's blood, the stone and the beam, and money, are also conscious, as they are all represented as crying. But really, if these souls are in Heaven in participation of fullness of joy and pleasures forevermore, why are they represented as crying for vengeance on those who cut short their mortal life with all its woes, and hastened them to the enjoyment of the perfect bliss of Heaven?

4. The Scriptures sometimes attribute life, action, intelligence, and personality, to inanimate objects to show how God regards those connected with those objects, hence the unconscious slain are represented as crying from beneath the altar of Papal sacrifice. Justice, long trampled in the dust, now cries for judgment and vengeance on the Papacy which had spilled the blood of the church of Jesus Christ. Luther and his associates were imbued with the spirit of this cry which went up from the earth that had drunk the blood of millions of the martyrs of Jesus, and they exposed the corruptions of the Papacy which trembled before the reformers, and in A. D. 1798 was stripped of its civil authority. Thus the blood of the martyrs was avenged on those that dwell on the earth. This has no reference to the final judgment and punishment of the wicked; but refers to the change in the condition of the Papacy. "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword." Chap. xiii, 10.

5. White robes were given to every one of them. They had been denounced by the Papacy as vile heretics, and executed as such, and thus their characters had been robed in darkness. But the Reformation exposed the crimes of the Papacy, turned the scale, vindicated the cause of the holy martyrs of Jesus, and clothed them with white robes. Hence, the sermons, the prayers and the songs of praise of the Christian church since the great Reformation have held these millions of the slain for Jesus' name, forth to the world in spotless purity.

6. They were to rest yet a little season, until their fellow-servants and brethren should be killed as they had been. Let it be particularly noticed that it is the

same that cried, that rests. If it be justice that cried, as has been shown, then it is justice that rests, or is stayed for a little season. We stated that the opening of this seal commenced when the reformers began to expose the Papacy, and vindicate the cause of the martyrs. But the cry of justice was not answered at once. Time must be given to bring about these grand events. Their cause must rest yet for a little season. For notwithstanding the influence of the Reformation, the Papacy clothed with authority to punish heretics, did put to death more of the followers of Jesus. This done, the little season, or the period of the fifth seal, closed.

Verses 12-17. "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?"

The events of the first five seals have been described in a style highly figurative; but with the sixth seal there seems to be a complete change to the narration of literal facts. The events, under this seal are,

1. A great earthquake, which, probably, was the great earthquake at Lisbon, in 1755, in which 30,000 persons were killed. The Encyclopedia Americana states: "It extended from Greenland to Africa and America."

2. The sun became black as sackcloth of hair, which was the same as the darkening of the sun, Matt. xxiv, and was fulfilled in the wonderful dark day of May 19, 1780. See Exposition of Matt. xxiv, to be had at the Review Office, Battle Creek, Mich.

3. The moon became as blood. The night following the dark day, the moon, when visible at all, looked like blood.

4. The stars of heaven fell unto the earth, which is the same as the falling stars of Matt. xxiv, and had a wonderful fulfillment Nov. 13, 1833, as described by John, of which thousands now living were eye-witnesses.

5. The heavens will depart as a scroll when it is rolled together. This is in the future, to be fulfilled when the voice of God shakes the earth, also the atmospheric heavens. Heb. xii, 22-27; Joel iii, 16; Jer. xxv, 30, 31; Rev. xvi, 17.

6. Mountains and islands will be moved out of their places. The voice of God that shakes the heavens will also shake the earth. Mountains will be thrown down, and islands sunk. The earth's surface will be so broken up as to prepare the way for

7. All classes of the lost, to hide in the dens and in the rocks of the mountains from the burning glory then being manifested of Him that sitteth on the throne, and from the wrath of the Lamb. They have witnessed the shaking of the earth, the casting out of the rocks of the mountains; all hope of mercy is gone, and they desire and pray that some rock or mountain may cover them from the awful glory of God and the Lamb. They are still looking forward with dreadful fear to the coming of the Son of man, and inquire, "Who shall be able to stand?"

We have followed the events under six of the seals from the first advent of Christ down past the three great signs of his second advent, namely, in the sun, moon, and stars. Here the sixth chapter of the Revelation closes, and the prophetic chain is broken off by the introduction of the sealing of the 144,000, the subject of chapter vii, which fact locates the sealing in our time. Hence we find the declaration in reference to the seventh seal, the last link of this prophetic chain, in

Chap. viii, 1. And when he had opened the seventh seal there was silence in Heaven about the space of half an hour.

This, doubtless applies to the second advent of Christ, and marks the period from the time that he leaves Heaven with all the holy angels with him, Matt. xxv, 31, till he returns with all the saints resurrected and changed. All the heavenly harpers being absent, there is said to be silence in Heaven. J. W.

War and the Sealing.

THE ONE HUNDRED AND FORTY-FOUR THOUSAND.

The entire seventh chapter of the book of Revelation, which speaks of the sealing of the 144,000, is brought in parenthetically between the sixth and seventh seals—the sixth chapter closing with the specifications of the sixth seal, and the eighth opening with the seventh—hence the chronology of the sealing is fixed in our day.

Chap. vii, 1-3. "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God, and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

On these verses we briefly comment as follows:

1. The four angels we understand to be four of those heavenly messengers which excel in strength, into whose hands God has given the control of the four winds.

2. The four corners of the earth may refer to the four points of the compass, embracing the whole.

3. The four winds represent the elements of political strife and war. See Dan. vii, 2; Jer. xxv, 32, 33.

4. To the four angels it is given to hurt, as well as to hold.

5. The hurting by the blowing of the four winds relates only to the results of war. The seven last plagues constitute no part of it, as the plagues are given into the hands of seven angels, chap. xv, 1, 6, 7; xvi, 1; xxi, 9, but this work is in the hands of four angels.

6. The ascending angel represents a special message; and as his work comes in after the signs of the second advent of Christ, mentioned under the sixth seal, we conclude that the sealing is identical with the work of the third message of chap. xiv, 9-12.

7. The seal of the living God, as shown in our publications, is the Sabbath of the fourth commandment.

8. The angel bearing the seal ascends from the rising of the sun. Whiting's translation. We do not suppose that locality is here meant; but that the message, represented by the ascending angel, would come up like the rising sun. The morning sun seems powerless. As it rises, its rays increase in strength, until it reaches the heat and dazzling power of the noon-day sun. The third message, bearing on its front the Sabbath of the Lord, arose in obscurity, its first teachers being penniless, uneducated men, and the positions taken by them were exceedingly unpopular and crossing. But the work has gradually moved on, gaining strength by every effort put forth by its true friends, and its future power, light, and glory, are symbolized in chap. xviii, 1-5.

9. Let it be observed that the sealing is in the same territory as, and in close connection with, the hurting by the blowing of the four winds. This is seen in the fact that the four angels are invoked not to hurt till the servants of God are sealed. This scene at present applies to our own country. To apply the hurting to the French Revolution of 1848, and the Crimean war of 1854, and then locate the sealing work in North America, is absurd. Here, in our own land, the hands of the four angels are loosening, and the winds of war and strife are blowing. Should this war continue and increase, the proclamation of the third message would be seriously hindered. Already [summer of 1862] our brethren in several States have been forced to suspend tent labor in consequence of the military excitement.

10. The blowing of the four winds hurts the earth, the sea, and the trees. The present war threatens to seriously affect the agricultural interests of our country, Joel iii, 9, 10, also the commercial.

Again we see the hurting of the earth, the sea, and the trees, in the destruction of property by the land forces, and by the navy. While this work goes on, thousands are called into the army who would otherwise listen, at least, to the voice of truth; and those who remain at home are to such a degree excited as to the welfare of their sons, husbands, and brothers, in the service, and their country, that they are unprepared to listen to, and investigate, the great facts of the message.

11. There must be a time of comparative peace in which the sealing work will be accomplished. How soon that will be—how far the Southern rebellion will be pushed in fury, and the North rise in its strength and greatness—to what extent military movements are to hinder the proclamation of the message in this and other countries—is known only to Him who has the destiny of nations in his hands. It may be the purpose of God to bring the nation, stained with the crime of slavery, low in the dust, and greatly humble his people, that in the time of peace many may readily receive the message, and in unity and love obey it. The hurting angels hold the four winds that the servants of God may be sealed. When a time of comparative peace shall come, then will the sealing work move on in earnest. The message will forget its feebleness and will swell into the loud cry.

Verses 4-8. And I heard the number of them which were sealed, and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthaliim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

Some do not see how those of the twelve tribes can be sealed in our time. But is it not as difficult for them to see why the apostle should address his epistle to the twelve tribes? "James, a servant of God and the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations." James i, 1, 2. This Christian minister is addressing his Christian brethren, and not the Jewish tribes. How is this?

Again, the names of the twelve tribes are on the twelve gates of the new-earth city. "And he carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of Heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Rev. xxi, 10-14. This is not a Jewish city, but Christian, for in its foundations are the names of the twelve apostles of the Lamb; yet on each one of its twelve gates is written the name of some one of the twelve tribes. How can this be?

Paul's figure of grafting may assist to a correct understanding of this matter. Rom. xi. The tame olive tree represents believing Israel. The twelve branches were broken off because of unbelief. Through faith in Christ the wild olive cions are grafted into the tame olive stocks, and thus the twelve tribes are perpetuated in the Christian age.

There is nothing on the earth to show the distinct tribes of the Israel of God. We cannot point to twelve denominations as constituting the twelve tribes; neither to any geographical divisions where they are located. Let us look to the heavenly sanctuary,

ADVENT REVIEW,

And Sabbath Herald.

VOL. XXVI.

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 1, 1865.

No. 9.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus."

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a year in advance.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

Sixteen Short Answers to Sixteen Common Objections

AGAINST THE

SECOND ADVENT FAITH.

(Concluded.)

OBJECTION THIRTEENTH. *This kingdom represents Christ's spiritual reign.* The advocates of the doctrine of a temporal millenium claim that in the conversion of the world, Christ is to exercise a spiritual reign over all the earth, and that all governments and kingdoms are to become subject to him. Most of them believe, also, that this event is just at hand, and some have the presumption to attempt to prove it by the signs of Christ's second coming and literal reign. As we have already refuted this doctrine in answer to objection seven, we will simply present a few ideas in connection with the manner in which the fifth kingdom is established. It is represented as a *smiting process*, "breaking in pieces" the other kingdoms, and making them like chaff which the wind carried away. This description harmonizes with that of Rev. xix, where Christ at his coming is represented as *smiting* the nations with a sharp sword, *ruling* them with a *rod of iron*, and *treading the winepress of the fierceness and wrath of Almighty God*. It is doing violence to language to claim that such utterances as these can possibly represent the mild and peaceful effects of the spread of the gospel and the prevalence of Christianity, and we must conclude that they are descriptive of the events connected with that great day, when the wicked will call for the rocks and mountains to fall on them, that they may be hid from the coming wrath. Well may the prophet exclaim, "Who shall be able to stand?"

In the foregoing prophecy, we have been presented with a simple outline of the history of the four kingdoms. As we proceed with the investigation, we learn that prophecy is progressive, revealing "line upon line." Thus it was with the prophecies relating to Christ's first coming. The first shadowy promise, "the seed of the woman shall bruise the serpent's head," might seem almost insignificant to base faith upon, but as we pass along down through the Scriptures, we find the promises growing brighter and brighter, until we hear the sweet singer of Israel joyfully exclaiming, "Blessed is he that cometh in the name of the Lord."

The subject contained in the second chapter of Daniel is resumed in the seventh chapter, and many additional facts are elicited which render the investigation more and more interesting. The four kingdoms are again presented to us, symbolized by four great beasts. In this connection we may remark that some people are disposed to scoff at these prophecies, making light of the "beasts, heads and horns;" but it certainly becomes us, where the Holy Spirit has seen fit to use these symbols, to be careful how we deride and scoff, remembering that "all Scripture is profitable."

Babylon, the first of the kingdoms, and the greatest in power and wealth, is fitly symbolized by a lion, (the king of beasts), having eagles' wings (representing its rapid conquests). The Medo-Persian kingdom is represented under the symbol of a bear. As this animal is ferocious and blood-thirsty, so were the monarchs of this kingdom. Cruel and relentless in its conquests, it might with propriety be said to "devour much flesh." The "three ribs in the mouth of it" represent the three great powers, Babylon, Lydia, and Egypt, which it conquered and brought into subjection to itself. The third kingdom is symbolized by a leopard. That this is an appropriate representation of Grecia, is evident from several considerations: This animal as its name implies, (leo-pard) is in its nature partly lion and partly panther. Those who are familiar with the history and character of Alexander the Great, the first monarch of Grecia, can not fail to see the peculiar fitness of this symbol. Lion-like in boldness, courage and prowess, panther-like in cunning craftiness, his deeds, as recorded in history, leave us no room to doubt that the career of this kingdom fulfills this portion of prophecy. This beast is also represented as having four wings and four heads, denoting its rapid onward progress in conquest, and its division after the death of Alexander, into four minor kingdoms. The identity of the first three of these kingdoms is thus clearly established, and so far, the prophecy taken in all its connections explains itself.

We are now called to notice more particularly the fourth kingdom as the only one about which there can be any doubt. It is presented to us under the symbol of a dreadful and terrible beast, having great iron teeth, &c. It would seem from Daniel's language in verse 19, that he understood the meaning of the three previous symbols; but in regard to this, he says, "I would know the truth of the fourth beast," &c. Now if we also would know the truth in regard to the matter, let us hear the explanation. Verse 23, "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces." This language corresponds with the description of the fourth kingdom in the previous vision, represented by the legs of iron. "And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these, shall it break in pieces and bruise." Chapter ii, 40. That the great and powerful kingdom of Rome is again presented, we cannot doubt, and this opinion is confirmed when we consider the fact that it is again shown in its divided state represented by the ten horns of the beast, corresponding with the feet and toes of the image.

In considering the vision of the horns in verse 8, we notice that in the midst of them there comes up another horn, having eyes like a man's, and a mouth speaking great things, and before whom three of the first horns were plucked up by the roots. In the latter clause of verse 24, this is explained as *another king* that shall arise after the ten and subdue three kings. Now, if we examine the history of the Roman kingdom, we shall find this literally fulfilled by the Roman Catholic power. By reference to "Gibbon's Decline and Fall of the Roman Empire," we learn the follow-

ing facts: In the year of our Lord 498, the Heruli (one of the powers symbolized by the ten horns) were conquered by the Ostrogoths, (another of those powers). In 534, the Vandals (still another of the ten horns) were conquered by the Greeks, for the purpose of *establishing the supremacy of the Catholics*. Justinian, a Greek emperor, had issued a decree constituting the Bishop of Rome head of all the churches; but the Ostrogoths, who held possession of Rome, were opposed to the papal supremacy, so, in order for the decree to be executed, they also must be "plucked up," which was effected by their conquest in March, 538, by Justinian's army. Thus we see that the three horns were plucked up for the express purpose of establishing the Papacy, fulfilling the prophecy in a remarkable and striking manner.

The last three of these four great kingdoms are again presented to our notice in the eighth chapter of Daniel; but our limits forbid that we should further extend our examination of this interesting portion of the subject. For a full exposition of this prophecy, the reader is referred to a work entitled, "The Prophecy of Daniel," published at the Review Office.

We have thus briefly examined the prophetic word in regard to the career of these four powers, and learn that the next event in this chain of prophecy is the setting up of God's everlasting kingdom, which shall never be destroyed. That we are in close proximity to this event in point of time, will be developed as we proceed with the investigation.

Another evidence which may be considered under this head, is adduced by a comparison of the present state of earthly governments with the prophecies describing the state of things near the coming of Christ. The prophets are unanimously agreed in declaring that just before the second advent, the nations are to be in a troubled condition, and that the spirit of war and tumult will prevail in the land. By reference to Rev. xi, 18, we learn that in immediate connection with the judgment and resurrection, the *nations* are to be *angry*, and in chap. xvi, 14, 15, we see that just previous to Christ's coming "as a thief," there comes "the battle of that great day of God Almighty." Now that we are rapidly approaching the time of the anger of nations, must be apparent to the candid observer, as he contemplates the vast preparation for war now being made by every nation on the globe. As described in Joel iii, 9, the cry all over the world seems to be, "Prepare war, wake up the mighty men, let all the men of war draw near." Verse 14 shows us that this prophecy applies when "the day of the Lord is near." Some are deluded into the belief that a time of lasting peace is just before us, when the nations will learn war no more, and man will be at peace with his fellow-man; yet, in view of all the facts before us, we must conclude that this hope is without foundation.

There is not a nation on the earth which is not doubling its military strength, and greatly increasing its war expenditures. Especially is this true of the leading powers of Europe, who are absolutely afraid of each other, hardly knowing friend from foe; a condition of things aptly described by our Saviour as "distress of nations with perplexity," and "men's hearts failing them for fear." The spirit of war is rife in the land, our own country not excepted, and men of the world, looking from their own stand-point only,

are gravely shaking their heads and prophesying troublous times among the nations, while the careful student of the prophetic word looks upon these things as among the many "signs of the times," expecting that the period of apparent peace upon which we are now entering will be like the treacherous calm which precedes the terrible hurricane, giving the scoffing, unbelieving world an opportunity to cry, "Peace and safety," just before "sudden destruction cometh upon them." May the Lord help us to rightly understand the word which is to be a "lamp to our feet," that we may be able to "discern the signs of the times."

But lest any one should cling to an imaginary scripture basis for the hope of peace and safety, we will answer

OBJECTION FOURTEENTH. *There is a promise that nations shall learn war no more.* This is readily admitted; but by whom is this promise held out? Let us examine the chapter in which it is found. Isa. ii. In verse 3 we read that "many people shall go and say" these things, and this prophecy is strikingly fulfilled by "many people" in these last days; for we hear it echoed from almost every pulpit in the land, that "they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." If we will only bear in mind that the Lord has never promised this, but that it is the cry of "many people," we shall be prepared to understand what follows: Verse 6. "Therefore [for this reason—because many people are saying this,] thou hast forsaken thy people, the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers." Then follows a description of the state of things which shall exist just before the Lord arises to "shake terribly the earth." Pride, idolatry, covetousness, and lust for silver and gold, all these shall abound, and on this account, the people "shall go into the holes of the rocks and into the caves of the earth, for fear of the Lord, and for the glory of his majesty when he ariseth to shake terribly the earth." Verse 19. No stretch of the imagination could possibly make this language describe a temporal millenium.

But now that we have examined the sayings of "many people," let us "hear the word of the Lord," as found in Joel iii, 10: "Beat your plowshares into swords and your pruning-hooks into spears; let the weak say, I am strong." The majority in these days are too ready to accept the sayings of the people in preference to the word of the Lord, which may account for the caution found at the close of the chapter containing the sayings of many people: "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?"

We next pass to notice the evidence properly coming under our second division, comprising the signs in the religious or ecclesiastical world. A portion of these evidences having been already presented in answer to various objections, we shall notice only a few points in this connection. As we look around us and see the evidences of the fall of man, and the terrible curse of sin, with the misery and wretchedness it entails upon the race, we are led to inquire, will this state of things always continue? All there is good within us recoils at the thought, and hence, being constituted with hope in our nature we look forward to a better state of things when these evils shall have been removed. The false theology of the present day has taught us to believe that this will be accomplished in the conversion of the world; and the masses have adopted this theory, rejecting the Bible doctrine of the literal coming of Christ, to renew the earth by destroying sin and sinners out of it.

The true teachings of the Scriptures are, that there will be a great declension in morals and religion just before the second advent, and that the world will at that time be in a fearfully wicked condition. Our Saviour, in giving the signs of his coming, says that "because iniquity shall abound the love of many shall wax cold." Matt. xxiv, 12. Showing not only that wickedness would increase and abound in the world, but that some who had once possessed a love for religion, would lose their interest therein and their love would wax cold.

In harmony with this testimony is that of the apos-

tle in 2 Tim. iii, 1-5: "This know also, that in the last days perilous times shall come: For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." Also in verse 13: "But evil men and seducers shall wax worse and worse, deceiving and being deceived." See also 1 Tim. iv, 1; 1 Thess. v, 2, 3; 2 Thess. ii, 3-12; 2 Pet. iii, 5.

That the times in which we now live are accurately described in the foregoing prophecies we cannot doubt, and it would seem that little or no effort would be required to prove it to the satisfaction of any intelligent observer.

Is it a fact that "iniquity abounds?" Read the following from the New York Herald:—

"Crimes of all descriptions are on the increase especially those of the blackest dye. The increase being much greater than the proportionate increase of population, to what circumstances must these things be ascribed?"

The New York Chronicle says:—

"Never was crime more rampant than now. Garroting, burglary, stabbing, fraud, lewdness, forgery, embezzlement, and every imaginable form of wrong, cruelty, and murder, meet us at every turn."

The Christian Sun says:—

"Alas! what are we hastening to. Sodom and Gomorrah were destroyed for their wickedness. Let us tremble when we think on the wickedness of our own land, and pray that God, in his infinite mercy, may pity us."

We need not multiply evidence upon this point, as no one with eyes and ears can fail to perceive that wickedness of every description is fearfully prevalent, not only in cities and towns, but in every little village, aye, in almost every household!

Is it true that because iniquity abounds the love of many is waxing cold?

Says the Christian Herald:—

"It is a fact that about in the same ratio that the cause of experimental religion declines, immorality and vice increase."

Another paper in giving the statistics of the various religious denominations in New York adds: "Such are some of the statistics of spiritual declension, while, as a contrast to this picture, we have six thousand grog shops and twenty-five hundred brothels!" Look also at the character of the great mass of professors of religion. Can they be distinguished from men and women of the world, by their daily life, their conversation, their humility, or their zeal in the cause of God? Truly the love of many doth wax cold.

Is it a fact that men are covetous in these days?

Says Dr. Gifford:—

"The world! the world! This is the object which engrosses every care; this is the supreme deity that is adored. Buy and sell, and get gain—out with the thoughts of death—away with the judgment and Heaven—my farms, my merchandise; I will have them, though the earth trembles under my feet, and Heaven weeps blood upon my head!"

Look at the conduct of many of those who are engaged in government service, and positions of responsibility. The papers teem with accounts of embezzlements, frauds and forgeries, crimes which are all caused by covetousness. Look too at the short measures, light weights, adulterated articles of food, and poison liquors, which characterize the commercial transactions of the day, resulting from that inordinate "love of money" which is a "root of all evil," and behold in all this the evidence that covetousness prevails in our day to an alarming extent.

Can it be true that the long list of crimes which the apostle tells us should characterize the last days are now prevalent in our midst? Are children disobedient to parents, unholy and unthankful? Are there traitors, truce-breakers and false accusers in these days? Are people heady, high-minded, proud, despisers of those that are good? Are they lovers of pleasure more than lovers of God? Alas! the evidence thickens and rolls heavily upon us, compelling us to recognize these facts as foreboding and significant "signs of the times."

But leaving the contemplation of this painful topic,

we pass to notice the evidences under the third and last division of our subject, embracing those testimonies which are derived from facts and phenomena in nature. The apostle Peter tells us that the last-day scoffers will be saying that "all things continue as they were from the beginning of the creation." Now as they are scoffing at those who are giving "the promise of his coming," it must be evident that this promise is based, at least in part, on the fact that all things have not continued as they were from the beginning. Let us look for a moment at the condition of things as they were when fresh from the hand of the Creator, and see if they have thus continued ever since. When God had completed the work of creation he "saw everything that he had made and behold it was very good." The glorious beauties of paradise, the perfect work of a perfect Creator, lay stretched before him, as designed for the happy abode of sinless beings. But what a change takes place as man rebels and by his disobedience becomes unfitted for such a habitation. A curse is placed upon the earth which had been created perfect, and the ground thenceforth is to bear thorns and thistles, and man is to sweat and toil until he returns to earth again. Then commences the decay of nature. The curse rests heavily upon everything which before was lovely and harmonious, and all things seem to conspire to remind man of his fallen condition. Even the denizens of the forest assume a hostile attitude, and he who was intended to be "lord of creation" finds the whole creation rebelling against his authority. As time passes on, the effects of the curse are felt on every hand. The days of man are shortened, and instead of living nearly a thousand years as did the first inhabitants of earth, we find the term of life growing shorter and shorter, and man himself growing weaker and weaker. The earth itself, cursed on man's account, begins to grow less and less productive, fulfilling the words of the prophet Isaiah, who declares that "the earth shall wax old like a garment."

As we approach the consummation of all things, these effects will multiply and increase with ten-fold rapidity, and will be apparent to those who are looking for the accomplishment of those things written in the prophetic word. In Isa. xxiv, 4-6 we find a prophecy describing the condition of things when the terrible effects of disobedience shall have been fully realized. "The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left."

We might in this connection present an array of statistics showing the increasing unproductiveness of the earth, but a few simple facts will be sufficient. By consulting Herodotus and other reliable historians, we ascertain that a few centuries before the Christian era, the customary product of the harvest was three hundred fold; that is, for one bushel sown, three hundred were reaped. Passing down to the time of our Saviour, we learn from his use of the parable of the good seed, that the yield at that time was "some thirty, some sixty, and some an hundred fold." Now, confining ourselves to facts within the memory of the present generation, there are many now living who can remember when grain produced thirty and forty fold. During the past half century, the proportion has rapidly decreased, and at the present time, even in the West, the "granary of the world," the crops are only about one-third as heavy as in former years, while in New England the decrease is proportionately greater.

The effects of the curse are also apparent in the fruit tree, the vine, and everything, in fact, that can furnish food for man.

In view of these facts it is surprising that people should be saying, "All things continue as they were from the beginning;" yet there are many who assert that "the world is yet in its infancy." If this were true, it would have a pitiable old age indeed.

Under this division of our subject we propose to

introduce the testimony of our Saviour in the twenty-fourth chapter of Matthew, or more especially that portion of it which may be considered as relating to phenomena in nature. In order that this chapter may lose none of its force in the minds of the candid it may be necessary to answer

OBJECTION FIFTEENTH. *It applies to the destruction of Jerusalem.* There is a class of opponents of the Second Advent faith, who endeavor to make it appear that the second coming of Christ was at the destruction of Jerusalem. We trust it has already been made apparent that such a mythical interpretation is not admissible, yet there are some, who while they acknowledge the second advent as still future, profess to believe that the testimony of this chapter does not apply to it, but that it relates entirely to the destruction of that city. That such an interpretation is not allowable will be made evident as we examine the chapter itself. The disciples asked their Lord for something more than the signs of the destruction of Jerusalem. "Tell us when shall these things be? AND what shall be the sign of thy coming and of the end of the world?" If the "end of the world" took place at the destruction of Jerusalem, then those events which were to precede it, all transpired previous to A. D. 70. Let us see if this can possibly be true. "Nation shall rise against nation." Verse 7. As Rome was universal until the fourth century, no other power having a nationality, of course this could not be fulfilled previous to that time, or until nations should become developed, to rise against each other. "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." Verse 14. Comment on this verse is unnecessary. "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Verse 30. All the tribes of the earth did not mourn at the destruction of the city, nor did they see Christ coming in the clouds of heaven. The whole tenor of this chapter is against the idea of its being applied to the destruction of Jerusalem, except those portions of it which directly relate to that event. But notwithstanding this, some will contract all this evidence into a narrow compass, and intrench themselves behind

OBJECTION SIXTEENTH. *"This generation shall not pass till all these things be fulfilled."* Now in order for this objection to have any weight, it must signify the generation on the stage of action in the time of our Saviour. But did that generation see all the signs, suffer the great tribulation, witness all the earthquakes in divers places, and endure all the famines and pestilences? Did they hear the last trumpet, and see the Son of man coming in the clouds of heaven? Surely such conclusions would be inadmissible, and more especially as our Saviour himself declared that no sign should be given to that generation but the sign of the prophet Jonas. Hence we are compelled to inquire further in regard to "this generation."

In order to understand the language in its true light, we should remember that this chapter is prophetic in its teachings, describing a series of events that were to transpire in the future. In examining the prophecies of our Saviour's first advent, as well as those of his second, we find that many of them were written in the present tense, and sometimes even in the past. As the holy prophets were presented with a view of future scenes, they recorded them as occurring in the present, and so we find expressions like this: "Unto us a child is born, unto us a son is given," relating to the birth of Christ, but written seven hundred years previous.

The apostle Paul, also, in speaking of the glories of the resurrection, says: "We shall not all sleep," &c., and designates the generation which witnesses the glories of Christ's second advent, as "we which are alive and remain."

This method of interpretation applies to the text under consideration. Our Saviour gives the signs of his coming, carrying the mind down through all the varying scenes of the gospel age, to the generation which sees the last of these signs fulfilled, and then says, "This generation shall not pass till all these things be fulfilled." All what things? Why all those things

which the signs were to precede; namely, the coming of the Son of man, the sounding of the last trump, and the gathering of God's elect. Reader, do you believe it? If it can be shown that we are now living in the generation which has witnessed the last of these signs, are we not in a time of solemn and thrilling interest? A time when we ought to be awake to a sense of our fearful proximity to the great day of God?

With a consciousness of the great importance of this subject, let us candidly look at the facts as they exist. He who spake as never man spake, in giving the tokens of his coming as near, declares that "immediately after the tribulation of those days shall the SUN BE DARKENED and the MOON SHALL NOT GIVE HER LIGHT, and the STARS SHALL FALL FROM HEAVEN." As if to show the importance of these events as the great landmarks by which the church is to know its whereabouts, inspiration has thrice repeated them in different portions of the prophetic word, as the precursors of that awful day of final reckoning.

Now if these important phenomena can be distinctly located, so that there can be no doubt as to their actual fulfillment, we can well understand why our Saviour should tell us that when we have seen these things come to pass, we may know he is near, even at the doors. As there is to be a people who are to know something about these things, just as certainly as they know by the budding fig-tree that summer is nigh, why may not you and I be of that number?

Let us first look at the chronology of these events. "Immediately after the tribulation of those days." In a previous portion of the chapter, Christ refers us to "Daniel the prophet," and adds, "whose readeth, let him understand," implying that in order to completely understand his testimony we ought to know something of the prophecy of Daniel. As the occurrence of these events is to commence "immediately after the tribulation of those days," we want to know what those days are, and when they commence and end. By reference to the prophecy of Daniel we learn that the saints of God were to be given into the hands of the papacy to suffer tribulation and persecution, and that the dominion of this power was to be twelve hundred and sixty years. As attempts have recently been made to unsettle the long established methods of computing chronology and interpreting periods, we may be pardoned for dwelling somewhat minutely upon this point. We learn in Dan. vii, 25, that "the saints of the Most High" are given into the hands of this persecuting power, "until a time and times and the dividing of time."

In Rev. xii, 14, this period is again brought to view. The "woman" (signifying the church) is driven into the wilderness, "where she is nourished for a time, and times and half a time, from the face of the serpent." These periods are thus shown to be identical, and upon the established rule that a "time" signifies a year, we have three and a half prophetic years as the period of time covering the duration of the papacy as a dominant power over the church of God. Reducing it to months, we have forty-two months ($3\frac{1}{2} \times 12 = 42$), and this assures us that we are right thus far; for by reference to Rev. xiii, 5, we find a prophecy of the papal beast, and learn that "power was given unto him to continue forty and two months." Carrying our reduction still further, reckoning thirty days to the month, we have a period of twelve hundred and sixty days ($42 \times 30 = 1260$). Now to prove that this is also correct, we refer to Rev. xii, 6, where we learn that "the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore [1260] days." As a prophetic day signifies a literal year, we have, then, 1260 years as the period during which the saints of the Most High are given into the hands of this persecuting power. We have already shown that the establishment of the papacy was accomplished by the plucking up of the last of the three horns (the Ostrogoths) in the year 538. Now if our conclusions are correct, this civil power will endure 1260 years, or until 1798. Did anything take place at that time to mark the termination of that period? Yes; on the 10th of February, 1798, Berthier under Napoleon, entered Rome, took the pope and cardinal prisoners, and the same year Rome was declared a Republic. Thus the Roman Catholic

church lost its civil power, and the saints were no longer in its hands.

Now we are prepared to understand the words of our Saviour. He says: "Immediately after the tribulation of those days," &c. The parallel account in Mark says, "In those days after that tribulation," showing that the tribulation ceased before the days expired. This is confirmed by his words in Matt. xxiv, 21, 22. In speaking of this tribulation he says that "except those days should be shortened, there should no flesh be saved; but for the elect's sake, those days shall be shortened; and we learn from history that the tribulation was materially checked by edicts of toleration, and thus shortened in 1778. Now as the fulfillment of these signs was to commence "immediately after the tribulation of those days," and yet "in those days," we are restricted to a time between 1778 and 1798, in which to find the darkening of the sun. Did it take place within that time? Most assuredly it did, and was fulfilled in the memorable "dark day" of May 19, 1780. The following extracts will show how the phenomenon was regarded at that time. Says a correspondent from Newport, May 20th, 1780, when speaking of the dark day:

"About ten o'clock, A. M., a darkness came on, which by eleven was perceived to be very unusual and extraordinary, and in half an hour after, was considered as what was never before seen in the northern climates of America. The darkness became and continued so intense, from a little before noon to near two o'clock, as that persons could not read, and it became necessary to light up candles. . . . It is not recollected from history that a darkness of equal intenseness and duration has ever happened in any parts of the world, except the miraculous eclipse at the crucifixion of our blessed Saviour. . . . It is to be desired that curious and philosophical gentlemen would favor the public with a solution of this phenomenon."

"Hon. Wheeler Martin has favored the editor of the Providence Subaltern with the following recollections of the dark day in 1780, on the 19th of May: 'Where I resided at that time, the darkness at eleven o'clock was so great that a candle was lighted and placed upon the table; the fowls went to roost; the sheep all huddled around in a circle, with their heads inward; the grass, to look at it through the window, seemed of a yellow green, the same as to look through smoked glass upon green grass. I well remember that the gentleman of the house read the following scripture by candle-light, to his numerous family. 'The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.'"

"And the moon shall not give her light." This was fulfilled on the night following the dark day, when the moon, although in the full, utterly refused to shine. Some conception of the intensity of this darkness may be formed by reading the follow extract from the History of the American Revolution, by Wm. Gordon, D. D., Vol. iii, p. 57.

"This day (May 19th 1780) has been rendered very remarkable by an extraordinary phenomenon, which demands a particular relation." Speaking of the darkness of the night, he remarks: "The horses could not see to direct themselves, and by the manner in which they took up and put down their feet on the plain ground, appeared to be involved in total darkness, and to be afraid lest the next step should plunge them into an abyss. The gentleman soon stopped at another tavern, and waited for the benefit of the moon; but after awhile, finding that the air received no accession of light from it, when they were certain it had risen, they had recourse to candles to assist them in getting home. In some instances horses felt the forcible operation of the darkness so strongly that they could not be compelled by their masters to quit the stable at night when wanted for particular service—such profound darkness."

Rev. Mr. Tenney of Exeter, N. H., says, "I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete."

"And the stars shall fall from heaven." Of course we do not expect that the literal stars and planets will fall from their places in the heavens, as such a thing

would be impossible. The term *aster*, translated star, was understood by the ancients as denoting a meteor, such as the star which went before the wise men to Bethlehem, which no one will claim was a literal planet or heavenly body.

This prophecy was fulfilled in the meteoric shower of Nov. 13, 1833. We here give an extract from an article written by Henry Dana Ward, in regard to the falling stars of Nov. 13th 1833, published in the *Journal of Commerce*, Nov. 15th, 1833.

"At the cry, 'Look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and meteors. The zenith, the north, and the west also, showed the falling stars, in the very image of one thing, and only one, I ever heard of. I called my wife to behold; and while robing, she exclaimed, 'see how the stars fall!' I replied, 'that is the wonder!' and we felt in our hearts, that it was a sign of the last days. For truly 'the stars of heaven fell unto the earth even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev. vi, 13. This language of the prophet has already been received as metaphorical: yesterday, it was literally fulfilled.

"The ancients understood by *aster* in Greek, and *stella* in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek was literally fulfilled in the phenomenon of yesterday.

"And how did they fall? Neither myself, nor one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy before quoted.

"The stars fell, 'even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from *one*: those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the Park) fell toward the south. And they fell not as the ripe fruit falls. Far from it; but they flew, they were cast like the unripe fruit, which at first refuses to leave the branch; and when, under a violent pressure, it does break its hold, flies swiftly, straight off, descending; and in the multitude falling, some cross the tracks of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house."

The following from Prof. Olmstead, of Yale College, a distinguished meteorologist, shows how the phenomenon was regarded by the scientific world:

"The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British Possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance.

"The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

"This is no longer to be regarded as a terrestrial, but as a celestial phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from other worlds, or from planetary voids."

Thus, dear reader, have the signs been hung out in the sky for the contemplation of all who are disposed to give heed to their warning testimony. Our Saviour admonishes us that when we have seen all these things we are to know that he is near, even at the doors. Will you shut out from your senses the solemn admonition, and reject the merciful warning? or will you give heed to it, and take your position among those who watch and wait for their Lord from Heaven?

We have as yet presented but a small portion of the testimony on these points, but must draw to a close,

as we have already expanded this article beyond its original limits. If we have succeeded in removing objections from your mind, so that the doctrine of the soon coming of Jesus assumes a new interest to you, and to such an extent as to create a desire for truth, and a disposition to search for it, our object is accomplished. And may the Lord help us to make the needed preparation for the event, that we may meet in his everlasting kingdom, for his dear Son's sake. Amen.

WM. C. GAGE.

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 1, 1866.

URIAH SMITH, EDITOR.

The Ministry. No. 3.

THE proper support of the ministry is a subject which demands careful attention. That the minister has wants, and that he must depend on the church to supply them while he gives his time to the work of his high calling, no sane man will deny. On this point discussion is unnecessary. "The laborer is worthy of his hire." Luke x, 7. These words were spoken by Christ in reference to the labors and support of his ministers. But the institution of a system by which gospel laborers may receive according to their works, and this is certainly just, is a matter which calls for close investigation. It is as true to-day, as it was eighteen centuries since, that the laborer is worthy of his hire. And we affirm that it is equally true that the hire is worthy of its labor.

In the summing up of the accounts of men in the final judgment, all are to receive according to their works. None will deny the justness of this course then. And why is it not the will of God that it should be carried out now with those merciful exceptions which circumstances may seem to demand, in the support of the ministry?

The plan of systematic benevolence adopted by Seventh-day Adventists for the support of the ministry is complete in all its parts. It is in harmony with both mercy and justice. Its claims upon the poor are so very light, and upon the wealthy so just, that both embrace it, and cheerfully act upon it. By this system all that was disagreeable in raising means formerly for the support of the ministry is done away, and the willing task under the present system becomes a bond of union to the church.

In this matter our people act nobly. And they have a right to demand that their free-will offerings be properly appropriated to those who labor for the advancement of the cause of truth. Our system of raising means is complete. But, up to the present time, for want of system in labor, and a proper and careful regard for justice and mercy in the disbursement of the means so liberally and cheerfully cast into the treasury, great mistakes are made. To illustrate: Eld. Loughborough, during last Conference year, labored in New England, absent from his family at one time about nine months, laboring incessantly, with his worn and feeble strength, accomplishing two strong men's work, received nearly the amount to meet actual expenses. Under these circumstances, and much reduced in strength and flesh, he cheerfully seizes the work in the West, to build up what some of our liberally-supported ministers there have torn down. In the same Conference to which Eld. Loughborough belongs is a young preacher, not yet suitably proved to receive ordination, who did not accomplish last Conference year one-tenth what Eld. L. did, and yet he did receive from the hands of the disbursing committee nearly the amount paid to our active, experienced, and efficient Bro. Loughborough, so that this young man after being well cared for at the homes of the brethren, and well clothed, had a surplus at the close of the Conference year of more than two hundred dollars.

Now we do not hesitate to say that unless such injustice can be prevented, and the means in the treasury be disbursed as nearly as possible to every man according to his work, we cannot longer in any way

sustain our present system of raising means. But existing wrongs must be corrected, and our system of benevolence saved from ruin.

We propose, as the best thing that can be done at present,

1. That one or more of the Gen. Conf. Com. attend all the State Conferences; and as they are best acquainted with the labors of ministers throughout the wide field, and the condition of the different State treasuries, and the Gen. Conf. treasury, they act as counsel in the just recompense for ministerial labor in the different States.

2. That as soon as possible there be established equality, in all the States from Maine to Minnesota, in the compensation for ministerial labors.

3. That each minister keep a record of every day of the week during the year, where he has been, and what he has accomplished, and that this record be submitted to the inspection of the financial committee of the Conference to which he belongs, to receive from the Treasury according to his work, and the fruits of his labor. Conference in session need not be detained by these tedious reports.

We think it not enough to count the minister's sermons during the year. Has he labored among the churches? Let his report show what he has done for the churches. Has he labored in new fields? Let his report show how many he has brought to the truth, and whether they are persons of good moral standing in community, who will do honor to the cause of truth, or persons of no standing and influence in community. We cheerfully bid all, high or low, rich or poor, bond or free, a hearty welcome to all the blessings of the truth, to purify, sanctify, elevate, and save them. But we confess ourselves thoroughly disgusted with the flaming reports of numbers of those who call themselves to the work, and come down in style and manners to suit the taste of a class who have no reputation to sacrifice, hence, no cross in embracing the truth. This class of ministers can convert more of their kind to the Sabbath than Elders Andrews, Loughborough, Cornell, Ingraham, and others, can convert of their kind. Yes, they will go out with our publications and scrape them up into the Sabbath, then give a flaming report of numbers; but many of these, after disgracing the Sabbath cause for a while, slide out of it as easily as they slid in. Hence we say, in considering a minister's labors, the moral rectitude of the persons brought to the truth by him should be considered.

All competent committees, will, however, know how to take into the account all the circumstances that surround ministers in their labors, and do all in their power for their encouragement. But we may justly appeal to all who cheerfully cast into the treasury of their hard-earned liberalities, that when they hire a man to labor, they not only take into the account the amount of labor performed, but, also, the manner in which it is done. As things now stand, in some States, men are paid alike for building up, and for tearing down; for serving God, or for serving Satan; for active labor every day, or for waiting at home for the storm to subside, the mud to dry, the snow-drifts to be broken, or the weather to become cooler.

We see no reason why ministers cannot labor, sixty hours at least out of every week, as well as men of other callings. We affirm that they can. Having labored more than seventy-two hours in each week for the last fifteen years, we are prepared to judge in this matter. Our manner of life has been to study and preach on the Sabbath, and then during the other six days of the week be actively engaged in the editorial and business departments of the Review Office. We say, Let every minister who desires health, activity of mind, and buoyancy of spirits, work at least ten hours each day. He can study with his might five hours, visit from house to house with his might four hours each day, and each day preach one hour, instructing and arousing the people with living thought from his vigorous and well-disciplined mind. He has then left him fourteen hours for sleep, recreation, prayer and meditation.

The farmer toils all day with the monotony of his work, the blacksmith swings the sledge and hammer, and blows the smutty bellows all day long, the printer stands picking type, as a hen picks up corn, all day

Letters.

"Then they that feared the Lord, spake often one to another."

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith.

From Sr. Haskell.

BRO. WHITE: We received our Review, No. 23, just in time to take it with us as we met on Friday to unite our petitions with God's people in behalf of his afflicted servants. At the close of the meeting the article from H. C. Miller, under the title, "Our days of Fasting," was read, and met with a ready response, by reducing to practice the suggestion therein made. We as a church freely donated \$8.00, for paper. There were others providentially with us that donated to the amount of \$4.00. Our numbers are few, and our means limited, but we feel it a privilege to cast in our mite. We shared largely of the blessing of the Lord, especially Sabbath afternoon. We felt as though the Lord heard prayer for his afflicted servants, and was blessing them with strength, and also granting us some of the droppings from the sanctuary, of his holy Spirit, for which we felt to praise his name and take courage.

S. N. HASKELL.

South Lancaster, Mass.

From Bro. Hull.

BRO. WHITE: The last four days form an important era in the history of the Advent church here. Our meetings were well attended during the fast, and from the first day a spirit of deep solemnity seemed to rest upon the Lord's people here. The interest increased toward the close. Yesterday the mighty power of God was felt by all the house. Some who have been friendly to us were with us yesterday, and were almost persuaded to go with us. May the Lord help them soon to decide. They joined with God's people in their tears. The opinion is general here that the Lord is about to manifest himself to his people in mighty power.

Your brother in hope,
Fairfield, Iowa.

D. W. HULL.

Extracts from Letters.

Sr. Bliven writes from Laurel Glen, Conn.: I feel rejoiced to hear from you through the Review. I hail its weekly visits. It gives me renewed strength. I am trying to keep all the commandments of God, and hope to meet you all when Christ shall come to receive all that obey him. I would not give up that hope that is an anchor to the soul, for worlds like this. Pray on, brethren and sisters, we shall all meet to sing the song of redeeming grace. The time draws near.

Bro. C. Cramer writes from New Baltimore, Mich.: I would just say that I have been trying to keep the commandments of God since the first of last March. My sister was living with us, and she takes the Review. I began to read it, and also the Bible, and the History of the Sabbath, and found that if we would enter into the kingdom of God we must keep all his commandments. Myself and wife and sister are all the Sabbath-keepers there are in this place, and Memphis is the nearest place we have to go to meeting, which is 16 or 18 miles from here. If some of the messengers could call this way our door is open for them. We live two miles west of New Baltimore village, on the telegraph road in Macomb Co., Mich. I believe we are living in the very last days, and it stands us in hand to live up to the rules laid down in the Bible. I beg an interest in the prayers of God's people that he may count us worthy of a seat at his right hand.

Sister Kellogg writes from Kickapoo, Wis.: It is cheering to me to hear from others of like faith; to hear of their determinations to press forward to the kingdom. The Lord is good to me, unworthy as I have been. I feel to praise his holy name for what he has done for me, in showing me present truth, and giving me a disposition to embrace the same. It makes me feel solemn when I hear of those that have been leaders in the cause of God, now trying to lead the little band of Sabbath-keepers astray, and break down the cause they have been building up. I feel to cry, O Lord, keep me from falling. I am determined to be more faithful, and be one of the watching, waiting ones, that when he, our Saviour comes, he will welcome me to joys immortal.

Bro. Littlefield writes from New Shoreham, Block Island, R. I.: The Lord has blessed us wonderfully in this place, while Satan is still trying to overcome and

destroy the people of God. But I bless God that his power is above the wicked One, and that we yet have the privilege of meeting together to praise God, and to tell of his goodness, and to encourage one another to hold on and endure to the end.

Obituary Notices.

DIED, in the village of Oronoco, Minn., April 8, 1866, Nancy E. Bostwick, aged 11 months and 12 days, only daughter of Sr. Jane Bostwick. Thus within less than six years has Sr. Bostwick been called to part with a companion and three children. She is now left with only one child to journey through this world of sorrow, but not as those who have no hope. The light of revelation comes to cheer the mourner's heart, and points to that blessed morning when God's people shall be gathered home and the children shall come again from the land of the enemy.

H. F. LASHIER.

DIED, at his residence in Vevay, Ind. Co., Mich., May 9, of congestive chills, my father, R. H. Titus, in the 71st year of his age.

J. E. TITUS.

DIED, in Springbrook, Dunn Co., Wis., Apr. 18, 1866, Edgar B., son of Warren and Laura E. Sutliff, aged two years eight months and thirteen days. We bow in humble submission to the chastening rod, and ask God to raise our loved one to immortality and everlasting life.

W. SUTLIFF.

DIED, in Durand, Wis., May 13, of consumption, Esabelle Rosenburg, aged 19 years. Sister Rosenburg heard the message some time last winter, but did not come out into the truth until three or four weeks before her death, when she expressed a determination to keep the commandments. Her last days were peaceful and showed unmistakable signs of conversion. She died in hope of a glorious immortality beyond the grave.

W. SUTLIFF.

DIED, in Otsego, May 1st, 1866, Lewis H. Travers, aged 6 years, and 6 days. The disease which caused his death, was congestive chills. Lewis was an interesting member of the Sabbath School, striving for the prize. He said a short time before he died, "If I do die, God will raise me up again in a little while." God grant it may be so, and that all the rest of the scholars, and all the little Sabbath-keepers may so live, that "God will raise them up in a little while," is our prayer.

I. LELAND.

DIED, in Mannsville, N. Y., April 20, 1866, Wm. Henry Brigham, in the 47th year of his age. The circumstances of Bro. B.'s death were very afflictive. He was with us at our last Monthly Meeting at Adams' Center, full of life and hope, leaving a good testimony for the truth. Returned home with a firm determination to set his house in order, and serve his God with undivided affection. He went to his work feeling very solemn in view of the time in which we are living. At family prayer, Monday evening, he was affected to tears, pleading for his children. Tuesday, about 9 A. M., while working with a circular saw, a pile of lumber fell on him, throwing or crushing him on the saw, cutting a gash about eight inches long and three inches deep, beginning about two inches above the left ear, passing between the eye and cheek bone, touching the nose and ending just above the right corner of the mouth. He thought at first he should die at once. He exhorted his two sons to be good and meet him in Heaven. He soon lost so much blood he was helpless. I saw him that evening, he then thought he would recover. I thought the Lord would raise him up. But a fatal blow had fallen. He lingered till Friday, 8 A. M., when he went to sleep, and did not awake. He died at 4 P. M.

On first-day a large congregation met at the Methodist meeting-house, which was kindly offered, to pay the last tribute of respect, and to take him to his last resting place. He was beloved by all. He leaves a wife and four children who deeply mourn. The church feel his loss much.

Funeral services by the writer, from Hosea xiii, 14.
C. O. TAYLOR.

DIED, in Brookfield, Vt., April 21, 1866, Hannah Whitney, aged 96 years, 6 months and 15 days. Sister Whitney embraced the Sabbath of the Lord when between 80 and 90 years old, which she observed with delight.

She recollected well the dark day of 1780; had long been in the service of her divine Master; and when called to lay aside the weapons of her Christian warfare, she was comforted with the bright hope of eternal life, when the Lifegiver comes.

Funeral discourse preached from Titus i, 2.

A. S. HUTCHINS.

Blessed are those that mourn, for they shall be comforted.

Appointments.

THERE will be a session of the Minnesota State Conference, held at the Lull school-house, Pleasant Grove township, Olmstead Co., commencing July 6, at 9 A. M. holding over the following Sabbath and first-day.

Let the churches appoint their delegates to this Conference in good season, furnishing them with written reports of membership, s. b. &c., as required by the State Constitution, and may there be a general rally of the friends of the cause in Minnesota, at this meeting. In behalf, and by order of the Minnesota State Conference.

GEN. CONF. COM.

Monthly Meeting at Olcott, N. Y., the second Sabbath in June. Teams will be at Lockport on the arrival of the accommodation train from the east, and the mail from the west, between 2 and 3 o'clock, sixth day.

R. F. C.

It is probable that Brn. Andrews and Canright will attend the Monthly Meeting in Western N. Y. for June.

GEN. CONF. COM.

PROVIDENCE permitting, I will be at the Iowa State Conference, Pilot Grove, Washington Co., Iowa, June 8 to 10.

At the Wisconsin and Illinois Conference, Johnson Center, Wis., June 22 to 24.

At the Minnesota Conference, Pleasant Grove, Olmstead Co., Minnesota, July 6 to 8.

J. N. LOUGHBOROUGH.

No preventing providence, we will meet with the church at Lovett's Grove, Ohio, Sabbath and first-day, June 9 and 10. We shall probably be at Westfield Station on Thursday morning. Brethren, come to this meeting praying the Lord to give us a good time.

R. J. LAWRENCE.

I. D. VAN HORN.

PROVIDENCE permitting, I will meet with the brethren as follows:

Convis, Sabbath, June 2. With the brethren of Colon and Parkville, at Parkville, June 9.

JOHN BYINGTON.

Business Department.

Business Notes.

Susan McIntosh. The \$2.00 we sent to Sr. Bostwick.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money receipted pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

E B Lane 29-1, Mrs Jane Sharp 29-1, T M Foster 29-1, Charles Beach 28-1, Z Brooks 27-20, D W Rice 29-1, D Kellogg 28-1, Amos Prescott 29-1, S Snow 29-1, A Ross 28-20, each \$1.

C B Deyarmond 30-1, J Paul 29-1, Mary Metcalf 30-1, A B Cook 29-17, L Kellogg 29-1, W Landfair 30-1, Mrs M A Pasco 30-1, Mrs Jane Goodwin 30-1, each \$2.

C Owen \$3.50, 29-13.

Mrs J Maddux 27-13, 50c.

Subscriptions at the Rate of \$3.00 per year.

H Everts \$3.00 30-1, M E Reynolds \$3.00, 29-17.

Shares in Publishing Association.

S A Snyder \$10. J Bates \$10. Wm S Ingraham \$10.

Books Sent By Mail.

Mrs F Jeffrey 8c, Wm Graves 15c, P A Gammon \$1, Calvin Green 25c, J B Ingalls 85c.

Review and Publication Fund.

S N Walsworth and family \$10.00, A Green \$1.00, R G Reynolds \$5.00, J A Burgess 42c, Wm M Graves 35c, Calvin Green \$5.00.

Michigan Conference Fund,
Church at Bunkerhill \$12.00.

Books sent by Express.

B F Carpenter, Ashaway, R I, \$10.00.

To raise the Sum of \$700, for Bro. M. E. Cornell. Previous donations \$50.00, J N Loughborough \$10.00

To raise the sum of \$500 for Bro. R. F. Cottrell. Previous donations \$55.00.

For Eld. J. N. Loughborough.

A W Smith \$20.00.

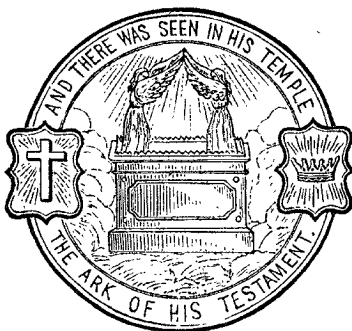
As I now expect to enter into active labor again, my wants will be supplied without further donations

J. N. L.

Draft Documents.

J B Lamson \$1.00.

ADVENT



REVIEW

And Sabbath Herald.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. xiv, 12.

VOL. XXIX.

BATTLE CREEK, MICH., THIRD-DAY, MAY 7, 1867.

NO. 22.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association

ELD. JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars and Fifty Cents a Year, in Advance

Address ELD. JAMES WHITE, Battle Creek, Michigan
For further Particulars, see Prospectus Inside.

NOTHING TO DO.

"Nothing to do!" in this world of ours,
Where weeds spring up with the fairest flowers,
Where smiles have only a fitful play,
Where hearts are breaking every day!

"Nothing to do!" thou Christian soul!
Wrapping thee round in thy selfish stole!
Off with the garments of sloth and sin!
Christ thy Lord hath a kingdom to win.

"Nothing to do!" there are prayers to lay
On the altar of incense, day by day;
There are foes to meet, within and without;
There is error to conquer, strong and stout.

"Nothing to do!" there are souls to teach,
The simplest forms of Christian speech;
There are hearts to lure with loving wile,
From the grimmest haunts of sin's defile.

"Nothing to do!" there are lambs to feed
The precious hope of the Church's need;
Strength to be borne to the weak and faint;
Vigils to keep with the doubting saint.

"Nothing to do!" there are heights to attain,
Where Christ is transfigured yet again,
Where earth will fade in the vision sweet,
And the soul press on with winged feet.

"Nothing to do!" and thy Saviour said,
"Follow thou me, in the path I tread."
Lord, lend thy help, the journey through,
Lest, faint, we cry, "So much to do!"

The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom,
PREACH THE WORD. 2 Tim iv, 2.

THE SECOND ADVENT.

BY ELD. JOSEPH BATES.

"Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven." Acts i, 11.

HERE is infallible proof that our blessed Lord and Saviour will come the second time, and that coming will be as personal and visible to those then living on the earth, as it was to those who saw him going from their midst up into Heaven, after closing his mission here at his first advent.

For further proof, we will go back from this thrilling scene some six weeks, to where Jesus and the same disciples passed through a sorrowful scene at midnight in the garden of Gethsemane, where he said unto them, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I

go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." John xiv, 1-3.

In verses 28, 29, he says: "I go away, and come again unto you. . . . I go unto the Father; for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe." When these faithful followers of their Lord and Master came to compare these promises with the testimony of the angels in our text, how could they otherwise believe than that Jesus was gone to his Father and would come again and take all his faithful followers to his Father's house in Heaven?

Again, the twenty-fourth chapter of Matthew and onward to the fourteenth verse of the twenty-fifth chapter, contains a prophetic discourse from our Lord Jesus Christ, in which he speaks of the great events connected with the people of God, from his first advent down to his second coming. In this discourse, our Lord has pointed out the most important events with which his professed followers were to be connected from the time of his first to his second advent; such as the destruction of Jerusalem in A. D. 70. From thence, the tribulation of the Christian church by the dreadful persecuting powers of Pagan, and the 1260 years of Papal Rome, for more than sixteen hundred years. From thence follow the special signs of his second advent, viz., the darkening of the sun and moon in A. D. 1780, and the falling stars in A. D. 1833, and the parable of the budding fig-tree, to prove that *then*, viz., in 1833, He (Christ) was near, even at the doors. But let us examine some of this important testimony of our Lord and Saviour, and see if it is in agreement with what we have here stated.

Matt. xxiv, 3. "And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Here are two questions asked, and both are answered distinctly and separately. The first question relates to the destruction of the temple, and also the city of Jerusalem. The second, to his second coming and the end of the world. From the fifth to the fifteenth verses, our Lord gives a brief statement of events that would take place before the end of the world. From thence, in verse 15, he begins to answer the first question of his disciples,

WHEN SHALL THESE THINGS BE?

Answer. "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand)." Verse 15. Turning to the prophecy of Daniel, we read as follows: "And the people of the Prince that shall come shall destroy the city and the Sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined." Chap. ix, 26. Luke's record of Jerusalem's destruction, says: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Chap. xxi, 20. Josephus, who writes the history of the destruction of the city and sanctuary of Jerusalem, A. D. 70, shows that this "Prince" was Titus Vespasian with the Roman army, whose

father was at that time emperor of Rome. Here is a clear prophecy of the destruction of Jerusalem by the Roman armies, which answers most definitely the first question, which is not so much as named again in this discourse.

Continuing on from the answer to this first question, our Lord follows on in one connected and continued chain of prophecy covering the space of some 1800 years, in answer to the *second question*.

"AND WHAT SHALL BE THE SIGN OF THY COMING AND OF THE END OF THE WORLD?"

"Then let them which be in Judea flee into the mountains. Let him which is on the house-top not come down to take anything out of his house; neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days? But pray ye that your flight be not in the winter, neither on the Sabbath day; for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Verses 16-22.

As we have already shown, the answer to the first question carried us in the history of the world to the destruction of Jerusalem, in the year A. D. 70, which was thirty-nine years after the gospel dispensation had commenced. In A. D. 64, six years before the destruction of Jerusalem, the apostle Paul declared that the gospel had been preached "to every creature under heaven." Col. i, 23. It is therefore evident that the warning and tribulation here spoken of by our Lord was to his professed followers wherever they had been gathered into the Christian church; and not to the Jews as some have supposed; for when Jerusalem was destroyed they ceased forever to be the "elect" people of God; for in A. D. 44, some twenty-six years before their dispersion, "the disciples were called Christians first at Antioch." Acts xi, 26.

Verses 20 and 21 show plainly that the tribulation was to commence with those Christians who were to flee out of the city. "But pray ye that your flight be not in the winter, neither on the Sabbath day; for then shall be great tribulation," &c.

We follow them in their flight to the mountains, and then pass along down through the noted persecutions of the Christian church under Pagan Rome; and we see their *tribulation*. Read Rev. ii, 9, 10, and see how our Lord and Saviour viewed it. And when we come to the period of Papal persecution we see them suffering the most cruel torture that wicked men and demons could inflict. That church represented by a harlot was "drunken with the blood of the saints and with the martyrs of Jesus." Rev. xvii, 6.

Says Daniel, "I beheld and the same horn (papacy) made war with the saints and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High. . . . And he shall speak great words against the Most High, and shall wear out the saints," &c. "And the woman (Christian church) fled into the wilderness, where she had a place prepared of God, that they should feed her there a thou-

sand two hundred and three score days." Rev. xii, 6.

All of this, and much more, taken in connection with Fox's Book of Martyrs and the History of the Church, is so generally admitted, we will add but few words more on this point. The thousand two hundred and threescore days are also admitted to be the 1260 year's reign of the Papacy, commencing A. D. 538 and ending A. D. 1798, at which period the Pope was deposed and lost his supremacy.

Verse 22. "And except those days should be shortened, there should no flesh be saved, but for the elect's sake those days shall be shortened." If the days of the tribulation of the elect had not been shortened, "the martyrdom of the church would have continued down to 1798, in which event, in all human probability, no flesh of the elect would have been saved. But the reformation under Martin Luther and those associated with him, modified this tribulation and continued to restrain the rage of the Papacy until 1700, since which time, according to church history, there has been no general persecution against the church." As we have now passed down through the tribulation of the Christian church, we come to the

SIGN OF HIS COMING.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Verses 29-31.

"Immediately after the tribulation of those days shall the sun be darkened," &c. This, we understand, was the notable dark day of May 19, 1780, of which so much is said in history. Although eighty-six years have passed since that time, no one has been able to account for it, only as a fulfillment of this prophecy. Mark makes it still plainer. "But take heed: behold, I have foretold you all things. But in those days after that tribulation, the sun shall be darkened," &c. That is, in, or during those 1260 prophetic days of Papal supremacy. As the sun was darkened in the year 1780, after the tribulation of the church, it was still eighteen years before the ending of the prophetic days in 1798.

"The stars shall fall from heaven." We understand that this was the wonderful phenomenon which occurred in A. D. 1833, of which there are tens of thousands of witnesses still living. It is but a few weeks since the daily journals of both hemispheres were excited about it again, but obtained no further light than was known the next day after its occurrence thirty-three years ago. The reason is obvious; it was what was predicted by our Lord to follow the darkening of the sun, and it came as he foretold. Historical facts respecting these three signs in the heavens are numerous and wide-spread. For further information on this subject, we would refer our friends to the "Signs of the Times" and Brief Exposition of Matthew Twenty-four, by James White, Battle Creek, Mich.

"The powers of the heavens shall be shaken." We understand the powers of heaven are the sun, moon, and stars, "to rule over the day and over the night." Gen. i, 16-18. They are to be shaken by the voice of God yet future. Joel iii, 15, 16. "The sun and moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake," &c. See also Heb. xii, 26, 27; Rev. xvi, 17. Our Lord has foretold this as the next event to follow the falling stars from 1833.

"Sign of the Son of man in heaven." Here comes the fulfillment of the angel's testimony as shown in the text. "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Eighteen hundred years ago he passed out of their sight into the distant heavens; so he will now appear in like manner. This

manifestation, though far distant in the vault of heaven, will signify to those who are looking for him that that is the sign of his personal appearing; and they will not be held long in suspense in this matter; for he has already told them in verse 27, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

"Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven." Then will cease forever all fruitless reasoning about his coming, and then men will cry for rocks and mountains to fall on them, and hide them from his presence; for then they will see him on the white cloud. From thence he will send his angels to gather his elect to take them to the mount Zion of God.

Verses 32, 33. "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it [he, margin,] is near, even at the doors."

What a beautiful illustration our Lord has here given, to inspire his followers with faith in his coming. Where is there an intelligent person that does not know when the trees of the field put forth their leaves, and the tender grass is springing up, that summer is approaching? So likewise ye, when ye shall see all these things (or know that they have come), may know with the same certainty that the coming of Christ is near, even at the doors. The phrase, *all these things* in verse 33, could not, we think, refer to any other than these three signs, viz., in the sun, moon, and stars; for in this prophetic discourse, passing along over the events of the Christian church, our Lord was answering the second question asked him by his disciples, "What shall be the sign of thy coming, and the end of the world?"

Again, our Lord says, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke xxi, 28. The signs began to come to pass with the darkening of the sun and moon in 1780. Then it could be said that the redemption of the church draweth nigh; and when the stars fell in 1833, then all the things, or signs, had come which were to be taken, according to the parable of the fig-tree, to show the coming of our Lord to be near, even at the doors.

Verse 34. "Verily I say unto you, this generation SHALL NOT PASS till all these things be fulfilled."

It has been said that our Lord spake of the generation then living who listened to his teaching. This could not be; for he said of that generation, "There shall no sign be given to it, but the sign of the prophet Jonas." Chap. xii, 39. It is evident that he was speaking here of the generation which commenced with the falling of the stars in 1833, which "shall not pass till all these things be fulfilled." All of what things? Ans. All of the things spoken of to be fulfilled after the stars fall from heaven. The first in order, which is yet future, is the shaking of the powers of heaven; second, the sign of the Son of man; third, all the tribes of the earth mourning, and fourth, the coming of the Son of man in the clouds of heaven with power and great glory.

The Bible nowhere gives the number of years for a generation. Some have supposed that seventy years are one generation. That cannot be; for there are families that now number four generations. Matthew in his first chapter counts forty-two generations from Abraham to Christ. Luke, chapter iii, counts seventy-five generations from Christ to Adam. Every one of them are from father to son.

Joel's prophecy is for the last generation. See chapter i. In verses 1 and 2 he shows three generations inquiring about the dreadful state of things that is now closing in upon us. Let us flee to the strong hold for refuge.

As our Lord came to this point in his discourse, saying, "This generation shall not pass, till all these things be fulfilled," mark with what emphasis he gave utterance to this statement: "Heaven and earth shall pass away, but my words SHALL NOT PASS AWAY."

Verse 35. Here we have the answer to the second question in his discourse brought down to the last gen-

eration so definite and clear that no reasonable, reflecting person may raise a single doubt. "But of that day and hour knoweth no man." But all men may know that the coming of the Son of man will be in this generation; which generation we understand commenced with the falling stars, where the parable of the fig-tree is given to show the coming of Christ to be near, even at the doors.

Says one, Doubtless this is all clear to you, but I claim that *all these things* were fulfilled eighteen hundred years ago at the destruction of Jerusalem, and then Christ came the second time. Let us test this matter. "Of all these things," there are six in which all the evangelists are agreed. 1. The darkening of the sun. 2. The moon shall not give her light. 3. The stars shall fall from heaven. 4. Shaking of the powers of heaven (yet in the future). 5. Mourning and wailing of the wicked. 6. The coming of the Son of man. See Mark xiii, 24-27; Luke xxi, 25-27. John was shown in vision as follows:

"And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood. And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free-man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Rev. vi, 12-17.

We ask, Were *all of these things* fulfilled at the destruction of Jerusalem? Certainly not; for Jerusalem was destroyed A. D. 70, and John's revelation is dated A. D. 96, some twenty-six years after the destruction of Jerusalem. Further, John saw that *these things would not* begin to have their fulfillment until the sixth seal was opened at the time of the great earthquake, which historians show was in the year 1755. Then would follow the signs in the sun and moon and stars, &c.

The proclamation of the coming and kingdom of our Lord is for the last generation, and consequently will follow the falling stars. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Verse 14. Whiting translates it, "good news of the kingdom," &c. Campbell says, "And this good tidings of the reign shall be published through all the world," &c. By comparing the 14th with the 3d verse, we understand that it is the proclamation of his coming and kingdom, and is in agreement with the first angel's message in the fourteenth chapter of Revelation, verses 6, 7: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Has the proclamation gone forth in this generation? A few historical facts will shed light here. One or two in every quarter of the globe have proclaimed the second coming of Christ. Wolfe, of Asia; Irving, late of England; Mason, of Scotland; Davis, of South Carolina; Wm. Miller, in the United States and the Canadas, from the falling stars in 1833. The first angel's message, quoted above, symbolizes a body of people preaching the message to their fellow-men. Seven years later, the movement had so far advanced, that a paper was sustained, setting forth its claims. In October 1840, the first Second Advent Conference was convened in Boston, Mass. From thence, the first angel's message symbolized a body of Advent believers preaching to their fellow-men, spreading books and papers far and wide. Conferences and camp-meetings were multiplying in various directions in the

United States and the Canadas. Periodicals, pamphlets, and books, like falling leaves, were loading down the mails, rushing, by carriages, steamboats, and sailing ships, in all directions over land and sea, so that by 1843 the good news of our coming Saviour was "preached in all the world for a witness." Yes, it went "to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is come." Such a universal, wide-spread, and rushing movement has never been witnessed since the deluge. Call it what you please, such an unmistakable momentous movement cannot be made again. Why? Because it was the proclamation of the second coming of our Lord and Saviour Jesus Christ, given in the right place, and at the right time, to this last generation. God never does his work twice. How could he have the coming and kingdom of his dear Son proclaimed to the generation before the last, or to any other generation but the last; for they are the people who are to witness his glorious appearing. All the nations of the earth know they have heard it. They also know the time when it was sounding at their doors. Hence the prophetic declarations of our coming Lord are verified.

No marvel that the mind of the great apostle to the Gentiles was stirred within him when he heard and read about the second coming of his divine Master. With what confidence he could say in his letter to the Corinthians, "Behold, I show you a mystery: We shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Chap. xv, 51, 52.

And again to the Thessalonians: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words." 1 Thess. iv, 15-18.

How comforting these words have been to the saints of all ages. And how much more so to them who are now looking for him, who have this assurance that he is coming in person and in like manner as he went up into Heaven eighteen hundred years ago.

"But of the times and seasons, brethren, ye have no need that I write unto you; for, yourselves know perfectly that the day of the Lord so cometh as a thief in the night." Chap. v, 1, 2.

It appears that it was not necessary for those beloved disciples who saw their Lord going away from them into Heaven, to know the "times and seasons." Acts i, 7. But the watching, waiting ones of the last generation, who long for his appearing and kingdom, will not be in darkness respecting that day, but will see the clear light continually in their pathway.

As this delightful theme was so clearly open before this great and good man's vision, how fervent the prayer he offers up for them. "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Verse 23.

Dear friends, let us all resolve that we will unite our earnest prayers with his, that we may improve the very short space of time allotted us here, that we may be found blameless in that day: that when we shall see the very same Jesus which was taken up into Heaven coming in like manner as he was seen going into Heaven, we can then say, "Lo, thus our God: we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. xxv, 9.

The faith which can truly say, My Shepherd! My Lord! My God! My Rock! turns prophecies into history, promises into deliverances, sorrows into joys, prisons into palaces, perils into victories, death into life. Nothing else can do as much.

THE LIKENESS QUESTION AGAIN.

THOUGH I have, from the power of example, transcended the bounds of propriety in a measure, in this matter, which I intend to do no more; yet I do not feel inclined to take an extreme view of the subject by denouncing picture-taking in a broad and unqualified manner, and go so far as to destroy the likenesses I have, or order others to do so, in imitation of the example of some East a few years since, against the teachings of the gift of prophecy (as I understand it), which afterward condemned such a rash and unwise course.

I do not even understand that the last testimony to the church, a fragment of which I see in Sr. White's acknowledgment in Review, No. 16, condemns picture-taking in every instance. If it does, why does Sr. W. say, "I was shown that picture-taking had been carried to *too great lengths* by Sabbath-keeping Adventists; and that *much means* had been spent in *multiplying* copies which was worse than lost?" If this was the mind of the Spirit in the matter, would not the production and testimony read something like this: "I was shown that picture-taking was wrong in every instance; that we should not go into it at all?" No, it is in carrying this matter "to *too great lengths*," and in expending "much means" in "multiplying copies," which "should have been invested in the cause of God," that we have done wrong.

Neither do I believe that taking likenesses within proper limits, is against the second commandment. If the first part of this commandment is to be taken in its broadest sense, without being limited by the latter part, then Jehovah himself is a violator of the moral law, of which we justly say that it is a duplicate of God's holy character, because he keeps every precept of it in its strictest sense. For Jehovah has in many instances commanded likenesses to be made of things in heaven and things in the earth. Then God gave laws to his ancient people clashing against each other, and they could not obey him. Then you must say that Jehovah set a bad example in causing two cherubims of glory to be made over the mercy-seat, looking with interest and sacred approval and respect to the law in the ark containing the second commandment, etc. Then we all err in having charts, in harmony with an injunction to make the truth plain. Then we should not even make a pattern of any thing, and no one keeps or can keep the second precept of the decalogue.

How plain it is that the first part of this precept is explained by the latter clause, "Thou shalt not bow down to them, nor serve them," and that it is making these things to worship them that is condemned by the law of God. Thus the second command explains itself. We have a similar instance in the fourth commandment, a portion of which reads, "In it (the seventh day) thou shalt not do any work." Who among us will take this part of the Sabbath law, disconnected from, and unexplained by, the rest of it, which shows that it is "thy work" which should not be done on the seventh day?

But any blessing can be abused and be made a curse and a source of sin, by the use we make of it, and I do not wish to encourage by my remarks the spirit that has prevailed among us on the likeness question. I admit there is far greater danger in indulging in this direction, than there is in abstaining. Yet I do not feel to censure those who, for instance, would receive the likeness of an absent wife, or husband, or child, or who would accept a cheap and plain picture of aged and respected parents, whom they may never see, or of a dying Christian sister who has been especially drawn out to get her picture taken for her absent brothers, etc. I cannot condemn those who in such circumstances would think that there can be no more harm in looking at the shadow or likeness of an absent friend, than there is to look at the reality; and that to look at the simple picture helps the mind to call up and keep in remembrance the qualities and virtues of the individual, especially if there is a lack of memory of form and faces.

But neither will I feel tried with any who should, through a desire to do right, deprive themselves of these privileges. I will respect such, as I should like to be respected by them. And I shall not get up a

battle with those who are willing to deny themselves in that which is lawful to not have others do that which is unlawful; but will admire their love for the cause.

It may be urged that this is the position Sunday-keepers take with us. But this is not a parallel case. It is assuming a point without evidence. It is, in our humble opinion, begging a question against the example of Jehovah, and that of his ancient people, and against the conduct of all now living, in lawful and necessary things.

We repeat, we know there is danger of going to extravagance, as pointed out in prophecy, Isa. ii, and idolizing self, while we should be examining our characters in the light of God's law. There is danger of squandering means which we are responsible for, and which should be spent in the cause.

And in conclusion we would say, let all move in the fear of God in this matter; and let those who do not see as we do, simply carry out their convictions. In doing otherwise, they would sin against their own consciences. But let us enjoy our liberty *before God*, and we will love you, and will hope to so carry out the principles of God's law, that we may enjoy each other's society where there will be no separation and no mental deficiencies, and consequently no room for those subluxary things, which have called forth these remarks.

D. T. BOURDEAU.

I'M GOING HOME.

I'm going home—here have I no abiding;
I've looked around me in this world of care,
Though earth were all her wealth to me confiding,
I never could have built my home nest there.

I'm going home, for gently, surely closes,
Before the dawn, the evening-primrose pale;
The nightingale is hushed by summer's roses,
The brook flows faster through the last rough vale.

I'm going home, they have not comprehended
The silent longings of my wistful heart.
At last my weary prison time is ended,
The spell is broken, gladly I depart.

I'm going home, my bitter grief is over;
There's naught but joy and peace in store for me;
No marring touch shall you clear light discover,
Wounds roughly made, there healed for aye shall be.

I'm going home, by storms autumnal chastened,
Whilst others linger in an early spring;
The summer sun the ripening fruit has hastened,
The summer bird must soon be on the wing.

I'm going home, my pilgrim garb exchanging
For festal robes that mark the bridal day;
For heavenly crowns, at God's behest, I'm changing
My lily wreath, that soon would fade away.

I'm going home, the way's unknown, untrodden,
But one has passed those portals, e'en for me.
Have I his grace, his faithfulness forgotten?
No! through the clouds the Morning Star I see.

I'm going home, to thee my heart is given,
Lord Jesus, thou who erst didst give me peace;
'Tis through thy blood my sins are all forgiven,
Thy life is mine, I'm longing for release.

I've reached the goal, oh, I am weary, weary;
There come sweet whispers from the land of rest;
Earth is receding with her wastes so dreary,
I sleep, to wake upon my Saviour's breast?
—Meta Heusser Schweizer.

The Eclipse of the Soul.

THE moon, in an eclipse, complained to the sun:
"Why, O my dearest friend, dost thou not shine upon me as usual?"

"Do I not?" said the sun; "I am sure I am shining as I always do; why do you not enjoy my light as usual?"

"O! see," said the moon, "the earth has got between us."

"Why, O Saviour," says the backsliding Christian, "do I not, as in former days, walk in the light of thy countenance?"

"I am sure, troubled soul, I have not changed. The rays of my love are as warm and bright as ever; what can prevent them from reaching thee?"

Canst thou not see, O troubled Christian, that the earth has got between thee and Christ?

The Commentary.

Tell me the meaning of Scriptures. One gem from that ocean is worth all the pebbles of earthly streams.—*M. Cheyne.*

Glorifying God.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. v. 16.

These are the words of our Saviour in his Sermon on the Mount. A good comment on the expression "glorifying God," as confined to the idea that those around us, even sinners, may be led to do this by seeing our good works, is found in Luke xxiii, 47:

"Now when the centurion saw what was done, he glorified God saying, Certainly this was a righteous man."

Here, the centurion, considering the character the Saviour had sustained, and the circumstances attending his death, was led to acknowledge that this was a righteous man; and in so doing he "glorified God." So we are to let our good works be manifested in such a way as to compel all with whom we come in contact, to acknowledge that the religion of Christ is not a dead letter, but a vital principle, moulding the life of its possessor, leading to purity of heart, and the manifestation of every virtue in all the relations of life. And when we so live as to lead others to acknowledge this, even though they may have no saving interest in the religion which we thus honor, they glorify God, and we fulfill the instruction of the Saviour.—*Ed.*

Revelation xxi, 4.

"And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

The Greek word *ponos*, here translated *pain*, comprehends toil, fatigue and excessive labor of body, as well as vexation and anguish of spirit.

Appropriate Comment.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares." Luke xxi, 34.

The Family Bible, with notes, published by the American Tract Society, has the following appropriate reflection on the above passage:

"Excessive eating and drinking tend not only to produce various bodily diseases, but to blind the mind, stupefy the conscience, and corrupt the heart. Christians should not indulge in these sins, which unfit them for the discharge of their duty, and prevent their being prepared for the coming of Christ." G. W. A.

Notes on Genesis.

CHAPTER VI, verse 4. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bear children to them, the same became mighty men which were of old, men of renown.

"Violent men of extraordinary stature and strength." *Dutch Ann. Heidegger, Dodd, Rosenm. Calmet, Assemb. Ann. Ainsworth, Patrick, Robertson, Bush, Brown, Orton.* "The Greek and Latin historians and poets, and particularly Pliny, relate that there were giants in the first ages of the world; and record that, on opening sepulchers, bodies of men have been found of larger than modern size."—*Gleig.*

Verse 14. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

Gopher-wood. "Cypress. So *Calmet, Bochart, and Fuller*, because of the similarity of names in the Heb. and Gr., the durability of the cypress, which was very fit for ship-building, and so used, and its abundance in Assyria where Noah built the ark. [So *Heidegger.*] *Avenarius, Munster, Taylor, &c.* think it was the pine, its relative *gopher* signifying sulphur, brimstone, &c., and no wood produces so much of these as the pine. After all, *gopher* may be a general name for resinous trees. [So *Vossius.*] *Calmet, by Robinson.*

Verse 15. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

Ark. "After the nicest examination and computation, and taking the dimensions with the greatest geometrical exactness, the most learned and accurate calculators, and persons most conversant with the build-

ing of ships, conclude, that if the ablest mathematicians had been consulted about proportioning the several apartments in the ark, they could not have done it with greater correctness than Moses has done:" thus this narrative confirms the authority of Scripture, since this accuracy of proportion, in Noah's time, can be attributed only to inspiration." *Wilkins, Saurin.*

"The proportion of the ark is that of the size of a rightly framed man." *Assemb. Ann.* "If we reckon the cubit at 21 inches, the ark was 512 feet long, 87 wide, and 52 high; and the internal capacity, 357,600 cubical cubits. If the cubit was 18 inches, the length was 460 feet, width 75, and height 45. The height might be divided into four stories, allowing 3½ cubits to the first, 7 to the second; 8 to the third, and 5½ to the fourth; and allotting 5 cubits for the thickness of the top and bottom, and the floors. The first story, (not reckoned a story by Moses) might be the bottom, or hold, and contain fresh water; the second, a magazine; the third might contain the beasts; and the fourth the fowls." *Calmet.* "As to the number of beasts, it is not necessary to suppose that each species now known was represented, for naturalists are generally of opinion that their number has greatly increased, from the influence of climate, food, intermixture of races, &c. Dr. A. Clarke suggests that the genera of animals only was meant; if so, the land animals necessary to be preserved in the ark will number 43 genera of the mammals, (543 species,) 74 genera of birds, (2372 species,) 10 genera of amphibia, 316 land species. [Or, according to *Cuvier*, about 70 genera of land beasts, (including 5 fossil genera,) and 109 of birds.] *Calmet* calculates that all the four-footed beasts, including 3650 sheep (if necessary for the food of the carnivorous animals,) would scarcely occupy more room than 120 oxen, 3730 sheep and 80 wolves; and that all the beasts might easily have been lodged in 36 stables, and all the birds in as many lofts, allowing each apartment to be 52½ feet in length, 29 in width, and 13½ in height. The hold might contain 31,174 bushels of water: there was ample room for a much greater number than entered the ark—and for chambers &c. for the family of Noah. 'This,' says *Boothroyd*, 'Bp. Wilkins has proved, and that a first rate man of war would be capacious enough for the purpose.' 'Dispute,' says *Rosemuller*, 'as to the dimensions of the ark are vain, because measures vary so much with time.'—*Jenks.*

"No fact that ever occurred in the world is so well attested as the deluge, both by natural and civil history."—*T. H. Horne.*

"Heathen writers traditionally describe Noah under the various names of Xisuthrus, Saturn, [Annacus,] Prometheus, Deucalion, Ogyges, Liber or Bacchus, and Janus, &c. In the East the true name of Noah was better preserved; he was there called Noas, Naus, and sometimes contractedly Nous. Throughout the whole kindred family of languages, from India to us, the syllable *Na* or *Nach* is one of the fundamental sounds by which water and many ideas connected with it are designated, as *navigate*, &c. &c." *Calmet, by Rob. and Bryant's Mythology.*

"Of these traditions, that exhibited by Lucian is most correspondent to Moses."—*Jenks.*

"The most ancient writers, as Berosus the Chaldean, Abydenus the Syrian, Molo, Jerome the Egyptian, Mnaseas, and Nicholas of Damascus, as also Polyhistor, Lucian and Apollodorus have told of the ark, and the mountains on which it rested. Joseph Acosta and Antony Herrera relate, that traditions of the flood exist among the Cubans, Mechoacans, and Nicaraguans. Augustine Corata and Lopez Gómera relate the same of the Peruvians and Mexicans. Martin Martinus states that the Chinese have the same story." ["And the Bramins also." *Gill.*] *Heidegger.*

CHAPTER VII, verse 2. Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.

It is probable, that the clean beasts signify such as were not rapacious, and which were exclusively offered in sacrifice by the express appointment of God. The grant of animal food seems not to have been explicitly made before the flood; the distinction of meats could not therefore have been appointed.

Verse 7. And Noah went in, and his sons, and his wife, and his sons' wives with him into the ark, because of the waters of the flood.

Sons' wives.—Though each of Noah's sons was at this time nearly a hundred years old, and none had children living; and the whole earth was to be desolated: yet no exception, even on this extraordinary occasion, was made to the original constitution of marriage, 'they twain shall be one flesh:' a decisive proof that polygamy is contrary to the original institution of marriage, and not at all needful for the increase of the human species, or even conducive to it. *Malte-Brun* observes, 'it diminishes population, and deteriorates the human race.'—*Scott.*

Verse 11. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

"Every attempt to explain the manner, in which the earth was overflowed, too much resembled the presumption of those who inquired, 'How are the dead raised up? and with what body do they come?' It is no more incredible that God should drown the world, than that he should raise the dead: and, by his almighty power, he caused 'the waters from above the firmament, and the waters under the firmament,' which he had before separated, to meet together for that purpose. The patriarchal year began in September."—*Scott.*

Verse 19. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

"The highest eminence of the earth, every mountain of every region under heaven, where search has been made, all conspire in one uniform, universal proof, that they all had the sea spread over their summits; being found to contain shells, skeletons of fish, and sea-monsters of every kind."—*Greenfield.*

"It must be recollected, that the highest mountain—of near 27,000 feet—is but as 5 to 8,000, compared with the diameter of the earth; that is, on a globe of 12 feet in diameter, the highest mountain would rise above the surface but a few lines."—*Jenks.*

"Mr. Woodward supposes that the whole earth being dissolved in the waters, a new earth was formed, by different layers deposited according to their gravities. So that plants, and animals, particularly shellfish, not being dissolved, were enclosed in minerals and became 'fossils,' thus accounting for the shells found remote from the sea, and teeth, bones, petrified fishes, &c. found on the tops of mountains. See *Robinson's Calmet*. Besides geological evidences, traditions and coins have preserved the memory of the deluge over the whole earth."—*Jenks.*

A FEW LINES

For the Consideration of those who desire to be Christians.

We learn from the second chapter of James that "Faith without works is dead," and the sacred writer teaches in the next chapter that we cannot be true Christians having much faith and good works, unless our conversation be ordered aright. "Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom."

Let us see to it that we have a right feeling in our hearts toward our brethren and sisters when we attempt to add to knowledge temperance. The wisdom ye have descendeth not from above, "but is earthly, sensual, devilish," "if ye have bitter envying and strife in your hearts. Glory not and lie not against the truth." "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." If you have aught against a brother, or if you feel that a brother have aught against you, go in a humble manner and be reconciled, then come and offer thy gift. Attempt not to pray with a feeling of bitterness in your hearts. It will do you no good. Ask for strength to do duty. Jesus has clearly pointed out the way. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." "But the tongue can no man tame; it is an unruly evil, full of deadly poison." We must commence with the heart; for "from the abundance of the heart the mouth speaketh." "But as he which hath called you is holy, so be ye holy in all manner of conversation."

It is possible for us to become holy; but we cannot in our own strength. "But with the precious blood of Christ, as of a lamb without blemish and without spot," that has been spilled for us on Calvary's height, and now is being offered in the most holy place before his Father for poor sinners, we may, if we look with faith to him, become pure in heart, "laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings."

We must be holy in all manner of conversation both at home and abroad. "Let the word of God dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord," and while at home about your work, "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord."

I remember reading when I was quite small, about a father that told his children always to commence singing so soon as there was the least feeling of contention in their midst. This antidote worked like a charm. They could not sing and be angry at the same time. Let every family try it.

"Is any merry? let him sing psalms." What a pleasant way for young folks who feel happy to spend a few hours together; but let them say in their hearts, "I will sing with the Spirit, and I will sing with the understanding also." Especially should the young watch and be sober. The prevailing spirit of the day is to make light all "manner of conversation." They seem to forget that Jesus said "Let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." It is in these days as it was in the days of Lot, who was "vexed with the filthy conversation of the wicked; for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." Paul says, "But fornication, and all uncleanness or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks." "Young men likewise exhort to be soberminded, in all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

Can it be said that we use "sound speech" when every now and then some foolish by-word escapes our lips? "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Some young persons may say, When we are with unbelievers must we keep still and say nothing? You may find an answer in Col. iv. "Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." "Have salt in yourselves, and have peace one with another." "Ye are the salt of the earth; but if the salt have lost its savor wherewith shall it be salted?"

My young friends, if there is danger of the salt losing its savor, go to your secret place where none but God can hear, three times a day if need be, and plead with Jesus for a new supply. He will not turn you empty away; but your Father who seeth in secret will reward thee openly.

Some of the young are looking to older ones. They say, "Bro. — jokes." Perhaps the brother fills some responsible place in the church and should set a better example, or the blood of souls will be found on his garments in the last day. Oh! solemn thought! I would say to that young person, Let others do as they may, there is no excuse for you. Jesus is our pattern. "Let no man despise thy youth; but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."

"Likewise ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives, while they behold your chaste conversation coupled with fear."

To all I would say, "Let us hold fast the profession of our faith without wavering; for He is faithful that

promised; and let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching." "Look up and rejoice knowing that your redemption draweth nigh." Jesus is soon coming. Happy thought! Then, dear Christian, there will be no more trials and temptations; no more sighing, no more tears shed by you. When this earth is renewed, when she puts on her robes of Eden beauty, oh! how happy we shall be together roving over its extended plains without a thought of parting to shade the smiling brow! "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God." "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace without spot, and blameless."

ANGELIA J. EDMUNDS.

Ann Arbor, Mich.

SABBATH EVE.

THE hallowed day of rest is here,
With all its peace and quietude;
E'en things inanimate appear,
With a sweet influence imbued.
Oh! that each spirit worn and pressed,
May feel its mild assuasive power,
And each emotion of the breast,
Be peaceful as this sunset hour.

And in these hours of calm repose,
We love to muse upon the plan,
That matchless love and wisdom chose,
To rescue erring, sinning man;
And of the promise—if we tread,
The thorny pathway Jesus trod,
We shall be heirs with him, our Head,
Adopted as the sons of God!

A few more days of conflicts here,
Of stormy wind, and beating rain;
A few more days of toil and care,
Of disappointment, tears, and pain.
And then if faithful we'll behold,
The glory that for us awaits,
The City's matchless charms untold,
And enter through the open gates.

But time is passing: soon we meet,
Within the house of God for prayer;
Our Father, may thy Spirit sweet,
Rest down on all that gather there.
And as we strive to do thy will,
Thy blessing grant as a reward;
That strength into our hearts instil,
That's promised when we serve the Lord.

And Father, may thy love attend,
Our every step along the way,
And back to thee our footsteps bend,
If to the right, or left we stray.
Prepare us, by thy grace to share,
In the refreshing from the Lord;
And fit us for those mansions where
The saints shall see their great reward.

MARY HOUSE.

Battle Creek, Mich.

MORAL BLINDNESS.

ONE of the greatest difficulties to be overcome in the work of human salvation, is moral blindness. If we could see things, and especially ourselves, in the true light, we could be induced to forsake our sins, correct our errors, and come to a saving knowledge of the truth. But our moral sense is perverted, especially in respect to our own depravity; and how can the remedy be applied to our heart and conscience, when we are ignorant of our disease and cannot see that we need any thing done for us? The difficulty is that we think we are rich and healthy and have need of nothing, when in fact we are poor and miserable, and wretched, and blind, and naked.

Under such circumstances, what hope can there be of our recovery? A short time since I wrote in respect to the Health Reform:

Treat the body according to reason; and reason will dawn in the mind. But this led to reflections like these: How can men treat their bodies according to reason, while the reasoning powers are perverted, and can only be restored to moral action by thus treating

the body? If men had clearness of mind, they would correct the abuses of the body; but these abuses have stifled the voice of reason and conscience. What hope then of a recovery?

I come to the conclusion, that in order to save men from their state of depravity, physical, mental and moral, they must be led, by some means, to have faith in the assurances that come to them from without, and be led to act upon the word of others. The literally blind trust in the eye-sight of others. If the mentally and morally blind only knew their true condition and could be induced to follow implicitly the directions of the True Witness, and those who have, by following the same, got their eyes enlightened by the use of the genuine eye-salve, there would be hope of the recovery of their sight.

Thus we come to the doctrine of salvation by faith. Without faith it is clear that human salvation is impossible. The morally blind cannot see their true state. The insane cannot of himself discover his insanity; and he can hardly be convinced of the fact. So it is with the morally blind. And those who need help the most—those who are the blindest are the last to be convinced that they need anything. The blindest fancy that they see the clearest. Hence it is that but a few of the race can be induced to use the divine eye-salve. And hence it is that those who are induced by faith, to use it, discover more and more, as their sight improves, how terribly blind they were.

The wicked, the blind, object to the plan of salvation, because it proposes to save so few; but the enlightened and recovered only wonder that any of such a vile race could be saved. "The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand."

Now, brethren, let us apply the subject to ourselves. Reproofs are given us to open our eyes that we may see. If instead of humbly receiving them, we find something in us that rises up against them, we may be sure that we need reproof, and that the only reason we do not see the need of it is that we are morally blind. "He that reproveth a scorner getteth to himself shame; and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner, lest he hate thee; rebuke a wise man, and he will love thee. Give instruction to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning." Prov. ix, 7-9. "A reproof entereth more into a wise man than a hundred stripes into a fool." xvii, 10.

"The true Christian loves reproof. 'Let the righteous smite me; it shall be as an excellent oil, which does not cause a sore head.' He who enjoys communion with God is not too proudly self-conceited to bear blame and correction; while he keeps up honest prayer, he will let nothing sour him so but that he will welcome reproof from any source as an answer to his prayer for light; and as, in the enjoyment of true religion, he wishes to avoid all sin, he cannot be angry that any of his acts or neglects are blamed. Only 'he that doeth evil hateth the light, and will not come to the light, lest his deeds should be reproved; but he that doeth truth cometh to the light.'"

If we can receive and profit by reproofs, there is a possibility that we may be saved; if not we are lost.

R. F. COTTRELL.

Weak Brethren.

1. THERE are some brethren so physically weak, that they cannot raise their hand as high up as their pockets, and some not quite so weak but that they could do that, who are not able to lift it out again. 2. There are some brethren so weak from the labors of business, that they have not strength to walk to church on the Sabbath, and some not quite so weak, who can get there only once that day. 3. There are some so weak after the toils of the day, that they are not able to walk to prayer meeting; and then, again, others who can get there, are too weak to speak or pray. 4. There are some brethren so weak as to be unable to rise early enough to have family worship before business hours; then there are others, who do rise early, but are too weak to reach down the old family Bible. 5. There are some brethren so weak in talents that they are not able to teach a class in Sabbath School, but who are not quite so weak when a political meeting is on hand.—*Sel.*

The Review and Herald.

"Sanctify them through thy Truth; thy Word is Truth."

BATTLE CREEK, MICH., THIRD-DAY, MAY 7, 1867.

URIAH SMITH, EDITOR.

SUPPER.

THE Scriptures speak of supper about ten times. And is not this proof that the Lord and his disciples took three meals a day? And, consequently, that only two meals a day are unscriptural and wrong? Some ask this question with that confidence which would lead one to suppose that they thought they had an objection which would forever settle the matter. But a few inquiries will expose its weakness.

1. Who knows that the disciples took supper at night, a short time before sleeping. Evening, or even, be it borne in mind, sometimes means the latter part of the day.

2. Who knows that they dined at 12 o'clock, or what is now called noon?

3. Who knows that they took breakfast about 6 o'clock in the morning?

4. Who knows that they ate what is now called breakfast at all?

5. Who will find the word breakfast in the Bible? Finally,

6. Who will show us that they ate more than two meals? Dinner about seven or eight in the morning, and supper at one or two o'clock?

JAMES WHITE.

REMARKS.

On the reception of the foregoing note, we decided to look at some of the points mentioned, with the aid of such helps as we had at hand. The result of our investigations may be stated in brief as follows:

We find in the original but two words to denote the meals in use among the Jews, at the time the New Testament was written. These are *ariston* and *deipnon*. The first is uniformly rendered in the New Testament, dinner; and the second is rendered in every instance by the terms supper, or feasts. Both these words are rather indefinite in meaning. The first, *ariston*, is defined by different lexicographers as follows:

Robinson. "Breakfast, a morning meal, at sunrise (Homer). Later, breakfast, lunch, Lat. *prandium*, taken about the middle of the day; the principal meal being the *deipnon*, dinner, taken late in the afternoon or early in the evening, after the heat and business of the day were over, as at the present day in London and Paris."

Liddell and Scott. "A morning meal, breakfast, twice in Homer, where it is taken at sunrise. Later, breakfast was called *akratisma*, and after it *ariston* was the midday meal, our luncheon."

Parkhurst. "*Ariston*, indefinite, because taken at no certain time; or, rather from *eri*, early, because this meal was taken early in the morning." Then he gives as the main definition, "Dinner, a meal eaten in the morning."

Greenfield. "A meal, or slight refreshment, which among the Jews corresponded sometimes to our breakfast, and sometimes to dinner; being taken sometimes in the morning, or a little before noon, or a little after noon, as circumstances might vary."

The other word, *deipnon*, usually translated supper, is defined by the same authorities as follows:—

Robinson. "In Homer, breakfast. In Attic writers and in New Testament, dinner or supper; i. e., the chief meal of the Jews, and also of the Greeks and Romans, taken toward, or at, evening, after the labors of the day were over, and often prolonged into the night. Hence a banquet, a feast in general."

Liddell and Scott. "A meal, or meal time, used by Homer quite generally, sometimes as the equivalent of *ariston*, sometimes the same as *dorpon*. In Attic, certainly the chief meal, answering to our dinner, Latin, *coena*, begun toward evening, and often prolonged till night."

Parkhurst. "*Deipnon*, so called from *deisthai eis ponon*, men's wanting it for labor, or to enable them to labor. See Suicer's Thesaurus on this word. 1. In Homer it generally denotes the breakfast, or morning meal, but sometimes food in general, even that which is taken toward evening. 2. In the latter Greek writers, as in the N. T., a supper, an evening meal, a feast."

Greenfield. "A morning repast; dinner, Lat. *prandium*; in N. T. supper, the principal meal of the Hebrews, and taken by them in the evening."

There is another word the definition of which we will here introduce as throwing some light on this subject, although it does not occur in the New Testament. That word is *dorpon*, and is defined by Liddell and Scott thus: "In Homer, the afternoon or evening meal, whether called dinner or supper. Lat. *coena*, the chief meal of the day. It is distinguished as the last of the three meals, *arista*, *deipna*, *dorpa*. But the name disappeared from Attic Greek, probably because at Athens it was customary to take only two regular meals, *ariston*, and *deipnon*, which latter took the place of *dorpon*."

From these definitions the conclusion seems to be very apparent that but two meals a day were generally eaten by the ancients. The first *ariston*, by universal consent, denotes a meal taken in the early part of the day. The second, *deipnon*, denotes, the last meal of the day; but the hour at which it was eaten, is not so clear. Liddell and Scott say, "In Attic, certainly the chief meal, answering to our dinner." This would bring it not far from the middle of the day, as the popular signification of the term dinner as given by Webster is, "The meal taken about the middle of the day; or the principal meal of the day eaten between noon and evening." Robinson says it was taken "toward or at, evening." This, considering that evening commenced with the Hebrews, at about 3 o'clock in the afternoon, would not necessarily bring it very late in the day. And Parkhurst says that the word *deipnon* finds its root in an expression signifying "men's wanting it for labor, or to enable them to labor." This is important as showing that the word primarily signified a meal eaten at such an hour as to supply strength for the completion of the labors of the day. This doubtless denotes the first and general character of the meal; for those instances where it was extended into the night were doubtless exceptions to, or corruptions of, the custom. We cannot suppose this latter to have been the general practice; for then it could not be explained why a word should have been taken to denote it, which has a meaning so very different.

In confirmation of this we find the following testimony in the Am. Tract Society's Bible Dictionary. "The meals of the Jews were generally two, loosely distinguished as dinner and supper, Luke xiv, 12; John xxi, 12. The first meal was usually light, consisting of milk, cheese, bread or fruits, and eaten at various hours from early morning to the middle of the forenoon. In the early history of the Hebrews, the principal meal, corresponding with our dinner, was eaten about noon, Gen. xliii, 25; 1 Kings xx, 16. At a later period, at least on festive occasions, it was taken after the heat of the day was over. This was the 'supper.'"

THE APPOINTED FAST.

THE coming Sabbath has been designated as a fast, that the blessing of God may attend our General Conference, and rest upon our labors in his cause during the year. This is a well-timed act. But what is it to fast in such a manner that God will accept it? Fasting is an acknowledgment of sins, and a public profession of repentance. Those who suppose that a day spent in abstinence from food, and in public humiliation, will square the account of their past backslidings and lack of devotion to God, and that when that day is past they may with less danger than before live as they had been living, are the very persons to whom the prophet refers when he says:—

"Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him?

with thou call this a fast, and an acceptable day to the Lord?" Isa. lviii, 5.

But did the prophet mean to condemn such acts as this in days of fasting and prayer? Far from it; for, one hundred and sixty years after this, we find Daniel, the man greatly beloved, fasting in precisely this way so far as outward forms are concerned, and God answered him in the most signal manner. See Dan. ix and x.

If we should insert the word "*merely*," in the earnest expostulation of Isaiah, we should no doubt express the precise idea of the prophet. We should then have him ask the question: Does God accept that fast in which the sinner expresses great humiliation, and distress for his sins, but for all that when his fast is ended, continues in the same course of life? In other words is it *merely* to "bow down the head as a bulrush and to spread sackcloth and ashes under him?"

No indeed. Fasting is not only an acknowledgment of sins, but a solemn public profession of repentance, and a pledge in the sight of God and man, that we will from this time forth, and forever desist from those acts whereby the Spirit of God has been grieved from us. Fasting, like repentance, with which it is indeed inseparably connected, does not end with the days on which we thus humble ourselves in the sight of God and man. Those are the days in which we make our solemn vows, accompanied by suitable acts of self abasement; but the performance of these vows will require the most faithful action on our part, for the whole period of our lives.

Our coming fast is that we may humble ourselves in the sight of God, for all our backsliding from him, and all our sins in his sight. But let us remember that if we do not in our hearts solemnly promise God, while we thus fast, that we will hereafter desist from these sins, our fast is only a solemn mockery. And let us further remember that if we make this solemn promise, we must devote all our lives to its sacred fulfillment. Such a fast God will accept.

J. N. ANDREWS.

THE TWO LAWS.

MANY claim that the law of God has been abolished. They can read many passages that a law has been done away. Thus they claim that there was but one law in the Old Testament, hence it has all gone by the board. If there was but one law, their argument is sound. But this is a mistake. There are two laws brought to view in the Old Testament. 1. There is the law of God, the ten commandments. This was spoken by God himself, written with his own finger, on tables of stone, and placed in the ark. See Deut. xii, 18; Ex. xxiv, 12; Deut. x, 1-5. 2. The law of Moses. Moses himself spoke this law to the people, wrote it himself in a book and placed it in the side of the ark. Deut. i, 5, 6; xxxi, 9, 24-26. This distinction is preserved throughout the Old Testament. Thus in 2 Kings xxi, 8, "Only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them." Here is a plain distinction between the law that God commanded and the law that Moses commanded. Again Nehemiah ix, 13. "Thou camest down also upon Mount Sinai and spakest with them from Heaven, and gavest them right judgments and true laws, good statutes and commandments." Here is a law that is called right, true, and good. It is said that God declared this law from mount Sinai. Now we read of quite a different law in Ezekiel xx, 24, 25. "Because that they had not executed my judgments, but had despised my statutes, and had polluted my Sabbaths, and their eyes were after their fathers' idols, wherefore I gave them also statutes that were not good, and judgments whereby they shall not live." Here is a law that is not good, and by which they could not live. This must be a different law from the one which is good, right, and true. The same distinction is preserved in the New Testament. Rom. vii, 7. "What shall we say then? Is the law sin? God forbid; nay, I had not known sin, but by the law, for I had not known just except the law had said, Thou shalt not covet." Here he quotes one of the ten commandments, showing what law he

means. In verse 12, he says of this law, "the law is holy and the commandments are holy, and just and good." Verse 14, he says, "the law is spiritual." Verse 22, he calls it, "the law of God." James ii, 9-12. James quotes two of the ten commandments and calls that law the "law of liberty;" hence, there is a law in the New Testament which is holy, just and good, a spiritual law, a law of liberty, the royal law, the law of God; and Paul said that he delighted in that law. We find also quite a different law in the New Testament. It is called the law of Moses. Acts xv, 5. "But there arose up certain of the sect of the Pharisees, which believed, saying, that it was needful to circumcise them and to command them to keep the law of Moses. Speaking of this law in verse 10, he says, "Now therefore why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear." Here this law of Moses is called a heavy yoke which none are able to bear. In Heb. vii, 14, we read of a law of a "carnal commandment," and verse 19, says that this "law made nothing perfect." It seems as though none could fail to see that these different characteristics do not belong to the same law. Now let us see what law is done away. In Ephesians xi, 15, we read, "Having abolished in his flesh the enmity even the law of commandments contained in ordinances for to make in himself of twain one new man so making peace." So of the law of which Peter spoke, calling it the law of Moses, and saying it was a grievous yoke to bear. In Col. ii, 14, we read, "Blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross." Here again the law which is done away, is very particularly described. 1. It is the law of hand writing. 2. It is the law of ordinances. 3. It was against us. 4. It was contrary to us. This law was nailed to the cross. Now we read of the law of God thus, "Do we then make void the law through faith? God forbid. Yea, we establish the law." Rom. iii, 31. Jesus himself says, "Think not that I am come to destroy the law or the prophets, I am not come to destroy but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever, therefore, shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of Heaven."

Thus we find one law written by God himself, which is called holy, just, and good, a spiritual law, law of liberty, royal law, and the delight of the saint. Paul says that this law is established, and Jesus says that not one jot or tittle shall pass away from it, &c. We have found another law which was written by Moses in a book. It is called a law that is not good, a carnal law, law of ordinances, a heavy yoke to bear, a law that was against us, contrary to us, the enmity, &c. It is said that this law was nailed to the cross. From the above we conclude that there were two laws, one of which was abolished at the cross, and the other is to last till heaven and earth pass away.

D. M. CANRIGHT.

LABORS IN NORTHERN MICH.

I closed my labors in Saginaw and Midland counties the 28th of April, having given in all, forty-one lectures. Considering the extremely bad going and my feeble state of health, the lectures in Saginaw county resulted far better than we had expected. The people were very eager for the truth, having never heard any lectures on present truth. Upwards of sixty are now keeping the Sabbath, in the place where I preached. Before I left, they had a business meeting and resolved to build a meeting-house 36x50. The site was located and the work was commenced immediately. I assisted them about commencing Sabbath School. They organized with seven classes and thirty scholars. They will also have a large Bible Class.

The second course of lectures, ten miles further up the river, in Midland Co., was cut short for want of time, but circumstances over which I had no control, prevented further labor there at present.

Twenty-five decided to keep the commandments in

this place, making in all over eighty new Sabbath-keepers in these two places. About fifty of these have been church members, but there is yet much for all of them to learn. Much labor is yet needed in these places, and until I can visit them again I hope they will continue their investigation with the aid of our books and the Advent Review.

Let all remember our last request that they should note down all their objections that may arise, and give us a chance to answer them when we return. In due time all will be clear and plain. Opposition will arise, and there will be difficulties not foreseen, but it is safe to stand firm on what has been made plain, and hold fast that which has already proved to be good.

I cannot forget this dear people that have so gladly received the word of God, and until, in God's providence I can visit them again, my feelings toward them are expressed in 1 Sam. xii, 23, 24.

M. E. CORNELL.

Battle Creek, May 5th.

REPORT FROM BRO. SANBORN.

My last report closed with my labors at Clyde, Ill., March 3. On the 7th I commenced a protracted meeting at Elkhorn Grove, which I continued about two weeks with good success. There was a large attendance all the time, and some good done. A few commenced keeping the Sabbath, and others were fully convinced of the great importance of keeping it, but had not yet decided to do so. We trust that they will decide before it is too late. The church was also blessed and encouraged to press on in the narrow way to life.

March 22, I attended the Quarterly Meeting at Johnstown Center, Wis. It being a very stormy bad time, our congregations were small, yet the Lord met us according to his promise. One was received into the church, and all were encouraged.

On Wednesday, the 26th, I commenced a protracted meeting at Monroe, Wis., in which I gave twenty-three discourses to large and interested congregations, with increasing interest to the close. Four publicly expressed their desires to keep the Sabbath, while a number of others were fully convinced that they ought to do so. The church also was much encouraged to faithfulness. Two were received by baptism. There has been a growing interest in Monroe ever since the Convocation Meeting. Indeed, I think the interest has not been so great since the message was first preached there, as now; and if the church will only live faithful, and let their light shine, they will yet see many souls added to their number in Monroe. The same may be said of other churches also. I trust the Lord will stir us all up to still greater diligence in his work.

April 27 and 28, I spent with the little flock in Chicago, where I had four interesting meetings. Several persons who had never heard our views before, became deeply interested, and I think will embrace the truth in the love of it. Here I became more thoroughly acquainted with our dear Bro. G. W. Parker, who I think is trying to do all he can to advance the truth, by taking a consistent course and letting his light shine through his good works. May God bless him and all the faithful in Chicago, is my prayer.

The 29th, I came on to the Health Institute in Battle Creek, where my wife has been taking treatment since last December. I expect to remain here and rest till after General Conference, and then return home. I find this to be a good place to rest.

ISAAC SANBORN.

Battle Creek, Mich.

BABYLON IS FALLEN.

THERE was a time when all Adventists were agreed in the belief that the term Babylon in the book of Revelation included the Protestant churches, and that the fall of Babylon announced in Rev. xiv, 8, signified a change in the moral standing of those churches consequent upon their rejection of the judgment-hour message of verses 6, 7. But as it soon became apparent that this belief must lead to the reception of the third angel's message, those whose prejudices of feelings led them to reject this message were led to deny the above point of Advent faith. I do not intend to

judge harshly, but am led to believe by facts which have appeared, that prejudice against the message has led to their denial of this view. Thus, I know a professed Advent preacher who strenuously urged that the churches were Babylon, and pointed to their low condition as a fulfillment of the prophecy, who yet, in a sermon against the third angel's message said he had looked with favor on our exposition of prophecy till he came to our view of the fall of Babylon, and there he had to leave us, not being able to endorse it! Other instances equally glaring have been presented to our notice.

There are now three opinions on this subject held by Adventists: 1st. That the cry of the fall of Babylon is far in the past; 2nd. That it is in the present age, and denotes the present low state of the churches; 3d. That it is in the future, and that Rev. xiv, 8, and xxiii, 1-8 are synchronous, both referring to the future destruction of Romanism.

With the first I cannot agree, for several reasons. And 1. The order of the angels in Revelation forbids it. The events of that book are presented in lines or series. Chap. viii, 2, presents seven angels with seven trumpets; these continue to the close of chap. xi. These angels are always referred to in numerical order, and as there are only seven in this order, when other angels are introduced they are spoken of only in their relation to each other, not in their relation to these seven. Thus in chap. viii, 13, after the fourth angel had sounded, the record says, "And I beheld and heard an angel flying." But this was not "the fifth angel though succeeding the fourth, as it was not one of the seven. The sounding of the fifth and sixth is recorded in chap. ix; and in chap. x, 1, it is said; "And I saw another mighty angel come down from Heaven," &c. This word *another*, refers to one which had preceded it; but not to the sixth, for the next in that order is in chap. xi, 15. It of course refers back to the angel of chap. viii, 13. From this point on, no angel is mentioned till we come to chap. xiv, 8, where the same word is used to introduce the judgment-hour cry: "And I saw *another* angel." As the angel of chap. x, 1, is not called *another* in distinction from the sixth else it would be the seventh, which it is not, so that of chap. xiv, 8, is not *another* in distinction from the seventh, as there are not eight of the series, but it refers to the angels of chap. viii, 13, and x, 1, as its precedents. Now no Adventist will contend that the angel of chap. x, 1, had its fulfillment prior to the days of Luther, but far this side. How then, can that of Rev. xiv, be fulfilled in his days? To what does the word "*another*" stand related? That the line of events in chap. xii-xiv is not fulfilled subsequent to that ending in chap. xi, does not discredit this argument. These chapters contain a consecutive series of events, commencing even before the sounding of the first trumpet. But having traced them down with unmistakable certainty to the action of the Papal power in chap. xiii, we then find no angel or angels as the antecedent of the *other* in chap. xiv, 8, but those of viii, 13 and x, 1, as before stated. Except in this view I have never seen any harmony of these chapters and of the angels introduced.

2. I cannot agree with that opinion, because I have no evidence that such a message was given, or that it could have been timely in any past age, according to the Scriptures. And the judgment standing in such close proximity to the coming of Christ and the harvest of the world, forbids the idea of the term being used in any but its general, obvious sense.

3. Though it is claimed that the Reformers considered the Romish church the Mystery Babylon of the Revelation, that does not show that Rev. xiv, 8 was fulfilled by them, for they never gave such a message as is contained in verses 6, 7; and never till the present day has there been an exposition and proclamation of the first and third messages. Hence to claim the fulfillment of the second in the past is to disregard all order in the fulfillment of these messages.

And I cannot believe it belongs to the future: for 1, It does not synchronize with the angel of Rev. xviii, 1-8; as that not only announces the fall of Babylon but relates what takes place after her fall even down to her destruction, proving that her *fall* and her *destruction* are different events. The first only is brought to view in chap. xiv, 8—but both in chap. xviii, 1-8.

The destruction of Babylon will take place in the great battle, which will be at the coming of Christ. Comp. Rev. xiv, 14-20; xvi, 14-21; xix, 11-21; and 2 Thess. ii, 8. But the third angel's message is a conditional warning, given before the coming of Christ, and before the pouring out of the plagues. Comp. xiv, 9-12, and xvi, 1, 2, 15-21. And therefore the second angel's message cannot be given at or after the coming of Christ.

That it is fulfilled in the present day, we might bring arguments to prove, from the harmony of the messages; from their relation to the facts connected with the two-horned beast; and prove the relation of these to the plagues and the battle of the great day. But we pass by these at present, and only take up one question, namely, Does the present condition of the Protestant churches justify the application? Evidence on this point has been given sufficient to prove any position, and this by all classes, even by the churches themselves. Scarcely a number of any religious journal can be taken up without reading evidence on this point; and sometimes their remarks and reports strongly resemble a caricature of religion, and would appear like an attempt to ridicule the whole subject if found in papers of a different class. Thus, a report of a Missionary meeting held in St. Louis, given in the N. Y. Independent, says it was almost a failure for want of numbers, and this the writer would fain attribute to the rainy evening, had he not learned that hundreds had failed to get seats at the opera that night, and that a party given by one of the church members the same night was numerously attended. He goes on to suggest that hereafter when important religious meetings are appointed it be first ascertained if a popular actress or lecturer or a fashionable party is anticipated, and to govern the religious appointments so as not to interfere with these! In the same paper lately, referring to the mania for fashion in the churches were the following words: "Alas! shears and needles have become reverend evangelists and pew-fillers."

But it is not the purpose to add to the general evidences coming from every quarter. Both time and space would fail us; but to give a few extracts from one of the most prominent, if not the leading Adventist paper of those denying that the Protestant churches are represented by Babylon of the Revelation. I refer to the World's Crisis. The following appears in that paper as a quotation, but endorsed because fully sustained by original articles:

"There appears to be an active competition between the church and the world, as to which shall furnish for unsanctified human nature, the most attractive amusements. In appeal to taste, the church may justly claim the verdict. In but few communities can the other resorts of fashion vie in magnificence with the so-called houses of worship. In exclusiveness, the latter clearly have the precedence. The right of admittance depends upon the possession of the monied qualifications. Instead of being an earnest effort to offer acceptable worship to God, the services are evidently intended to gratify the worldly, the cultivated and the refined. The sermon is carefully written, and the gestures studied before the mirror; and the singing is conducted by the best musical talent that money can command. With the avowed design of keeping the young people under the influence of the church, the weekly sociable is instituted, and fun and frolic prevail. To pay the preacher, a donation party is held, and the old and young, professor and worldlyling, devote the evening to feasting and merriment. Festivals, picnics and excursions, oyster suppers and lotteries, are resorted to, for the purpose of replenishing the funds, or reviving the flagging interests—not religious—in the prosperity of the church."

The following is an extract from a letter of Hiram Munger to the Crisis over date of Jan. 1st:

"On returning home, our sister had lost the key to the house, but another one being with a person at the Methodist watch-meeting, at eleven o'clock, some of us went over to see the old year prayed out; but no praying, as usual. A few, dry, formal remarks, with a house full of people, and a fashionable band of music to make it interesting. Those that went to the love-feast in the fore part of the evening said there was a great band of music there also; wicked and thoughtless men piping and fiddling to entertain the people at a love-feast! How does it look? And then when the clock struck twelve, a sudden bright light dazzled the eyes of the people, and the greatest sound of pretended music struck up at the same time. Terrific was the scene; but few nerves could stand the shock. This ushered in the welcome of the New Year. No sinners invited forward to prayers, as formerly on such occasions in this church, but all formality and show, instead of godliness and good religion.

The Protestant churches have gone so far over the rapids, there is no possible chance for them to recover. If we wish to enjoy religion, the more secluded from the world we are, the better. I tell you, brethren back in the country, you are the best off to stay where you are. This world is ripe for destruction. I never want another glimpse of the fashionable religious societies. Pen and ink cannot describe the sin and

wickedness of this generation. It is time to pray for the kingdom to come."

The following is from D. T. Taylor, Corresponding Editor of the Crisis:—

"In San Francisco, a few years since, a ball was gotten up, with all its accompanying fun and pleasure, and tickets sold at one dollar each—the object being to obtain money for the purpose of paying up the cost of the church edifice, and supplying funds for the minister—all of which was done by the church. This, though it was an astounding occurrence, was nevertheless a fact. It was but a few years since, that the grand jury of Albany county, in New York, threatened to indict all the churches within their jurisdiction for their persistent excesses in having lotteries at the church fairs. It was by the authorities viewed as no better than gambling.

An astonishing instance of a church lowering its standard of piety to suit the perverted tastes of the pleasure-seekers of the age, has lately come to our knowledge. A large and influential denomination, having an organized existence of sixty-four years, experienced an outpouring of the Spirit, followed by a revival. More than one hundred persons shared in the blessing. The whole community was powerfully stirred during an entire winter. The period drew near when ninety-four persons, who had professed conversion, were to be baptized and admitted to full membership. Of these more than a score were young people, who had followed the custom of attendance at balls and dancing. This pastime, the rules of the church for two-thirds of a century had strictly prohibited its members.

The converted dancers were bent upon joining the church, but how were they to meet the prohibition? For they were determined to dance on, whether connected with the church or not! A concerted plan was formed. They would answer the official questions affirmatively, and openly promise not to dance—but with a mental reservation. The dodge—which was decidedly jesuitical—succeeded. An official, leading member, overheard the words. The rulers of the church were instantly summoned in secret convention. The pastor was in the chair. The official member who had got wind of the plan, stated the young convert's scheme (!) to the assembled leaders. He then demanded that to save the young people about to join them from direct lying on the day of their admission to membership, the prohibition against dancing should at once be stricken from the rules of the denomination. 'He believed in dancing, and should his request fail to be complied with, he would join another religious body, whose members were not forbidden to dance.' The deed was done; the obnoxious rule expunged; the dancing converts won the day; received the ordinances and the hand of fellowship. Which, to them, has the greater fascination, the prayer-meeting or the ball-room, we have not learned. And the pulpit of that same church warned the community not to go and hear the Advent preachers! Alas, alas! No comment but this is needed."

The following appeared in an editorial article in the Crisis, Feb. 13, 1867:—

"Protestants seem to think that whatever is opposed to Papacy must be Christian; but even Protestantism has departed widely from the simplicity of the Christian religion. Its power to reform the world appears to be well nigh spent. It has become too much conformed to the spirit and manners of the world, ever to be removed into primitive Christian life again. 'Ich-abod' is written on its walls. Its vitality is fast departing. Instead of being more opposed to 'the mother of harlots,' it is imitating her customs and manners more and more, and going further from the true standard of 'pure and undefiled religion.' If we would be ready for the coming of Christ, we must come out from the world and be separate."

The following from D. T. Taylor, of the same paper, is calculated to impress all as deeply as the writer seemed to be. It is from an article on "the Holy Spirit."

"We are very much impressed with this subject. And the more as we feel compelled to believe that the great mass of the people in our land have grieved and resisted the unutterable and silent admonitions of this celestial visitant, and steeled their hearts under its repeated calls, until, wearied with rejection and insult, it has mournfully turned away and there is but little of its restraining, converting influence left in community. Hence the lack of revivals, the prevalence of worldliness, the carnival of pleasure and crime everywhere."

How could this be, if the salt had not lost its savor, and the light of the churches become greatly obscured? The Protestant churches control the religious influences, and regulate the religious standard of the land; and they alone are answerable for the prevailing recklessness in morals and religion.

Now we believe, in common with our opponents, that true Christianity fled from the darkness and persecutions of the old world to this continent and set up its banner in the American Protestant churches; that

here and in them for the past generation it has erected its highest altars and sent forth its purest light. But can that be said of the churches in their present condition? Look at the picture as drawn and given in the above extracts. Of a truth "the glory is departed."

And our opponents, with us, believe that the changes and vicissitudes of the cause of Christianity through this dispensation to the end are marked out in Revelation, which is given as its name imports, to make known to God's watching, faithful people, the appearing or coming of the Lord. Admitting all that is or has been claimed for these churches, we look at their present fallen condition, and ask, Has this change, the greatest that has taken place in the moral world since the fall of "the first house of Israel," received no notice in the prophecy of the "Revelation of Jesus Christ?" Will our opponents make it appear reasonable to the world that the coming of the Lord is near, and this great revolution in the religious world, more important and significant than any revolution in the political world, has no place among the "waymarks?" The age is full of wonders; but if that be true, no greater wonder of the age can be shown.

The churches of them that believed of the Gentiles, had full warning by the great apostle sent to them. He warned them to take heed lest God spare them not as he did not the "natural branches" for their unfaithfulness; to not be high-minded, but fear. They rejected the warning. They have grown arrogant, proud, and worldly: they reject truth and follow their own ways; indeed, they as completely ignore Bible religion and Bible authority as if they had a "plenary indulgence" to that effect. And the only place where this is marked out in this great prophecy is Rev. xiv, 8. We would greatly rejoice if a different state of things existed in the churches of the day, but the facts are before us; and any effort at concealment will not alter them. Better by far take heed to the lesson which the facts inculcate, and prepare to escape the plagues threatened and soon to come on those who "draw back to perdition."

J. H. WAGGONER.

Battle Creek, May 3, 1867.

News and Miscellany.

Can ye not discern the Signs of the Times? Matt. xvi, 3.

—New Haven, Conn., manufactures the fish-hooks. There are turned out every year, by the American Fish-hook and Needle Company, not less than 180,000, 000 fish-hooks.

—The Catholics held an immense Fair in New York city the 1st of May. Considerable feeling has been excited by the fact that the city government granted permission to erect buildings for the purpose at Union Square, a favor which would not have been granted to any Protestant denomination.

Jefferson Davis.—Mrs. Davis went from Fortress Monroe to Washington, Thursday evening for the purpose of applying to President Johnson for the release of her husband.

On Wednesday last, Mr. Geo. Shea, of counsel for Jefferson Davis, presented a petition to the U. S. Circuit Court of Virginia, and moved upon it before Judge Underwood for a writ of habeas corpus directed to General Burton, commanding at Fort Monroe, to have Jefferson Davis before the court at Richmond on the second Monday in May. The judge after hearing the argument from Mr. Shea, and some deliberations, granted the writ, which was placed in the hands of a U. S. Deputy Marshal for immediate service.

If Mr. Davis is not released on bail by Judge Underwood next week, the President, it is said, will order his liberation.

Chief Justice Chase sees nothing, it is said, in the condition of Virginia under the Military act to warrant him in departing from his former course of declining to preside at the trial of Davis. He will hold no court in the South until civil authority is so far established as to cease being dependent on military power.

The Union Pacific Railroad.—The cars of this road are now running three hundred and five miles west of Omaha, and the work of grading and laying rails has recommenced. The Rocky Mountains will be reached this summer. The company then propose to put a second force to work at Salt Lake City, building the road eastward.

The distance from Sacramento to Salt Lake, along the proposed route, is about 625 miles; from Omaha to Salt Lake, 1,035. The distance from New York by the railroad route is 3,129 miles, of which 1,887 miles have been completed and are now in successful operation, leaving but 1,252 miles yet to be built.

Studying these figures, the Salt Lake Vedette is confident that the road will be completed within two years.

—The receipts of customs at New York for the month of March foot up sixteen millions of dollars—five millions more than any month for a year past.

—The last dispatch from the English Government to our Government in reference to the pirate Alabama claims is very unsatisfactory.

OUTBREAK IN CALIFORNIA.

The Indians on the Hoopo reservation, California, have declared war against the whites, killed Sub-agent Robert L. Stockton and two employes, and burned all the Government property. The whites on Klamath River are fortifying and preparing for defense.

—During the next month so many United States Senators have taken berths for Europe, that should there be necessity for a special session in July, it is probable that there would be no quorum of that body in the country.

—The New York Tribune's Washington special says: "The Department of State to-day received voluminous dispatches from our Ministers in England and France. While they do not contain as late advices as are daily brought by the cable, they represent pretty fully the condition of affairs, and show conclusively that a general European war can scarcely be averted. The Emperor Napoleon has been engaged for several months making gigantic naval and military preparations, and it is alleged that the feeling is now so universal among the French people for a collision that it has passed beyond the Emperor's control.

Earthquakes.—A severe shock of an earthquake was felt at St. Joseph, Mo., at three p. m. Buildings shook and swayed with a rapid motion, causing much alarm, but no damage, so far as known. Two distinct shocks were felt at St. Louis about five minutes before 3 o'clock yesterday afternoon. The vibration was from north to south, lasting about five seconds. Articles of furniture, crockery, etc., were shaken quite vigorously, but no harm done.

A severe shock was felt at Junction City, Kansas, at half past 2 o'clock.

A heavy shock of earthquake, lasting half a minute, was felt at Kansas City, Mo., at 2:40 yesterday afternoon, causing people to rush out of their houses in alarm. A portion of the plastering was shaken off in one or two houses, but no serious damage was done.

The shock of an earthquake was felt April 24, throughout Iowa, Kansas and Wisconsin, extending even to Chicago.

—Late advices from Mexico state that Maximilian and his garrison at Queretaro had attempted to cut their way through the Liberal lines, but were repulsed. Vera Cruz is strongly invested by the Liberals, and all its communications cut off. Provisions in the city are very scarce. Beef was selling at a dollar a pound.

What is the matter with the Animal Creation? The careful observer must be struck with the frequent instances reported in almost all the papers of the day, of fatal maladies now prevailing among different classes of animals. Within six months past we have had the cattle plague in Holland, the cattle plague in England, disease and death among cattle in various parts of this country, the hog cholera, disease among horses, chicken cholera, the oyster plague, &c. We now have a new sheep disease, and trouble among the chickens in Iowa. We commend a careful consideration of the question how long it is proper to make use of that which is so rapidly falling into disease, as an article of food.

New Sheep Diseases.—Some of the best sheep raisers of Mayfield are losing large numbers of valuable sheep by a new disease hitherto unknown to this section of the country. Its symptoms are not unlike those of the hog cholera. Mr. Colton lost thirty; Mr. Jesse Allen, Mr. Hubbard, Henry Joiner, and others, have lost considerable numbers.—*Sycamore (Ill.) Republican*.

The Cedar Rapids Times says that the poultry of that region is dying off with the chicken cholera, and adds, very significantly, that the "market is at present well supplied with dead poultry."

Exegetical Nonsense.—The following is another specimen of the wild fancies of some professed expositors. With such as this, the people are, or ought to be, disgusted; but the evil of the matter is, that by these exhibitions, they lose confidence in those prophetic expositors which are sound and reasonable.

"According to a new book on the prophecies by Rev. Mr. Baxter of Canada, the time is near when Napoleon is to unite under himself the ten kingdoms of Great Britain, France, Spain, Italy, Algeria, Tripoli, Egypt, Greece, Syria and Turkey. Napoleon will

capture Jerusalem, commence a general persecution of Christians, confiscate the Romish church property, institute public worship of his own image, imprint his name on the people's foreheads and hands; then famine for eighteen months, a great smoke for three weeks, five months of locusts, horsemen and horses breathing brimstone, and various other equally probable events too numerous to mention."—*Springfield Republican*.

England.—Minister Adams has been instructed to decline the offer of the British government for arbitration on the Alabama claims. This leaves the whole matter open again, with no proposition pending from either party. Hints are said to be given out from the British legation at Washington that the next proposition may be to trade off British Columbia for the claims. If Mr. Seward can bring this about, and so secure our entire control of the Pacific coast, and at the same time settle all outstanding accounts with Great Britain, he will be ready to retire with honor from the state department.

France and Prussia.—A late paper speaking of the prospect of war between these two powers, says, that in strength and resources they are about equally matched; and when the contest comes it will be one of giants which will shake the world.

Drunkenness in the U. S. Senate.—The following paragraph indicates the painful necessity for such efforts to promote temperance among congressmen as Senator Wilson and others have engaged in during the past winter:—

Mrs. Saulsbury appealed personally to senators not to press the resolution expelling her husband, promising to take him home to Delaware. No man could resist such an appeal. It is impossible to think of such an incident without emotion. Mr. Saulsbury is a man of very marked abilities,—one of the ablest, most cogent and effective speakers in the Senate, of fine personal appearance, tall, erect, dark complexion, with piercing black eyes and jet black hair, courtly and impressive in his manner, and of noble and generous impulses. But for the disease which afflicts and overmasters him, he would be one of the most influential public men of the Senate and the country. Yet he is saved from ignominious expulsion only by the sympathy felt for his noble and devoted wife. Another senator, whose term has just expired,—a man of clear intellect, finished culture and fascinating manners, but cursed by the same affliction, was tolerated in the Senate only from a similar motive. One of the most touching sights to be seen in Washington during the session, was the presence in the gallery of his wife and daughter, waiting night after night, often till long past midnight, anxious and distressed, to accompany him to their home. It may be said to his credit, that whatever he may have been to the rest of the world, he was never anything but respectful, obedient and tender to them.

The Indians on the Plains.—Gen. Wessel, who is at Fort Phil. Kearny, thinks the Crow Indians can be kept quiet by the presence of the large force of troops now at that point. A large number of Sioux are camped on Powder River, opposite Fort Reno. A correspondent says the Cheyenne village, where our troops have been camped for several days, was burned on the 20th inst., involving a loss of about \$100,000. Gen. Custer was still pursuing the Cheyennes, who had fled northward.

The Public Debt—Another Reduction.—The workings of the Treasury for the month just closing will show another large reduction of the National debt. In the next statement, Secretary McCulloch hopes to reduce the total debt to about \$2,500,000,000, at which point he believes it must remain stationary so long as the present rate of Government income and expenses is maintained.

Peace Conference in Europe.—London, April 29.—The European conference, which is to meet in London next month to settle the dispute between France and Prussia in regard to Luxemburg, will consist of representatives from Great Britain, France, Austria and Russia, and the king of Holland, as Grand Duke of Luxemburg. It is understood that the following terms are agreed upon as a basis for the deliberations of the conference: 1st. France is not to enlarge her present boundaries. 2d. The fortifications of Luxemburg are to be evacuated and dismantled. 3d. The future political status of the Grand Duchy is to be ascertained and determined by the conference. 4th. The final decision of the conference is to be guaranteed by all the governments participating therein.

France.—The panic among the working men still continues. The tailors' strike has not succeeded in producing as yet any very beneficial results to that class of operatives, and the subject is still bitterly agi-

tated between masters and employees. In all cases where a man dares go to work at the old price, he is hardly dealt with by his comrades, and it is only a day or two since one unfortunate man carrying to an employer a new coat which he had made, was set upon by an enraged group, beaten, and his piece of work torn into shreds, and scattered in the street. It was thought the discharge of the 10,000 workmen from the Champ de Mars last week, would cause trouble, but Napoleon has set them all at work upon the city improvements. New strikes are occurring constantly. In many cases, too, whole quarters of the city are the scenes of violent protestations against the raising of rents. Two days since, there was a meeting of 4,000 students in the Latin quarter, and the whole body threatened to leave their apartments at once if their "layer" was augmented. So the proprietors are compelled to leave students and grisettes in undisturbed possession.

The South.—THE POLITICAL PERIL OF THE FREEDMEN. An estimate of the voting population of the ten reconstructing states gives an aggregate of 661,000 white and 412,000 colored voters. In Mississippi and South Carolina the negroes are in the majority, the former having 58,000 black to 56,000 white voters; the latter 50,000 black to 44,000 white. In the other eight states the white voters decidedly outnumber the black; in Alabama 81,000 to 55,000; Arkansas, 51,000 to 14,000; Florida, 12,000 to 8,000; Georgia, 90,000 to 58,000; Louisiana, 48,000 to 23,000; North Carolina, 94,000 to 45,000; Texas, 80,000 to 35,000; Virginia, 105,000 to 66,000. These figures make it clear that we cannot leave out of account the white population of the South in our party efforts and our calculations for the future. It is important to secure the colored vote, but we want also a large share of the white.

If parties should divide in the South on the line of color, or so nearly there that only the few whites who call themselves radical, vote with the freedmen, there would be a chance—that the colored voters would control the elections only in South Carolina and Mississippi. It will be unfortunate for the colored voters and for the republican party if the line is thus drawn. For this reason every intelligent republican must deprecate the evil influence of the white men who are instigating the negroes to demand confiscation and the division of the property of the South among themselves, as at the Richmond convention of Thursday. No such measure could be adopted without establishing perpetual war in the South, certain to end at last in the destruction or expulsion of the weaker race. But it will not be attempted, and it is a cruelty to the negroes to delude them with such false hopes. Politically nothing more mischievous can be conceived, for the threat of such agrarianism will tend to consolidate the white vote in hostility to the freedmen and the republican party. Of similar influence is the demonstration at Mobile, where thousands of freedmen went armed to a political meeting, and defiantly fired off their guns and pistols at its close.

Gen. Wilson and other republicans who take the stump at the South, and the congressional committee conducting the canvass, should use their influence to counteract these tendencies to wild and violent measures, and to save the freedmen from the control of the narrow-minded and fanatical men who are misleading them. The freedmen must be assured of equal rights and protection in person and property, but they must not be deluded and led into excesses by the false notion that it is now their opportunity to avenge centuries of wrong by the robbery and humiliation of the white population. Only by the establishment of mutually just and friendly relations can the highest welfare of the freedmen be secured, and those who stir them to hostility and vengeance are their worst enemies. The republican party cannot countenance any course so false and ruinous.—*Springfield Republican*.

Pernicious Legislation.

A SUBSCRIBER sends us a copy of the St. Paul Weekly Press, with the following article marked for publication. The paper is a large and influential one, published in St. Paul, Minnesota; and the article is another index of the growing agitation on the Sabbath question.

Editors St. Paul Press.

Do the readers of the Press, in general, think how much unnecessary legislation we have every winter? Each new member of our Legislature, seeing that his predecessor was not returned, thinks it must be an implied censure of his course; and forthwith resolves to make his "calling and re-election sure," by some bright idea, such as perhaps a State road; which, if ever laid out, would have to be re-surveyed before it could be found, after the lapse of a year, or which passes into oblivion as soon as the commissioners are gone. Nor is this all; our statutes are encumbered

with a vast amount of incoherent trash, called general laws, which are not only useless but pernicious in the extreme. In some parts of the State, a law may be obeyed and enforced; while in others it is a mere "dead letter." There are many enactments that seem to have been passed exclusively for the purpose of being contemned and disregarded. This is all wrong. Better be without law, than to have the majesty of the State insulted by a total disregard of her solemn enactments. Let each penal law have a provision for strict accountability for its enforcement; punishing severely the prosecuting attorney, judge, justice, sheriff, or other officer who allows the guilty to escape through his neglect of duty; or, as is so common, by "settling," and paying the complaining witness, the whole or part of his supposed loss. A rank burglary was settled in this city, by the burglar paying some twenty-one dollars to complainant, *not the people*. Was the attorney, justice, or other officer cognizant of that fact? I cannot tell. But should the like again occur, I will find out.

We have in common with the rest of the States, a Sunday law, or Sabbath law. This law provides for the punishment, by fine or imprisonment, of any one who shall, during the hours from 12 p. m. Saturday night to 12 p. m. Sunday night, labor even at his lawful occupation. Neither is there any provision exempting those who believe in any other Sabbath day, as the Seventh Day Baptists, the Seventh Day Adventists, &c. Even if such a provision had been inserted, the principle would have been just as bad. The constitution of the United States, or of this State, does not allow any infringement of the right of conscience. And man has just as good a right to solemnize Friday as Saturday, or any other day, and the Legislature has no power to make him observe any other day than the one of his choice. Nor has it the power to make him observe *any day*, if he chooses not to. No one can doubt the right of the Hindoos to emigrate to St. Paul, and build a temple to Buda, and set there idol therein, and on any day they choose, assemble there peacefully to worship it.

But, says one, "would you allow every grog shop, gambling hell and brothel, to open and continue in full blast, while decent folks are at worship?" No! Neither would I legislate to allow them, for a paltry sum, to deal out their distilled damnation on *any other day*. Saturday is the day on which most of the shopping is done, and whisky drunk. Think ye, that the law abiding Seventh-day Baptist, Adventist or Jew, does not feel as keenly the desecration of his Sabbath, as ye do? Who gave you the power to say that after he—as in conscience bound—has kept sacred his Sabbath, he must then keep yours? A man may believe he is bound by conscience to work *every day* in the week. Can you make a law to compel him to break his conscience, and obey yours? If you have such right then they who believe that the day is not far distant when we shall have an *established religion*, are not far from right. Is Sunday made Sabbath by man's law, simply because God in the ten commandments ordained the *Seventh day*? Is this the reason we have Sunday laws, because bigoted men are not willing to run the chance of the seventh day being adopted by the masses? Do our Legislators lend their aid to such motives? No! the simple fact is, some wiseacre, to gain popularity, and a *re-election*, proposed the bill; and it being an act passed by Constantine, and each bigoted successor in temporal power, through kings to the rulers of kings—the people—the Legislature pass it, Governor signs it; and another "*dead letter*" is grafted on the legal tree, to assist in decaying and rotting its trunk, which, when it falls, may sweep away Constitution and all; and from the wreck may spring the absolute temporal and spiritual power, so faithfully prophesied by many of the different Christian sects.

I have been always an observer of Sunday as Sabbath, and probably shall always remain so, my conscience not conflicting therewith. But I deny the power of constitution or laws to *compel* me to observe that or *any other day*. It has always been the habit of churches, from time immemorial, to court the aid of the temporal power to sustain a pet idea. But America has been ruled too long by liberal minds, to long allow herself to be such a tool of bigotry.

If our legislators are wise, they will overhaul this "relic of barbarism," as it truly is, and repeal it. We have more than a hundred voters in this county who keep Saturday for Sabbath. There are many hundreds more in other parts of the State. They are most of them, very peaceful, law-abiding citizens: besides being eminent for consistent Christianity. It would be a fine sight, would it not, to see, perhaps, the elder arraigned in court for working on the first day of the week, and having been fined, and no money to pay his fine, to see him associate with lawless outlaws, midnight brawlers, and petty thieves, and babbling drunkards, and lewd women, in the public jail. You may say the picture is overdrawn. I say it is *not*, if you carry out your law, and what use is there of the law unless to be obeyed?

Enact as many laws as you like, but *execute* them.
L'INCONNUE.

Owatonna, Minn., March 1, 1867.

Conference Department.

Exhorting one another, and so much the more as ye see the day approaching. Heb. x, 25.

This Department is designed to fill the same place in the paper that the Conference or Social Meeting does in the worship of G. d. speak often one to another to comfort, edify and aid each other in the way of holiness and true Christian experience.

From Sister Cornell.

BRO. SMITH: I have often been cheered by the testimonies of dear brethren and sisters in the Review, and have felt that I would gladly contribute my mite in favor of the precious truth, but have as often been prevented by a sense of my unworthiness and inability. I feel that there can be none among the ranks of Sabbath-keepers who have greater reason to love the truth, or greater cause for gratitude to God for being permitted to embrace it, than myself. When it first arrested my attention, I was a cold-hearted backslider, wandering further and still further from God, yet ignorant, as it were, of the path I was treading, and at times despairing almost of hope. The Bible was a book of mysteries, and I was unconsciously wending my way to Spiritualism and Infidelity.

In this condition I first heard the truth on the Sabbath; but so hard and blinded was my heart, that for three years I rejected it; yet my kind heavenly Father continued to call after me in love until I felt it was his to command, and mine to obey, whether I were saved or lost. I yielded from a conviction of duty, not because I expected salvation. I could see no light in any other part of present truth, and little thought of ever seeing or embracing any more of it; but I was disappointed. A peace of mind to which I had long been a stranger, was mine again to enjoy, and present truth that had been hidden from my view now shone forth in unspeakable beauty, and I felt, as it were, lost in wonder, love, and praise.

Six years have nearly rolled away since, and I yet rejoice that God is fitting up his people to stand with the King in his beauty upon Mount Zion; and I want to be there. Yes, I want to walk the gold-paved streets of the city of God, and join in the song of the redeemed, and clap glad hands with loved ones that have long slumbered in the tomb. And am I willing to endure with the remnant? I want to be. Heaven will be cheap enough after all we suffer here. Then brethren and sisters, let us gird on the whole armor. Though trials come, earthly friends fail and foes all unite, we know that victory is ours through our Lord Jesus, if we are faithful to the grace he has promised.

And he is soon coming. Yes, we are admonished almost hourly that he is "nigh even at the door." Be ye also ready seems whispered by every passing breeze. And shall any of us slumber till the Master has risen up and shut to the door? Trials and temptations are for us a little while; but God has promised us strength and grace. Let us lean on his strong arm, and we are safe.

Yours, striving to overcome.

PHEBE L. CORNELL.

N. Brownville, Mich.

From Bro. Stover.

BRO. SMITH: the cause is onward and upward here at Sandyville. The Lord is working for his people, and our meetings have had a growing interest so far. Five more of the youth have spoken in our meetings since Bro. Bourdeau was here; making fourteen in all. Other hearts have been touched and tendered that have not made a public confession as yet. We feel to thank and praise the Lord for his goodness to his people.

The majority of the brethren are looking forward, and letting the past go with the things of the past, and are now reaching forward for the prize at the end of the race.

We hope that we may not have our hearts saddened any more, and that the past experience will prove a lasting benefit, that we may no more have such heavy burdens for our ministers when they come among us. Brethren, pray for us.

ANDREW J. STOVER.

Sandyville, Iowa.

SISTER M. J. KAY writes from Kickapoo, Ill. I wish to say to the lonely ones through the Review, that I never regretted starting to keep all the commandments of God and have the faith of Jesus. I have been very lonely in times past. The Review is a welcome visitor to us all. It is nearly all the preaching that we have except as we go to Princeville some ten miles distant; but the Lord being my helper I am determined to go on, and be an overcomer, and have right to the tree of life.

DAILY NEARER.

NEARER home, nearer home!

However dark and lonely
The path through which we roam;
This is a journey only;
And though we oft, affrighted,
Shrink back with sigh and moan,
Our camp-fires still are lighted
"A day's march nearer home."

Nearer home, nearer home!

Oh, j-y beyond expressing,
That over thorn and stone
Our feet are homeward pressing!
For though we leave behind us
Some buds of hope unblown,
The sunset still doth find us
"A day's march nearer home."

Nearer home, nearer home!

O many-mansioned dwelling,
Beneath thy shining dome
No tides of grief are swelling;
And toward thy fadeless glory
With eager haste we come
Repeating earth's brief story,
"A day's march nearer home."

Nearer home, nearer home!

Soon through its open portals
The ransomed hosts will come,
To welcome us immortals;
Then be the path before us
With wrecks of roses strown,
Each night we'll sing in chorus,
"A day's march nearer home."

CAN YOU TELL WHAT IT COSTS? At a temperance meeting, held lately, in London, it was stated, on good authority, that the consumption of intoxicating liquors in England, costs \$400,000,000 annually. What an immense sum of money! and all worse than wasted. In eight years this sum would pay the debt of the United States. But it is of little moment in comparison with the actual cost. Who can compute the loss in health, morals, hopes—yes, and the loss in souls, for it is written—"No drunkard shall inherit the kingdom of God." Remember, too, that every soul thus lost, is of more value than the entire world, and say can you tell what it costs?

A NEW PLACE OF FUTURE PUNISHMENT.—The St. Petersburg correspondent of the Daily News, alluding to the death of Mouravieff, informs us that "thousands of sorrowing mothers, sisters, and wives now pray the Almighty to inflict that just retribution in heaven which he escaped on earth."

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth.
Rev. xiv, 13.

DIED of consumption in Eldred, McKean Co., Pa., sister P. Frost, in the seventy-fifth year of her age. Sister F. embraced the truth about six years ago, and has been a firm believer in the same ever since. Though she lived with her children who were not believers in present truth, she tried to live a consistent Christian. She left a bright evidence that her peace was made with God. The writer spoke on the occasion from 2 Tim. iv, 7, 8. I. BARROWS.

DIED in Boston, Apr. 17th, Sister Hannah Page, aged 77 years. She was a great sufferer during her sickness, but bore it with Christian resignation and patience. She has been for a long time a believer in present truth, and died in full hope of a blessed immortality when Jesus comes. Appropriate remarks were made on the funeral occasion by Eld. Wm. C. Thurman.

Blessed are the dead that die in the Lord.

J. L. PRESCOTT.

DIED, at her residence, near Ithaca, Mich., our much-esteemed sister, Eliza Ann Squire, April 25, 1867, in the 83d year of her age, after a sickness of four hours. She leaves an affectionate husband, and six children, one an infant, to mourn her loss. Sister Squire embraced the present truth under the preaching of Bro. Van Horn and Lawrence, when the tent was at Ithaca, nearly three years ago. She has ever been willing to bear her testimony in its favor. We believe she died in full hope of a part in the first resurrection.

S. E. SUTHERLAND.

Ithaca, Mich.

Publication Department.

Buy the truth, and sell it not. Prov. xxiii, 23.

The Publishing Association.

The Seventh-day Adventist Publishing Association was incorporated in Battle Creek, Mich., May 3, 1861. Its object is to issue "periodicals, books, tracts, documents, and other publications, calculated to impart instruction on Bible truth, especially the fulfillment of prophecy, the commandments of God, and the teachings of Jesus Christ." Its capital stock is raised by shares at \$10 each; and every shareholder is entitled to one vote in all the deliberations of the Association, for every share that he or she may hold. All lovers of truth, who "keep the commandments of God and the faith of Jesus," are still invited to take shares in the Association, and have a voice in all its deliberations.

The Advent Review and Sabbath Herald

Is a twelve-page religious family paper, issued weekly by the S. D. A. Publishing Association, and devoted to an earnest investigation of all Bible questions. It is designed to be an exponent of momentous and solemn truths pertaining to the present time, some of which are set forth by no other periodical in the land. The fulfillment of prophecy, the second personal advent of the Saviour as an event now near at hand, immortality through Christ alone, a change of heart through the operation of the Holy Spirit, the observance of the Sabbath of the fourth commandment, the divinity and mediatorial work of Christ, and the development of a holy character by obedience to the perfect and holy law of God, as embodied in the decalogue, are among its special themes. And while it will endeavor to present impartially both sides of all important questions, it has a definite theory to teach, and hence will not devote its space to an indiscriminate and aimless mass of conflicting sentiments and views.

Regular price, \$2.50 per year, or \$1.25 for a volume of 26 numbers. On trial for six months \$1.00. No subscriptions taken for less than six months. To the worthy poor, free, by their reporting themselves and requesting its continuance, once in six months. The friends of the Review are invited to earnest and unceasing efforts to extend its circulation.

The Youth's Instructor

Is a monthly sheet, published as above, and designed to be to the youth and children what the Review and Herald is to those of riper years. You who wish to see your children instructed in the great truths which so interest you, will here find a sheet in which these things are set forth in a plain and interesting manner, free from the popular fables and errors of the age. It should not only visit regularly every youth and child who professes to be a follower of Jesus, but should be taken and read in every Sabbath-keeping family. Don't forget the children. See that they have the Instructor. Terms, 25 cts. per year in advance.

The Health Reformer.

This is the title of a monthly health journal, "devoted to an exposition of the laws of our being, and the application of those laws in the preservation of health and the treatment of disease." It is an earnest advocate of the true philosophy of life, the only rational method of treating disease, and the best means of preserving health. Practical instructions will be given from month to month relative to water, air, light, food, sleep, rest, recreation, &c. Health, its recovery and preservation, is a subject of world-wide interest, whatever may be a person's tenets in other respects; and to this the Reformer will be exclusively devoted. Edited by H. S. Lay, M. D., Managing Physician of the Western Health-Reform Institute. Terms \$1.00 in advance for a volume of twelve numbers. Address Dr. H. S. Lay, Battle Creek, Mich.

The Sabbath Question

Is becoming a theme of wide-spread and absorbing interest. To those who wish to give the subject a thorough investigation, we recommend the History of the Sabbath. As a work setting forth a connected Bible view of the Sabbath question, its history since the Christian era, and the different steps by which the human institution of the first day of the week has usurped the place of the Bible institution of the seventh day, it is unsurpassed by any publication extant. Between two and three hundred quotations from history are given, to each of which is appended a full reference to the authority from which it is taken. It is replete with facts and arguments which challenge denial or refutation. Other works on this subject, from the penny tract to the largest size pamphlet, will be found noticed in our book list. There is no other Bible subject upon which a more extensive misunderstanding exists, than upon the Sabbath question. Circulate the books, and spread abroad the light on this subject.

The Second Advent.

The works upon this important subject to which we would call especial attention, are, The Prophecy of Daniel, The Sanctuary and 2300 Days, and The Three Messages of Rev. xiv. The first gives an exposition of the plain and thrilling prophecies of Daniel ii, vii, and viii, showing from the course of empire that the God of Heaven is about to set up his kingdom. The Sanctuary question is the great central subject of the plan of salvation, and yet there are but few, comparatively, who have any acquaintance with it. It gives a new interest to a great part of the Bible, leads to an intelligent view of the position and work of Christ as our great High Priest in Heaven, completely explains the past Advent movement, and shows clearly our position in prophecy and the world's history. The three messages bring to view present duty, and future peril. All should read these books, and ponder well their teaching.

Our Book List.

1. THE HISTORY OF THE SABBATH, and First Day of the Week, showing the Bible Record of the Sabbath, and the manner in which it has been supplanted by the Heathen Festival of the Sun. pp. 342. Cloth, 80c., weight, 12 oz.
2. FUTURE PUNISHMENT, by H. H. Dobney, a Baptist Minister of England. An elaborate argument on the destiny of the wicked; with an Appendix containing "The State of the Dead," by John Milton. Cloth, 75c., 16 oz.
3. SPIRITUAL GIFTS, VOL. I; or, the Great Controversy between the forces of Christ and Satan, as shown in Vision. pp. 219. Cloth, 50c., 8 oz.
4. SPIRITUAL GIFTS, VOL. II; or the Experience and Views of E. G. White, with Incidents that have occurred in connection with the Third Angel's Message. pp. 300. Cloth, 60c., 8 oz. Volumes I & II bound in one book, \$1.00, 12 oz.
5. SPIRITUAL GIFTS, VOL. III; or, Facts of Faith in connection with the history of holy Men of Old, as shown in Vision. pp. 304. Cloth, 60c., 8 oz.
6. SPIRITUAL GIFTS, VOL. IV; or Facts of Faith continued, and Testimonies for the Church. pp. 220. Cloth, 60c., 8 oz.
7. SABBATH READINGS; or, Moral and Religious Stories for the Young, from which the popular errors of the age are carefully excluded. pp. 400. In one volume, cloth, 60c., 8 oz. In five pamphlets, 50c., 8 oz. In twenty-five tracts, 40c., 8 oz.
8. HOW TO LIVE, treating on Disease and its Causes, and all subjects connected with healthful living. An important work. pp. 400. Cloth \$1.00, 12 oz. In pamphlet form, 75c., 10 oz.
9. APPEAL TO THE YOUTH: The Sickness and Death of H. N. White; with his Mother's Letters. Excellent instructions for both youth and parents. Cloth, 40c., 8 oz. Paper, 25c., 2 oz. Without likeness, 10c., 2 oz.
10. THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 30c., 5 oz.
11. BOTH SIDES: A series of articles from T. M. Preble, on the Sabbath and Law, *Reviewed*. 20c., 4 oz.
12. SANCTIFICATION, or Living Holiness. Many common mistakes on this important subject, corrected. One of the best works ever published on this subject. 15c., 4 oz.
13. THE THREE MESSAGES of Rev. xiv, especially the Third Angel's Message, and Two-horned Beast. 15c., 4 oz.
14. THE HOPE OF THE GOSPEL; or, Immortality the Gift of God, and the State of Man in Death. 15c., 4 oz.
15. WHICH? MORTAL, OR IMMORTAL? or, An Inquiry into the Present Constitution and Future Condition of Man. Third Edition. 15c., 4 oz.
16. MODERN SPIRITUALISM: Its Nature and Tendency. The Heresy condemned from the mouths of its own advocates. Third edition, revised and enlarged. 20c., 5 oz.
17. THE KINGDOM OF GOD: The Time and Manner of its Establishment. A Refutation of the doctrine called, Age to Come. 15c., 4 oz.
18. MIRACULOUS POWERS. The Scripture testimony on the Perpetuity of Spiritual Gifts, illustrated by Narratives of Incidents that have transpired all through the Gospel Dispensation. 15c., 4 oz.
19. APPEAL TO MOTHERS, on the Great Cause of the physical, mental, and moral, ruin of many of the Children of our time. 10c., 2 oz.
20. REVIEW OF SEYMOUR. His fifty "Unanswerable Questions" on the Sabbath Question. *Answered*. 10c., 3 oz.
21. THE PROPHECY OF DANIEL. An Exposition of the Prophecy of the Four Kingdoms, the Sanctuary and the 2300 Days, Dan. ii, vii, & viii. 10c., 3 oz.
22. THE SAINTS' INHERITANCE, shown to be the kingdom under the whole heaven, in the Earth made New. 10c., 3 oz.
23. SIGNS OF THE TIMES, in the Moral, Physical, and Political Worlds, showing that the Coming of Christ is at the Door. 10c., 3 oz.
24. THE LAW OF GOD, its Observance from Creation, its Immutability and Perpetuity, proved from the testimony of the Old and New Testaments. 10c., 3 oz.
25. VINDICATION OF THE TRUE SABBATH, by J. W. Morton, late Missionary of the Reformed Presbyterian Church to Hayti; with a Narrative of the Author's Personal Experience, of thrilling interest. 10c., 3 oz.
26. REVIEW OF SPRINGER, on the Sabbath and Law. 10c., 3 oz.
27. BAPTISM, Its Nature, Subjects, & Design. 10c., 3 oz.
28. THE COMMANDMENT to Restore and Build Jerusalem. A conclusive argument that it is to be dated from the 7th year of Artaxerxes, B. C. 457. Just the book for these days of wild conjecture on the prophetic periods. 10c., 2 oz.
29. THE SEVEN TRUMPETS: An Exposition of Revelation vii and ix. A New Edition, thoroughly revised and enlarged. 10c., 2 oz.
30. KEY TO THE CHART. An Explanation of all the symbols illustrated upon the Prophetic Chart. 10c., 2 oz.
31. THE SANCTUARY, and 2300 Days of Daniel viii, 14; its Cleansing and the time of its accomplishment. 10c., 2 oz.
32. THE CELESTIAL RAILROAD, a most happy

exposure of the inconsistencies of popular religion. A new edition revised, and adapted to the present time. 4c., 1 oz.

33. THE SABBATH OF THE LORD: A Discourse by J. M. Aldrich. 5c., 2 oz.
34. THE END OF THE WICKED. 5c., 1 oz.
35. MATTHEW XXIV: A Brief Exposition of the Chapter, showing that Christ is at the Door. 5c., 2 oz.
36. MARK OF THE BEAST, and Seal of the Living God; showing how we may avoid the one, and secure the other. 5c., 1 oz.
37. THE SABBATIC INSTITUTION, and Two Laws; showing when the Sabbath was Instituted, and the plain distinction between the Moral and Ceremonial Laws. 5c., 1 oz.
38. BIBLE STUDENT'S ASSISTANT: A compend of Scripture References on Important Subjects. 5c., 1 oz.
39. AN APPEAL for the Restoration of the Sabbath: An Address from the Seventh-day to the First-day Baptists. 5c., 1 oz.
40. REVIEW OF FILLIO, on the Sabbath Question. 5c., 1 oz.
41. MILTON on the State of the Dead. 5c., 1 oz.
42. EXPERIENCE of F. G. Brown on Second Advent. 5c., 1 oz.
43. SYSTEMATIC BENEVOLENCE, An Address, &c. 5c., 1 oz.
44. THE SECOND ADVENT: Sixteen Short Answers to Sixteen Common Objections. 4c., 1 oz.

Tracts in Other Languages.

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48. THE TWO LAWS. The Distinction shown between them.
49. PERSONALITY OF GOD. A popular error disproved.
50. THE LAW of God, the Ten Commandments by John Wesley.
51. APPEAL to Men of Reason on Immortality.
52. THOUGHTS for the Candid on the Nature of Man.
53. STATE OF THE DEAD, Brief Thoughts. Author unknown.
54. TIME LOST; or Old and New Style Explained.

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55. SUNDAY-KEEPING. The reasons for it examined and refuted.
56. THE SABBATH: The time of its Institution.
57. THE SABBATH: A stirring Argument by Elihu.
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59. WAR and the Sealing, an Exposition of Rev. vii.
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61. PREACH THE WORD: An Argument for the Sabbath.
62. DEATH AND BURIAL; or, Scriptural Baptism.
63. MUCH IN LITTLE: A Collection of Choice Extracts.
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68. SCRIPTURE REFERENCES. Same as B. S. Assistant without cover.
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70. SPIRITUAL GIFTS: An Argument to show that the Gifts set in the Church, 1 Cor. xii, Eph. iv, &c., were to continue to the end of time.
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72. THE LAW OF GOD on a Chart of a size to be used by Preachers, varnished and mounted, \$2.00.
73. THE PROPHECIES of Daniel and John, illustrated upon a Chart, to be used by Preachers, varnished and mounted, \$2.00. The two Charts with Key, \$4.00. The two printed on cloth, with Key, \$3.00. The two on cloth without rollers, by mail, postpaid, \$2.75.
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Postage.

The law requires the prepayment of postage on books as follows: Bound Books, four cents for each four ounces or fractional part thereof; Pamphlets and Tracts, two cents for each four ounces or fractional part thereof. In the foregoing list, the weight of each book is given in connection with the price; and all who order books can estimate the amount of postage required, which should invariably be sent with the order, in addition to the price of the books. Thus, two 2 oz. books can be sent for the same postage as one; or four 1 oz. books for the same postage as one, two or three of the same kind; and so on.

Address.

All communications in reference to the Publishing Association, the Review, Instructor, and any of the foregoing books, should be addressed to Eld. James White, Battle Creek, Mich. All business pertaining to the Western Health Reform Institute, or Health Reformer, should be addressed to Dr. H. S. Lay, Battle Creek, Mich.

The Review and Herald.

Battle Creek, Mich., Third-day, May 7, 1867.

Those coming to Conference with teams, will please bring what they can conveniently in the line of quilts, blankets, buffalo robes, &c., as all such articles will come in place.

Remember the fast, next Sabbath, May 11. See remarks of Bro. Andrews in another column.

A FEW COPIES OF A RARE WORK. We have on hand some copies of Storrs' Six Sermons, in sheets. This is one of the first works on the state of the dead, and destiny of the wicked, and has probably done as much as any other one work in spreading the light on that subject. Price, postpaid, 5c.

One number more of the Review will be published before Conference, and then the paper will be omitted one week, No. 24 being issued May 28, instead of May 21.

Quarterly Meetings in Minn., and Report from Iowa, are necessarily laid over till next week.

Read the article, "Babylon is Fallen." We have never taken stronger ground on the fall of the churches, than is there set forth from other Advent writers.

STILL COMING UP. It seems that the United States, as symbolized in prophecy, Rev. xiii, 11, and onward, is still developing its greatness by the acquisition of new territory, as well as by increasing in riches and strength. In other words, the two horned beast is still "coming up." An eastern paper remarks in reference to the late purchase of Russian America:—

"The growth of the United States territorially has been very remarkable. Russian America is the fifth grand addition to our domain, and our territory is now more than four times as large as at the organization of the government. Each successive addition has been objected to on the ground that we already had too much territory, but we have found use for it all, and events have amply justified the wisdom and foresight by which the various purchases have been made."

And how has this growth and development been brought about? Not by war and conquest as in the case of most European kingdoms, but by the silent and peaceable means of purchase. The winds did not "strive upon the sea," and the beast arise by conquering and overturning its predecessors, but it came up peaceably "out of the earth."

Thoughts on the Revelation.

THIS work is now in the hands of the binder, and will probably be ready for orders as soon as they can be sent in. Neatly and substantially bound in cloth, pp. 328. Price, \$1.00, postage 12c.

New Tracts.

THE Association has just issued four new tracts, on timely and important subjects.

1. "Popular Objections to the Resurrection of the Body Briefly Considered." This is an able defense of that great hope of the church in all ages, the resurrection of the body, against all grades of skepticism. It is just the thing to assure the hearts of believers on that subject in reference to which the great apostle to the Gentiles had hope toward God. 20 pp. Price, 3c.

2. "Geology and the Bible," containing testimony from different sources, confirming what the Bible says of the longevity and great stature of the first generations of men, and showing that there was no pre-Adamic age of the world. 16 pp. Price, 2c.

3. A new edition of the excellent tract, "Thoughts for the candid," by Bro. J. N. Andrews, containing a brief consideration of the following subjects: A Gloomy Doctrine, The Prayer of the Souls under the Altar, Rev. vi, 11, and Killing the Soul, Matt. x, 28: Luke xii, 4, 5. Eight pages. Price 1c.

4. "The Heavenly Meeting," by J. Matteson. A tract relating to the second advent, and describing in glowing terms the joy of meeting Jesus, the angels

and the saints of all ages. Four pages. Price 1c.

Postage on these tracts is 2 cts for a single copy, by the package, 2cts for each four ounces or fraction thereof. Four copies of the first, eight of the second, sixteen of the third, and thirty-two of the fourth, weigh respectively four ounces, and may be sent for 2cts postage.

"Peek-a-boo."

How it looks to a person, who, unfortunately being obliged to come into church in prayer time, sees from twenty to fifty pair of eyes staring at him on his entering. Is it right for professed Christians in the midst of the sacred act of worshipping God, to have their minds diverted from so holy an act and to stare and look about the room in prayer time, and investigate every little noise which may happen to occur? Says the Saviour, "Watch unto prayer," and an apostle, "Let all things be done decently and in order." Brethren and sisters of the third angel's message, let us never act peek-a-boo in time of prayer. G. W. A.

MEETINGS IN WISCONSIN.

MARCH 6th, I left home for Hundred Mile Grove. I arrived at Bro. Jordan's at Lodi, the 8th, and went with him to meeting Sabbath morning. I tarried with the brethren here till the 25th, laboring from house to house, and trying to preach the word of life to them. The brethren are greatly scattered, and have to make quite an effort to all get together on the Sabbath. We tried to hold up the present truth before them, and warn them of the dangers that lie in their way. We trust that our time has not been spent in vain. The brethren seem much encouraged, and four or five have made a start to go through with the people of God to Mount Zion. God grant that they may be faithful and overcome at last.

The 25th and 26th, I visited at Lodi, and tried to encourage the brethren all I could. The 27th, I rode from Lodi to Dell Prairie, thirty-five miles. I was truly glad to meet the little band of brethren and sisters that reside here and find them still striving to serve the Lord. I stayed with them till Monday, April 1st. Held seven meetings with them. The Lord gave liberty in presenting the truth, and we sincerely hope that this effort may prove a blessing to them. On first-day, March 31st, we went some two miles to a stream of water where eight willing souls were buried with their Lord in baptism. Oh! that they may endure to the end that they may be saved.

It is a pleasing sight to see the young come out from the world and leave its follies and fashions and take upon themselves the yoke of Christ. This is choosing the good part that shall never be taken away from them.

In the afternoon we met together, had a short discourse and an excellent social meeting, after which we organized s. b. amounting to \$98.20 yearly. This shows that these dear brethren and sisters love the truth and are anxious to help carry it forward.

April 1st, left for Marquette. Was met at Cambria by Bro. Farrar. The roads were almost impassable, which, together with a rain and snow storm, was greatly against our meeting. Still there was a goodly number present, and the Lord met with us. The brethren and sisters here and at Mackford are firm in the truth. The opposition they have to meet only confirms their faith.

I received on this tour \$1075.00, stock taken in the Health Institute, which shows that the brethren have confidence in this branch of the work of God.

I returned home April 10th, and shall probably remain here till after our State Conference.

R. F. ANDREWS.

Appointments.

And as ye go, preach, saying, The kingdom of Heaven is at hand.

THE next Monthly Meeting of the Lisbon, Anamosa and Marion churches will be held in Lisbon Sabbath and first-day, May 18 and 19, 1867.

Minnesota State Conference.

In accordance with the suggestion of the General Conference Committee, and in harmony with the invitation of the brethren at that place, we appoint the Minnesota State Conference to be held at Mantorville, Dodge Co., commencing Thursday, June 13, at 6 p. m., and continuing till the Sunday evening following.

We invite every church in the Conference, and every little company of Sabbath-keepers who hold regular prayer-meetings, and pay Systematic Benevolence, to send a delegate. Let all such send with their delegates to the Conference a written report of their standing, their losses and additions, during the year, also the yearly amount of their Systematic Benevolence fund. The brethren who attend will bring some bedding and provisions, as the brethren at Mantorville are too few in number to sustain such a meeting without such accommodation.

MINN. STATE CONF. COM.

If the Lord will, I will meet with the brethren and sisters at Portland, Me., in a Monthly Meeting, June 12. Perhaps some other preacher also may attend. Of course all are invited to attend who can consistently. I would like to see some one from Woodstock. D. M. CANRIGHT.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

SOME ONE writes from Retreat, Wis., but signs no name to the letter: Please write again, and state the business you desire to be done, giving names, and Post Office address. The Review we have sent to Mrs. L. G. Sterling as you requested.

A. C. BOURDEAU AND S. B. WHITNEY. Manuscripts received.

AMY RIDGEWAY: We prefer not to take subscriptions for less than one volume.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money receipted pays. If money for the paper is not due time acknowledged, immediate notice of the omission should then be given.

\$1.00 each. Geo Harger in full, L O Tuttle 30-22.

\$2.00 each. C Jensen 31-1, L H Determan 30-20, J M Deen 30-2, Isaac Lyman 31-20, Mrs H M Thorne 31-1.

\$2.50 each. C Hinds 30-12, M J Kay 32-1, H S Colby 32-18, Joel Chaffee 31-8, G J Sharp 31-7, C N Pike 31-5.

\$3.00 each. G W Strickland 31-21, L R Chapel 32-13, A Erway 31-14, D Poss 31-1, W H Place 32-1, S J Hiersum 31-20, D Malin 32-1, W J Cross 32-1.

Miscellaneous. Mrs L G Sterling \$1.25 30-18, Ch at Convis Mich for J Sisley 6.00 32-1, Mary F Conklin 1.50 31-1, Anna Wood 50c 30-13, Dr C R Gilbert 50c 30-4, G Kimble Stetson 50c 30-6, C J Stetson 50c 30-4, Mrs C Groom 1.50 31-1, Elliot Van Syoc 5.00 32-9, H K Pike 4.50 31-13, Loren Cran 50c 31-8, A B Arnold 50c 30-5, G W Burnham 50c in full, R Cochran 3.50 33-18.

To Make up Advanced Credits

For Vol. 29 at the rate of \$2 50 a year, and from the commencement of Vol. 30 at the rate of \$3.00 a year.

M J Kay 50c, L R Chapel 50c, E D Witch 50c, Wm Cottrell 50c, Geo Hutchins 50c, S J Hiersum 50c, S Myers 1.00, Mrs R C Straw 2.00.

Donations to Publishing Association.

Isaac N Pike 1.00, D C Elmer 1.00, Jane H Pike 45c, C Bowen 25c, Mary E Bowen 25c.

Cash Received on Account.

C O Taylor \$23.09.

Books Sent By Mail.

Mrs Louis Apley 10c, S F Pearson 15c, D Malin 40c, Amanda Nichols 10c, Amy Ridgeway 10c, Harriet White 10c, B M Osgood 12c, Lucy Mott 15c, G W Burnham 1.50, R Cochran 1.50, Martha George 2.35.

Books sent by Express.

John Buchart St Joseph Mich \$8.00, H Hiestand Madison Wis 1.00

Michigan Conference Fund,

Ch at Orange \$13.00.

General Conference Missionary Fund.

From Brethren in Brooklyn N Y and vicinity \$74.15.

For Danish Tract.

Ch at Poy Sippi \$18.00, Ch at Riceland, Minn., 25.00, A Matteson 1.00.

For the Health-Reform Institute.

The following amounts are subscribed for shares in The Western Health-Reform Institute at \$25.00, each share.

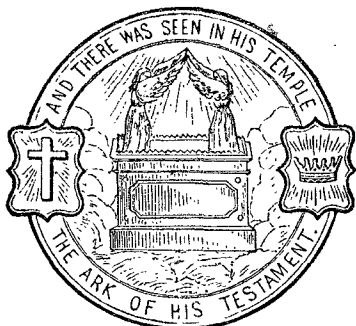
Lyman Drake \$50.00, Mrs Lyman Drake 50.00, Amelia E Drake 25.00, Olive L Peckham 50.00, Andrew Damon 25.00, Emory O Fish 25.00, John M Brigham 25.00, P & H Brigham 25.00, Emily T Robinson 25.00, Lorenzo Lowrey 25.00, Marinda Fife 50.00, Almond Fife 25.00, Henry K Pike 25.00, L J Hall 25.00.

On Shares in the H. R. Institute.

The following amounts have been paid on pledges previously given to the Health-Reform Institute.

Lyman Drake \$50.00, Mrs Lyman Drake 50.00, Amelia E Drake 25.00, W E Caviness 10.00, Vileta Sanborn 225.00, H C Miller 25.00, Marinda Fife 50.00.

ADVENT



REVIEW

And Sabbath Herald.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. xiv, 12.

VOL. XXX.

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 29, 1867.

NO. 20.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association.

J. M. ALDRICH, PRESIDENT.

TERMS.—Three Dollars a Year, in Advance. For further Particulars, see Prospectus Inside.

Address, J. M. ALDRICH, Battle Creek, Michigan.

TO THE READER.—Original articles, written for this paper, are signed in SMALL CAPITALS; selections, in *Italics*.

"ABIDE WITH US."

"ABIDE with us," our Saviour, the day is now far spent,
And we, like those disciples, who once to Emmaus went,
Would pray thee with us tarry, not only for a night,
But with us take up thine abode, our hearts to thee unite.

"Abide with us," we pray thee. The way we tread is drear
And lone, when thou art absent, but thou our path can cheer.
Our hearts to thee would open, we now would let thee in,
Nor longer bid thee knocking stand, by lukewarmness and sin.

"Abide with us," dear Jesus, when clouds of darkness lower,
And shield us by thy Spirit from Satan's cruel power;
May we, in deep affliction, our refuge find in thee,
And as our day, so may our strength, now and forever be.

"Abide with us," our Saviour. Fulfilling signs portend
A day of darkness near at hand; momentous scenes impend;
Thou only canst sustain us, amid devouring flame;
Oh, heed our importunity, thy presence, Lord, we claim.

We ask thee to *abide* with us, not merely to *sojourn*,
Expound to us thy sacred truth, and cause our hearts to burn,
Open our eyes to know the Lord, nor let our unbelief
Harden our hearts, and blind our minds, and bring our souls to grief.

In thy pavilion shelter us, amid the gathering storm,
While angels stand for our defence, like men of war in form;
Dwell in us by thy Spirit, till thy majesty we see,
And then "forever with the Lord" may we abide with thee.

Beaver Dam, Wis.

L. M. GATES.

The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.
PREACH THE WORD. 2 Tim iv, 2.

THE LAST WORK OF THE TRUE CHURCH.

BY ELD. E. B. SAUNDERS.

TEXT. "Surely the Lord will do nothing but he revealeth his secret unto his servants, the prophets." Am. s iii, 7.

How may we discern the work of God, and the people upon whom his blessing rests, when all profess to

be walking in the light, and to be living out the teachings of the word of God? Every church has its creed or articles of faith founded on the Bible; and all profess to enjoy the deep moving of the Spirit of God. One sect will believe that certain acts are necessary, while another sect requires certain other and different acts, and each claims evidence from the word of God to sustain its theory, till we have, instead of the *one* way, a multitude of conflicting creeds—a babel of confusion, receiving from the Holy Spirit the fitting name, "Babylon." No wonder that many honest hearts are bewildered, and know not which way to turn, or how to escape the snare of Satan. The light of truth is progressive, and doctrines once obscure, in time, shine like the noonday sun, the Holy Spirit illuminating those Bible doctrines designed to become *present truth* to each generation, and testing their character as disciples of Christ.

Once, faith in Jesus Christ was the burden of apostolic preaching, and caused believers much persecution. To acknowledge Jesus was to forfeit their lives; yet multitudes believed; for the Spirit of God illuminated every text in the Old Testament bearing on this subject, till it seemed to them to be the grand truth upon which salvation depended.

Again, when Papal darkness covered the earth, and men were blindly trying to merit salvation by works, the Holy Spirit shone brightly on the doctrine of salvation by faith. The Lord, through Luther and others, tore off the mask of Papal works, and those scriptures teaching faith in the blood of Jesus, stood out in bold relief against their traditions. To them it was the evidence of truth, and they cherished it, though their lives were in danger, and many were put to death; yet it was the path of safety. The days of the Wesleys, of Roger Williams, and William Miller, might be mentioned, wherein the Spirit of God illuminated doctrines before dark or obscure. God blessed the efforts of these holy men, and owned them as his; but shall we stop where Luther did? shall we go only as far as Wesley went? The Holy Spirit, like the pillar of cloud, is going before the people of God and lighting up their pathway. This is the office of the Spirit. "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth." John xvi, 13. If we stop where Luther or Wesley stopped, the Spirit of light and truth will leave us to grope our way in darkness; so we find the only safe path for us is to walk in the advancing light of truth.

The great questions we may ask ourselves in order to find the people of God and the truths belonging to our day, are, *first*, In what portion of the time allotted to this fallen world are we living? *Secondly*, What is the faith of the people of God, as pointed out in the Bible, belonging to this time, and their present duty?

We will now consider the first inquiry, namely,

I. *In what portion of the time allotted to this fallen world are we living?* The apostles Peter, Paul, and others, lived about eighteen hundred years ago; if we find them speaking of their own times as the "last days," "last times," &c., we may justly conclude that we are living in the latter part of time. Thus Peter speaks of what Joel says shall come to pass in the last days, as receiving a fulfillment in his day. Acts ii, 16, 17; and Paul in speaking of the ministry of Christ

and the apostles, says, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Heb. i, 1, 2. Hence we understand that the last days had begun to draw near eighteen hundred years ago, and that we must be very much nearer the last day than was the apostolic church; but other scriptures point out our whereabouts with greater certainty.

The disciples greatly desired to understand these things, and came privately to our Lord, saying, "What shall be the sign of thy coming, and of the end of the world?" He graciously answers their questions, but first cautions them, in their eagerness for that day, against deception, false Christs and false prophets; also points them to tribulation, hatred and death, as yet before them; of a great apostasy, in which the love of many would grow cold; also of a tribulation so great that the people of God were well-nigh destroyed from the earth. Then follow the signs which betoken the near approach of the end; signs far beyond the reach of human agency, or for human wisdom and foresight to discover. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven." Have all or a portion of these signs been fulfilled? I do not expect in one short discourse to enter into the details of the fulfillment of the scriptures mentioned, but merely give a brief outline.

More than seventeen centuries passed before the church or the world acknowledged that they had seen the first sign fulfilled, namely, the darkening of the sun; and man had well-nigh forgotten that such a sign was to be given, but God never forgets; he designed to awaken Christians to a reality of his existence, and to startle them from their sleep. In May, 1780, in the time of full moon, when an eclipse of the sun could not take place, the sun suddenly refused to shine, and a pall of darkness covered the earth at mid-day; the fowls went to rest, and everything betokened the sudden approach of night. Then men with strange feelings of awe and fear looked into each other's faces to read, if possible, the meaning of the strange occurrence; and a feeling seemed to take possession of all that the day of judgment had come; solemnity rested upon every countenance, and men noted for holiness were thronged by their anxious neighbors to learn the way to God. The night following was one of intense darkness, though it was at a time of full moon, yet the moon refused to give its light. Such an event had never occurred before, and never has since; and it could be no other than the sign referred to by our Saviour.

Has the sign next in order, namely, the falling of the stars, been fulfilled? In November, 1833, people were startled by what appeared to be the stars falling in showers from the heavens, and they fell as described in the Revelation, like a fig-tree casting her untimely figs when shaken of a mighty wind. This has ever been regarded as a fulfillment of our Lord's words, and as a sign that the end of the world was near.

The shaking of the powers of the heavens will take place when the Lord shall roar out of Zion and utter his voice from Jerusalem, and the heavens and the

earth shall shake. Joel iii, 16. It will be in immediate connection with the coming of our Lord, hence the last sign given by our Saviour before his second coming, has been fulfilled. Our Lord told us that when we should see these things come to pass, then we might know that he is near, even at the doors.

But there are other events transpiring around us, which show us that we are near the end of time. The prophecy of Daniel has been opened to our understanding, so that we can trace the course of universal empire down through the Babylonian, Medo-Persian, Grecian and Roman empires. We have passed the division of the Roman empire into ten portions, spoken of in Dan. ii, 41; vii, 24, and have seen the rise of the little horn, which is the Papacy, Dan. viii, 8, coming up and exercising its power over the saints of God, and seeming to defy the God of Heaven by its acts of blasphemy, and trampling the holy law of God under foot, as though it originated with some earthly tyrant, and ought to be abhorred by Christians. We have seen this horn called by Paul, The Man of Sin, exercising its power for the long period of twelve hundred and sixty years; then we have seen it crippled and wasting from the effects of the deadly wound, Rev. xiii, 3, given it by Napoleon in 1798, and its reviving slightly afterwards, till now but a name remains. The authority of the Pope is confined to the walls of Rome, and men bid him defiance even there. Paul, speaking of this power, said that the Lord should consume him by the brightness of his coming, 2 Thess. ii, 8, and the prophet Daniel said, "They shall take away his dominion to consume and to destroy it unto the end." Dan. vii, 26. The consumption has been going on till but a vestige remains. Hence we must be near the end.

Other signs we have seen fulfilled before our eyes, which the great apostle to the Gentiles said should transpire in the last days. Spiritualism, or spirit manifestations, commenced in 1848, and now they influence millions of our race, and lead them from God and his truth. "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. iv, 1. It is not our design to enter into a discussion of the merits of Spiritualism, but simply to mention it as one of the signs of the end. The wonders performed by the aid of spirits will increase, till they will, if possible, deceive the very elect, and will gather the kings of the earth to the battle of the great day of God Almighty. Rev. xvi, 14. Hence, the great day is not far off, and we are living when Satan is training and arming his subjects for the last great conflict. Yet time passes along, the sun rises and sets, the seasons come and go just as they did in the days of our fathers; and our eyes are not half open to discover our whereabouts on the ocean of time; our chart is neglected, our compass forgotten, and our anchor lost. Oh! how can we escape certain destruction?

We behold a popular church, professing to love God, yet hating his law; exalting the name of Jesus, but not loving his appearing; professing to be separate from the world, yet acting like the world, loving its pleasures, frivolities, and vain show, teaching for doctrines the commandments of men, while the precious truth of God is degraded and trampled under foot. Dan. viii, 12. Her watchmen are blind, Isa. lvi, 10; ignorant of the truth, seeing only peace and safety in the future. Religion is used as a cloak to cover the greatest crimes. Self-love and self-exaltation is the one desire of its ministers; all desire to be great, and many seek to be greatest. The desire of worldly gain also fills a large place in their hearts. To enjoy the good things of this life is their study. Paul has described the pleasure-seeking church of the last days, and we see it fulfilled in our own times; hence we must be in the last days. Let us read his description in 2 Tim. iii, 1-5: "This know also that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness,

but denying the power thereof: from such turn away." Can we read this description of the churches and fail to see its fulfillment in our own time?

Other signs might be given, both in the heavens above and the earth beneath, but these are sufficient to lead us to the conclusion that we are near the close of time, and that Jesus' coming is nigh at hand, and corruption and darkness cover the earth and especially the church professing to be the church of Christ.

It being established, then, that we are living in the closing scenes of this world, it becomes us to inquire what is our duty and the duty of the church in this time. This leads us to the second inquiry, namely,

II. *What is to be the faith of God's people, as pointed out in the Bible, belonging to this time, and their present duty?* One office of the Holy Spirit is to guide believers into all truth; hence, if we are living in the last days, the true people of God will be led by the Spirit to know it, and they will be looking for the end of all things, for Jesus' coming, and will be trying to get ready to receive him. When Jesus went away, he left a little anxious company looking forward with bright hope to the day when their Lord would come and take them to his home in the kingdom of Heaven. The coming day seemed to be the theme of conversation, and the longing desire of their hearts; such a people our Lord will come to save; such a people he will expect to find at his second advent; hence the faith of the remnant church will be the same as that taught by the apostles; and we now turn to the writings of chosen men of God to learn their faith in regard to the second coming of Christ.

Paul commends the church at Thessalonica for their readiness to receive them (Paul, Sylvanus, and Timothy), and to turn from "idols to serve the living God, and to wait for his Son from Heaven." 1 Thess. i, 10. This church had been founded by these apostolic teachers, and had been brought from the service of dumb idols, up to that high degree of faith evinced by their waiting for the coming of Jesus. Such was the earnest zeal of this church that they were likely to be deceived by false teachers; so in his second letter he beseeches them that they "be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand." Here we may learn that this church were looking for Jesus, and were liable to be deceived, so Paul writes to inform them of their danger. He does not tell them that they had departed from the faith or were cherishing a heresy, but gives them a scriptural reason for not expecting the day of Christ immediately; namely, the falling away in the church and the development of the Man of Sin. But this reason will not apply to us; for the Man of Sin is in the past. And even Paul himself had hope in the appearing of Jesus, that in that day he should receive a crown of righteousness which the Lord would give not only to him, but to all who love his appearing. Hence, love for the appearing of Jesus will be a characteristic of the people of God in the last days.

The same apostle writing to Titus, says, "The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." All are ready to acknowledge that these words are for us, and that we ought to heed them; but how do all feel about the next verse? "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Are these things to be spoken of privately only, as a mere matter of opinion, or publicly and openly? "These things speak, and exhort and rebuke with all authority."

The apostle James does not condemn the brethren for looking for Jesus, but comforts them in their affliction with the thought that "the coming of the Lord draweth nigh;" and Peter warns all who "have obtained a like precious faith with us" against scoffers, who will come in the last days, saying, "Where is the promise of his coming?" If scoffers mock at his coming, believers will be doing the opposite, that is, looking for him. None can read the writings of the beloved John without feeling that he had an intense longing for the coming of Jesus; and nearly the last

sentence of the Bible from his pen indicates his desire: "Even so, come, Lord Jesus."

We have seen that Spiritualism is a manifestation of Satanic power belonging to our own times, and that they teach a doctrine concerning demons. They have spread over the earth with wonderful rapidity, and the prophet has said, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. lix, 19. Satan, the great enemy of our race, has come in like a flood with his rapping, writing, and wonder-working delusion; and now the Spirit of the Lord, through his chosen servants, will lift up a standard in opposition. The manifestation of the unclean spirits, according to their own testimony, is designed to convince men of the immortality of the soul. This being their design, the church of God will be teaching the truth in respect to immortality; they will bring out the Bible doctrine on this point.

In the Bible, the dead are represented as asleep, unconscious of anything transpiring on earth, it being plainly stated that the "dead know not anything;" that their "love, and their hatred, and their envy is now perished;" that "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest;" and that in death a man "hath no pre-eminence above a beast;" for "all go to one place; all are of the dust, and all turn to dust again;" that in the day of his death "his thoughts perish;" that "the dead praise not the Lord, neither any that go down into silence;" that in this state a man's sons "come to honor, and he knoweth it not, and they are brought low, but he perceiveth it not of them." The whole hope of a future is, in the Bible, based upon a resurrection from the dead; and this life being the gift of God through Jesus Christ our Lord, Rom. vi, 23, "he that hath the Son hath life, and he that hath not the Son of God, hath not life." "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

With such promises as this, it is no wonder that the church cling to the word of God, instead of to the fables of Spiritualism or nominal Christendom. It is no wonder they looked forward to Jesus' coming with such intense anxiety. The news of Jesus near was music in their ears; and their hearts thrilled with emotion in hope of a blissful immortality in the city of our God. Oh! precious hope! preserved for us! handed down through eighteen centuries of Pagan and Papal oppression and darkness to quicken the faith and courage of the little remnant, and hold them, like an anchor, till the last terrible storm of Satanic darkness shall pass by! Doubly precious now, are these promises of life as we draw near the glorious day. Doubly precious hope! Doubly precious truth! May thy holy light beam into the farthest recesses of our heart, and the renewing Spirit of God make thee still more dear.

Satan has sinned with a high hand against Heaven, but he does not rest satisfied here. He will, if possible, lead poor, fallen man to the same depths of iniquity. He would fain lead them to cast away the Bible as a book of fables. He does this effectually by means of spirit manifestations; and all that he can influence into this channel he feels are securely his. But all will not believe his lying deception. His great masterpiece was too overdrawn to deceive all; hence some milder deception must be used; something savoring of Christianity to quiet the consciences of the naturally religious. He has therefore caused division and distraction among the professed people of God, till they hardly know what they do believe; but with a confused idea that their particular sect must be right, they are led on by blind guides till they will all fall into the ditch of bigotry and superstition. Traditions, handed down from heathen times, are regarded with greater sanctity than the commandments of God. Satan is well pleased with such worship, knowing it is in vain. Matt. xv, 9. Satan has struck directly at the government of God, by leading the minds of his willing victims away from the perfect law of God—away from the perfect rule by which all mankind will be tried in the judgment—to regard as holy a counterfeit, never accepted at the bar of God. Man teaches his fellow-man to trample under foot the authority of the Most High. The Sabbath which holy men delighted to honor, has been degraded

to a level with the common days, while Sunday, a common day, not sanctified, not blessed, not commanded, has been elevated to the honorable position belonging to the Sabbath of the Lord. God will not save his people with all this error and superstition darkening their minds; but will first purify them of these errors and bring them up to that enlightened state where they can worship God understandingly. He will "purify unto himself a peculiar people, zealous of good works." Titus ii, 14. The prophet has spoken of the work of the true church in the last days as engaging in the restoration of the Sabbath. "Thus saith the Lord, keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. lvi, 1, 2. We have the time given when the blessing will rest upon those who keep the Sabbath: it is when salvation is near to come, and salvation will come when Jesus comes the second time. Heb. ix, 28. The same prophet speaking of the time when men are waiting for the Lord, and looking for him, commands them to "bind up the testimony, seal the law among my disciples." Isa. viii, 16, 17. The testimony, or law, has been crushed by the iron heel of Rome (Dan. vii, 25), till that power, in its decline, loses its control over the minds of men; and now while men are looking for their Lord, they are called upon to bind up the law among his disciples or Christians. Hence the true church will engage in this work of restoration.

The last great work of the remnant church, some of the main features of which have been mentioned, will not be done in a corner. By these things mankind will be tested; hence the warning will be faithfully given. Numbers are of no advantage in the work of the Lord. He can use many or few. A few consecrated servants are better than an army of half-hearted professors. The faithful few will cry aloud and spare not; they will lift up their voice like a trumpet and show the people their transgression and the house of Jacob their sins.

We tremble and hesitate when we find the fourth commandment binding upon us; the cross appears too heavy for us to take up; and we wait, making one excuse and another, till we grieve the tender Spirit of God, and our minds grow dark, and Satan catches away the good seed. Poor, fallen humanity hates to humble itself before God, praying for pardon and strength to confess the truth. When we believe that Jesus is soon coming, and are ashamed to confess this truth before others, we deny our Lord. When we are ashamed of the law of God and the Sabbath, we virtually deny our Lord who died to magnify the law and make it honorable. When we are ashamed of any point of present truth, we are virtually ashamed of the great Author of it, and of such he will be ashamed before his Father and the angels.

God calls upon us to love him, to honor him, saying that such he will honor. And shall we expect exaltation and honor from God while we trample under foot one of his commandments, or evade one of his ordinances? Nothing but a joyful obedience to all the Lord requires, will be accepted when our cases come up before God. The church in the last days will be found without spot, or wrinkle, or any such thing; not like the world, walking in all the pride of their abominations, well described by Isaiah, as walking "with stretched-forth necks, and wanton eyes;" but humble, obedient, poor, afflicted, seeking righteousness and meekness, in hope of final acceptance and pardon through Jesus Christ our Lord.

The Lord could send angels to warn the inhabitants of earth and get the light of truth before them; but then they would believe without faith; the dignity and glory of angels would compel belief. But God has seen fit to require faith, simple faith in him and his word, and has chosen poor, frail man to declare his word to his perishing fellow-men. The last message is one of great solemnity; for soon probation will end, and the affairs of this world will forever close; besides, eternal interests are at stake, and only a moment, as it were, of time in which to prepare to meet the Lord. Jesus is performing the closing work of

his priestly office, making the last plea for us. Oh! shall we be merry? shall we seek pleasure, hilarity and glee, while we have eternal interests at stake? Can we deny our Lord, or refuse to hear his reproach in such a time as this? Will we treat the warning of the messengers of God with the utmost unconcern, or what is worse, mock them in their earnest, faithful efforts to save us? A merciful God has reached down his hand to raise us up. He graciously invites us to come; he pleads his own, undying love, and his great compassion on us; he tells us of the agony of his dear Son, of his blood like sweat, and the hours of mortal agony he endured for us while hanging between the heavens and the earth, when angels refused to behold the dreadful sight and veiled their faces, and even the sun refused to shine on such a scene.

Such things has he told us, that we may know the infinite cost of our redemption. But God does not stop here; he not only invites and pleads, but he has portrayed before us in beautiful language the unseen glories of the world to come—its hills and vales, its rivers of water of life, its beautiful trees of golden fruit, its peaceful, loving inhabitants—of the golden city with its pearly gates, its streets of gold and jasper walls, to encourage the rebellious people of earth to throw down their weapons of rebellion and accept of pardon.

But God is still more condescending toward us. He even sends his messengers to us personally, to entreat of us to be reconciled to God. They faithfully point out our danger, tell us of Jesus' coming, open our minds to understand the Scriptures, and do all they can to encourage us to obedience. But if we refuse, oh! if we refuse, our condemnation will be just, and our blood will be upon our own heads.

THE SUNDAY QUESTION.

A REVIEW OF THE LATE ACTION OF THE METHODISTS—
—THE AUTHOR'S OPINIONS—HIS REASONS AND HIS
IDEAS OF CONSCIENTIOUS RIGHT.

OWATONNA, OCT. 4, 1867.

EDITORS ST. PAUL PRESS: In the WEEKLY PRESS of Sept. 26th, I find the proceedings of the M. E. Church Conference. Among the resolves I find a request for the publication of their proceedings on the Sabbath question in all the St. Paul papers. Again, I find the following language in the report of a committee, composed in part of Revs. D. Cobb, of the Jackson street Church, St. Paul, and Taher Brooks, President of Hamline University: "That never was there greater need of vigilance on the part of the Christian church, to preserve the *Christian Sabbath* from desecration and threatened extinction, than there is now. Opposition to it—to its sanctity and its obligations—is organized, wide spread, and determined. * * * Our army and navy regulations require an inspection of soldiers and marines on the Sabbath. * * * The Sabbath is a divine institution. Its obligations are therefore authoritative. * * * Resolved, that it is clearly the province of the State, and imperatively its duty to prohibit, by legal enactment, all amusements, occupations, habits and customs on the Sabbath day, that are dangerous to public virtue and morality."

Now what does this mean? Does it mean that without regard to the honest, moral convictions of others, the M. E. Church is in favor of establishing by force of man's law, what not one of them can find in *divine law*? And this, too, in a land of liberty. Yes, it does. When Methodism was started in England—a land of religious oppression—they met the enactments of Parliament prohibiting them. Have they arrived, too, at the height of power that leads to intoleration?

Let us review. They ask a hearing through the press; let a mass of those who dissent from them be heard also. They set out with the avowal that others oppose the sanctity of the "Christian Sabbath." This means *Sunday*. Now I ask Messrs. Cobb and Brooks to show one word in Holy Writ, establishing the first day of the week as Sabbath. In one of their resolves they quote a part of the fourth commandment, and omit the rest, which condemns their Sunday Sabbath. Now, let us be candid. I have always kept, and always shall, the Sunday Sab-

bath, as a day of rest. But I deny its sanctity; and ask these Reverend gentlemen to make it appear. I am aware that long ages have elapsed since the heathen Sunday was, by man's law, made the *Christian Sabbath*, but that proves nothing.

We believe in republican governments and freedom of religion; yet monarchy and intolerance are older than all these ideas. A large mass of good men believe in the Jewish law, which ordained the *seventh* day as the Sabbath. Shall our State enact a law, sending American citizens to jail, because they keep the fourth commandment, instead of the edict of Constantine? We have men who would suffer martyrdom rather than obey such a law, and they, in Christianity, are as blameless as any in the Methodist Episcopal Church. Are these men prepared for the results of such a law?

Rev. Mr. Ingraham, of Goodhue county, told me he believed the words, "Six days shalt thou labor," were as binding as the words, "but the seventh day is the Sabbath of the Lord." Will these men enact a law, that shall send an officer on the seventh day of the week, and arrest Mr. Ingraham in his pulpit, because he worked the Sunday before? And suppose he should refuse to pay the fine laid, commit him to jail with horse thieves, vagrants, murderers, and drinking brawlers!

I know that the mass of people, who at first sight approved these resolves, would never submit to see a law so enforced. Yet the drunken brawler has as much right to enforce such a law in its *letter*, as you have to lock him up. Never make a law for huncombe. Enforce *all law*.

Again; there are many that believe as I do, that all of the Jewish law was *abolished*, even the law regarding the Sabbath. "Blotting out the hand writing of ordinances that were against us, which was contrary to us, and took it out of the way, nailing it to his cross. Let no man, therefore, judge you, in meat or in drink, or in respect of a holyday, or of the new moon, or of the Sabbath days." (In the original, "or of the *Sabbaths*.") Col. ii, 14, 16. Again, a man may be confined all the week at a desk, attending to his daily labor. Now suppose the Sabbath divine; even then he must only use it as a day of rest. Could it be a rest to him to be confined either in his own house, or the church. Would it not rather be keeping it as a rest to ramble over the fields and groves, inhaling new vigor for to-morrow's confinement? Not but what I believe in church-going and Christianity. But man-made laws never drove Christianity where the heart was stubborn and free.

Let the time-honored custom of keeping Sunday as a day of rest, be perpetuated. Let us have a day on which to hold meetings, and feel at ease from our daily toil. Let us hope it may, for convenience, be as universal as may be. But do not let us follow the lead of almost every land, and as soon as we obtain numbers sufficient, try to compel others, in religious matters, to do and think as we do by penal law. Let any man show me a law with penalties enacted by man, in the interest of a religion or sect, and I will show where men attempted, in every instance, to perpetuate an error.

The simple fact is, the Constitution of the United States, and of our own State, *forbid such laws*. They clearly interfere with the rights of conscience, and are mere nullities, besides being an insult to free thought.

Let no one think that the great mass, even of those who think as I do, would be willing to have all our laws that forbid disturbances of religious meeting by hoisterous and unbecoming language or actions; that forbid evil practices on Sunday, that are calculated to disturb the quiet church-goers, repealed. No! rather let them be extended to every day of the week; so the man who believes in a seventh-day Sabbath, may have the same protection to his sacred day, as others. But whatever is lawful on Monday, is lawful on Sunday.

The Chinaman may, by our constitution, set up a temple to Buddha or Shiva, everywhere in our land, and on any day he pleases, be undisturbed in worshipping therein. It is the light of Christianity, not the force of civil law, that makes us the steady, church-going people we are. And our freedom from Popery, and all intolerance, is the effect of a free conscience, unbound by either a law-made priesthood or a carnal enactment. Every law in aid of religious opinions, as to give them force over dissenters, is a breach of that great charter of liberty, made by our forefathers, in which we are guaranteed the right to do and think in religious matters as we please. Never unite, in the slightest way, the Church and State, or both will fall. —*L'Inconnue*.

GOD'S PROVIDENCE.

"With patient mind thy course of duty run;
 God nothing does, nor suffers to be done,
 But thou wouldst do thyself, couldst thou but see
 The end of all events as well as he."

WORK.

WHAT are you now doing for the salvation of souls? Is there not now a soul unsaved for whose salvation you ought just now to make an effort? But, perhaps, sacrifices in time, labor, money, or feeling, may be required in order to reach that soul. Will you now make the effort? Or will you delay it till a more convenient season, and let that unsaved soul remain as lost? Unless you are wholly sure that you have already made every prayerful effort within your power to clear your skirt of this blood, haste to do it now, for Satan, the accuser, is rejoicing over your sins of "omission" as well as those of "commission." Is your mind not free to perform this neglected duty? Seek God in prayer. Perhaps thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, "and do the first works;" lest the light be removed from you and you be left in darkness. If Christ made sacrifice to save souls, the Christian must, in this respect, be Christ-like. Have you become lukewarm? Seek to arouse those energies due the Master's cause. Seek to "live holiness" in such a manner that there will be no difference between your life and the precepts of truth. Without this harmony of precept and example, your efforts for the salvation of others will be of little or no effect. Live so through the day, that when you lie down at night you can compose your mind as if you were not to awake "till the heavens be no more." Get into that nearness to God that it is your privilege to be, and when you awake in the morning consider that new day as your last, and live accordingly. Let the mantle of earthly pleasure hang loosely about you. When the fruit is ripe it falls off the tree easily. So when a Christian is truly weaned from the world, he is prepared for death. A soul disengaged from the world is a heavenly one, and to such Christ's coming will be none too soon, and from such the teachings of the Spirit will go forth pure, and with the power of God unto salvation.

Now, in the beginning of the new Conference year, let each resolve upon a searching work, with ourselves first, and thus be prepared to seek the salvation of others. "Now is the accepted time."

GEO. W. PARKER.

Rochester, N. Y.

THE LOST SHEEP.

I HAVE just read the sermon in the REVIEW, "The Lost Sheep." I always read the sermons with interest, but the present one more so than usual. I have watched, with great interest, Bro. White's drawing out and searching after the lost sheep of the house of Israel. I fully believe the Lord is in the work, and may the Lord, through the prayers of the church, fully support Bro. and Sr. White in their arduous labors of love in restoring such to the fold. And may others co-operate in this great and good work, and may the church enter fully into the spirit of it, until the sheep that have gone astray may all be gathered into the fold.

Dear brethren and sisters, may we all look beyond the watchmen on the walls; yes, look to Jesus, in his humiliation, for lessons of wisdom, of patience, of forbearance, and a forgiving spirit. Oh! for a meek and quiet spirit! A humble and teachable spirit! May we confess and forsake all our sins, that they may all be blotted out of the book of remembrance, and our names be retained in the Lamb's book of life. Oh! for a deeper work of grace in all our hearts! And may God have mercy, and send help in this our time of need.

C. G. DANIELS.

Defiance Co., Ohio.

A GERMAN emperor took for his motto: "Better please one good man than a crowd of bad ones."

A SANCTIFIED recollection of temptations or comforts is a great blessing to God's people.

ALMOST HOME.

GLORY be to God, we are almost home! Earth's long night of weeping is most over. Soon, if faithful, we shall hear the welcome words from the lips of Jesus, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Weeping may endure for a night, but joy cometh in the morning. A few more aches and pains of this mortal life; a few more death-bed scenes; a few more tears, and we shall enter the heavenly rest. Oh! how we sometimes long for the Eden-land, the earth made new. I am weary of the sin and wickedness of this world. I long for the world to come, where nothing can mar our perfect peace. It is true there is much that seems lovely here, but it is transitory. Here we see decay stamped upon almost everything. Here the hand of disease pales the cheek, the eye grows dim, and like the flowers, we wither, droop, and die. But thank God, when we are made immortal no disease can ever prey upon our frames; neither will there be any more death.

"Here disease invades our frames,
 We wither, droop, and die,
 But there eternal youth shall bloom,
 And bright will beam each eye."

Oh! I long for the immortal life where no one will say, I am sick. I long to behold the dear ones that now sleep in death, and clasp them in immortal arms, nevermore to part. It is but a little while ere the voice of the Archangel and the trump of God will call the sleepers forth from their graves. "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Oh! what a joyful day that will be to God's dear children; but a sad one to them that know not God. Lord, help us to endure to the end like good soldiers of the cross, that we may be saved, is my prayer.

"All hail the morn of glory nigh,
 The pilgrim longs to see;
 That dries the tears from every eye,
 Creation's jubilee."

N. J. LUCAS.

The End Approaching—Ominous Signs.

THE following is from the *Pittsburg Christian Advocate*, and whether signs or not, it shows a very peculiar state of things.

"Human affairs seem to be approaching a crisis. Great events thicken around us. Decades of years now accomplish results that formerly required centuries. Sin moves with quickened steps; so, too, holiness. The hour is instinct with momentous deeds.

A night of crime is settling down upon the world. In our own nation it is dark and tempestuous, passion and tragic. Drunkenness runs riot. Speculation is unsettling the foundations of public confidence. Skepticism is robbing all classes of their faith and hopes. Fraud and dishonesty darken the halls of trade. Robberies and murders are frequent. Peculation and bribery dwell in high places. The land is full of wickedness. Great cities are seats of sin, pollution, wretchedness. Not over-drawn is this life-picture of to-day.

The counterpart and corrective of all this is seen in the steps of God's providence, admonishing men in the tempest and the earthquake. Turn seaward, and behold the tornado engulfing vast argosies of ships. Look northward, and witness the earthquake shocks that extend far inland from the ocean; or southward, and see them accompanied by mountainous tidal waves that submerged fleets and cities. It is Jehovah who speaks to man in tremblings of the rock-ribbed earth and destroying winds. And what shall we say of cholera, traveling like a destroying angel among the nations; of other epidemics, decimating shiploads of emigrants, or falling upon communities and depopulating them; or of fires, explosions, and railroad accidents, that destroy millions of property and thousands of lives, and send thrills of sadness through widely-

scattered homes? Are not these God's messengers of wrath—his visible footsteps—dissuading from evil deeds, and sent as warnings to the incorrigible? They premonish the evil-doer that God is just, as well as good, and that the day of retribution will certainly come. They are daily-occurring revelations of God to show his eternal hatred of sinful deeds."

Daniel's Reward.

WHEN Belshazzar, the sacrilegious idolator, was alarmed at the mysterious writing upon the wall of his banqueting-room, he promised Daniel that if he would make known the interpretation of those words which the miraculous hand had inscribed, he should be clothed with scarlet, and have a chain of gold about his neck, and be proclaimed the third ruler in the kingdom. Daniel performed the task and received the reward. But here the question arises, Why was the third rank promised to him? Why not the second, which he seemed to have enjoyed under Nebuchadnezzar, as Joseph had done under Pharaoh, and Mordecai under Ahasuerus? To this question there has for a long time no satisfactory answer. But in the year 1854, Sir Henry Rawlinson made the important discovery from documents obtained from the ancient site of "Ur of the Chaldees," that Nabonadius, the son-in-law and successor of Nebuchadnezzar, associated with him in the government during the latter years of his reign, his son Balshazzar, and allowed him his royal title. There were, therefore, two kings at that time; Belshazzar himself occupied the second place of honor, and hence the highest portion to which any subject could be elevated was that of the third personage in the empire.

THE way to have your secrets kept is to keep them yourself.

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth.

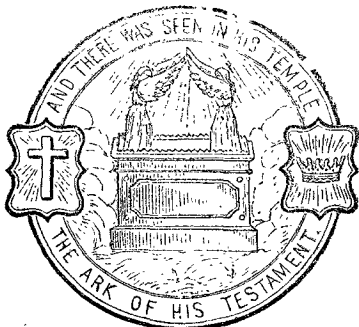
DIED in Battle Creek, Mich., June 25, 1868, Sr. ELECTA PRATT, aged 90 years, 6 months, and 14 days. The deceased, Electa Hubbard, was born in Sunderland, Mass., Dec. 11, 1777. Her husband, William Pratt, was a soldier in the war of 1812, living at that time near Buffalo, N. Y. They afterward removed to Huron Co., Ohio, and from there to Kalamazoo Co., Mich., where he died in 1848. Since that time to the time of her death she has lived with her son, Bro. Edward Pratt, now of this place. She embraced the truth of the Sabbath about five years ago; though in her "second childhood," she seemed to lay hold of the truth with all the strength left her by age. Hearing the family talking about the wrong of tobacco-using, and its being inconsistent with the high and holy profession of the Christian, she immediately laid aside her pipe, and broke off the habit of smoking at the age of 85—thus giving an evidence of her conscientiousness, setting an example of self-denial, and leaving a standing reproof to the strong and vigorous who dally with depraved appetites, and plead the excuse of the strength of habit.

Though very young at the time, she distinctly remembered "the dark day" of 1780, which shows how strong an impression was produced by that phenomenon, as it is well known that a very startling event is indelibly fixed on the mind of a mere child. About three years ago her eyesight returned, since which time she has been able to read without glasses. In her last sickness her senses failed one by one—her sight, speech, and hearing, each in turn being entirely lost. She appeared to be conscious very nearly to the time of her decease, and when shut out from this world, spent much of her time in prayer.

Funeral on Sabbath, 27th, at the house of worship. Discourse from Deut. v, 29. J. H. WAGGONER.

DIED, in Palmyra, Jefferson Co., Wisconsin, June 17, 1868, my brother-in-law, Seaman Christopher, in the nineteenth year of his age. He embraced the present truth last winter under the labors of Brn. R. F. Andrews and H. C. Blanchard, at Little Prairie, Wis. His sufferings were great, but he bore them all with Christian fortitude, feeling wholly resigned to the will of God. He exhorted all of his friends to meet him in the kingdom. We feel his loss, but sorrow not as those that have no hope. Remarks by Eld. J. Matteson, from Rev. xiv, 12, 13. J. W. BLAKE.

ADVENT



REVIEW

And Sabbath Herald.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. xiv, 12.

VOL. XXXV.

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 11, 1870.

NO. 3.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association.

JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a Year, in Advance.

Address, REVIEW & HERALD, Battle Creek, Michigan.

TO THE READER.—Original articles, written for this paper, are signed in SMALL CAPITALS; selections, in *Italics*.

OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER EIGHT.—THE SIGNS OF THE TIMES.

BY ELDER JAMES WHITE.

"CAN ye not discern the signs of the times?" Matt. 16: 3.

Our Lord asked the Pharisees and Sadducees this question at a time when they came to him tempting him for a sign from Heaven. It was a reproof to them for their unbelief in the signs mentioned by the Old-Testament writers, which they professed to believe, and which were actually fulfilling before their eyes, yet disregarded by them. They could tell the weather for the morrow, but had no skill in those prophecies that pointed to that time. "When it is evening, ye say it will be fair weather, for the sky is red; and in the morning, it will be foul weather to-day, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

We will here name some of the signs which the Jews had as evidence of Jesus' being the true Messiah.

SIGNS OF THE FIRST ADVENT.

1. The star that appeared to guide the wise men to the place of the infant Saviour, Matt. 2: 2, 9; prophesied of in Num. 24: 17.
2. He was born of a virgin, Matt. 1: 18-25; spoken of in Isa. 7: 14.
3. Bethlehem was his birthplace, Matt. 2: 1; mentioned in Micah 5: 2.
4. Herod's slaying all the children in Bethlehem, from two years old and under, Matt. 2: 16, 18; prophesied of in Jer. 31: 15.
5. His forerunner, John. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, &c. Isa. 40: 3. All Judea and Jerusalem saw this sign when they went out to be baptized of John. Matt. 3: 1-6.
6. The gospel preached. When Jesus stood up in the synagogue to read, he opened the book and read where it is written, Isa. 61: 1, "The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel," &c. The eyes of all them that were in the synagogue were fastened upon him. And he said unto them, "This day is this scripture fulfilled in your ears." Luke 4: 16-21.
7. His humility when on trial. "He was oppressed, and he was afflicted; yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Isa. 53: 7.

8. The manner and circumstances of his death. "They gaped upon me with their mouths as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint. My heart is like wax; it is melted in the midst of my bowels. . . . They part my garments among them, and cast lots upon my vesture;" Ps. 22: 13-18. This prophecy had an exact and literal accomplishment at the crucifixion of Christ, and the Jews saw it. Read Matt. 27: 35.

9. The fulfillment of the seventy weeks of Dan. 9: 24-27. The Jews understood this, or might have understood it. Caiaphas, being high priest that year, said to them, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself, but being high priest that year, he prophesied [or taught the prophecies] that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one, the children of God that were scattered abroad." John 11: 49-52. We might add to these signs the miracles of Christ, his resurrection, the pouring out of the Holy Ghost on the day of pentecost, and still others which were distinctly spoken of by the prophets.

But notwithstanding all this scripture was fulfilling before the faces of the rulers of the Jews, and all these signs were actually accomplished in a little more than thirty years, and they themselves had to acknowledge that notable miracles had been done, yet they believed not.

Well may it be said by this generation, that the Jews deserved wrath, and God was just in destroying their nation and place. But how is it with the professed people of God at this day? Do they believe in that Word which they blame the Jews for rejecting? The Jews were looking for a temporal kingdom, and overlooked the signs of Christ's first advent. The nominal church, as a body, is looking for a temporal millennium, and overlook the signs of his second advent, which are more numerous and forcible than those of his first advent. Then if the signs of Christ's second coming are doubted and rejected by the professed people of God of this generation, the sin of unbelief will rest upon them heavier than it did upon the Jews, in proportion as they reject greater light.

SIGNS OF THE SECOND ADVENT.

1. *The dark day of May 19, 1780.* "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matt. 24: 29. The tribulation, here mentioned, is that which was upon the church of Christ for 1260 years, noted in Dan. 7: 25; Rev. 12: 6; 13: 5. In Matt. 24: 21, it is said to be "tribulation such as was not since the beginning of the world to this time, no, nor ever shall be." During the 1260 years of papal persecution, fifty, and some writers say a hundred, millions of Christians were put to death by sword, flame, and rack, and by every other engine of cruelty that wicked men and demons could invent. It was a greater tribulation than the church will ever suffer. It is true that the prophet speaks of a "time of trouble such as never was," when Michael [Christ] shall stand up.

Dan. 12: 1. But that will be a national trouble upon all the wicked, and not on the people of God; for "at that time," says the prophet, "thy people shall be delivered, every one that shall be found written in the book."

The tribulation named in the text cannot apply to the destruction of Jerusalem; for that trouble on that nation was not so great as that of the cities of the plain, when God rained fire and brimstone from heaven on them; or the destruction of the old world by the flood. Neither was it so great as the day of God's anger will be, when the last vials of his wrath shall be poured out.

If this tribulation be applied to the Jews, or any other class of unbelieving men, it cannot be harmonized with Dan. 12: 1, which speaks of the time of trouble such as never was, when Michael shall stand up. Certainly there could not be two times of trouble, at different periods, greater than ever was, or ever would be. Therefore we apply the tribulation spoken of in Matt. 24: 21, 29, to the church during the 1260 years, and the trouble mentioned in Dan. 12: 1, to the unbelieving world, to be experienced by them in the future.

Then, immediately after the tribulation of those days of papal persecution, the sun was to be darkened. Mark this: it does not say, *after those days*; but after the tribulation of those days. The days reached to 1798, eighteen years this side of the dark day; but the tribulation of the days ceased before the sun was darkened in 1780. The days of tribulation were shortened for the elect's sake. Verse 22. The reformation under Martin Luther modified this tribulation, and continued to restrain the rage and consume the power of the papacy until 1700; since which time, according to all church history, there has been no general persecution against the church. Mark 13: 24, makes this point very plain: "But in those days, after that tribulation, the sun shall be darkened." That is, before the 1260 years should close; but after the tribulation, or martyrdom of the church ceased, the sun was darkened. Those who would point to the future, or to the past, prior to the eighteenth century, for the darkening of the sun here mentioned, will do well to read again Mark 13: 24. "But in those days, after that tribulation, the sun shall be darkened."

"A something strikingly awful shall forewarn that the world will come to an end, and that the last day is even at the door."—Martin Luther.

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived: 'men's hearts failing them for fear' that the judgment day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed, and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."—Tract No. 379 of Am. Tract Society—Life of Edward Lee.

"The 19th day of May, 1780, was a remarkably dark day. Candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to roost. It was the general opinion that the day of judgment was at hand. The legislature of Connecticut was in session, at Hartford, but being unable to transact business, adjourned.—President Dwight, in (Ct.) Historical Collections.

"ANNIVERSARY OF THE DARK DAY.—The dark day, May 19, 1780, is thus described by Mr. Stone, in his history of Beverly: 'The sun rose clear, but soon assumed a brassy hue. About 10 o'clock, A. M., it became unusually dark. The darkness continued to increase till about one o'clock, when it began to decrease. During this time, candles became necessary. The birds disappeared and were silent, the fowls went to their roosts, the cocks crew as at daybreak, and everything bore the appearance and gloom of night. The alarm produced by this unusual aspect of the heavens was great.'—*Portsmouth Journal*, May 20, 1843.

The supernatural darkening of the sun, May 19, 1780, has been so universally understood that Noah Webster's dictionary, in the edition for 1869, under the head of Explanatory and Pronouncing Vocabulary of Noted Names, says,

"The dark day, May 19, 1780;—so called on account of a remarkable darkness on that day, extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barn-yard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. For several days previous, the wind had been variable, but chiefly from the south-west and the north-east. The true cause of this remarkable phenomenon is not known."

"From Robert Sears' *Guide to Knowledge*, published in New York, 1844, we extract the following: 'On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common print, or tell the time of the day by their watches, or to dine, or transact their ordinary business, without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls went to roost. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night. Similar days have occasionally been known, though inferior in the degree or extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses.'"

2. *The dark night of May 19, 1780.* "And the moon shall not give her light." Matt. 24: 29.

"The moon shines with a borrowed light; and, therefore, if the sun from whom she borrows her light is turned into darkness, she must fail, of course, and become bankrupt."—*Matthew Henry*.

"The night succeeding that day (May 19, 1780,) was of such pitchy darkness that, in some instances, horses could not be compelled to leave the stable when wanted for service. About midnight, the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy."—*Portsmouth Journal*, May 20, 1843.—*Extract from Stone's History of Beverly*.

Mr. Tenny, of Exeter, N. H., quoted by Mr. Gage, to the Historical Society, speaking of the dark day and dark night of May 19, 1780, says:

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."

Dr. Adams, speaking of the dark night says:

"At nine, it was a darkness to be felt by more senses than one, as there was a strong smell of soot. Almost every one who happened to be out in the evening, got lost in going home. The darkness was as uncommon in the night as it was in the day, as the moon had fulfilled the day before."

3. *The falling stars of Nov. 13, 1833.* "And the stars shall fall from heaven." Matt. 24: 29. We here give an extract from an article written by Henry Dana Ward, in regard to the falling stars of Nov. 13, 1833, published in the *Journal of Commerce*, Nov. 15, 1833:

"At the cry, 'Look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and meteors. The zenith, the north, and the west also, showed the falling stars, in the very image of one thing, and only one, I ever heard of. I called to my wife to behold; and while robing, she exclaimed, 'See how the stars fall!' I replied, 'That is the wonder!' and we felt in our hearts that it was a sign of the last days. For, truly, 'the stars of

heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind.' Rev. 6: 13. This language of the prophet has always been received as metaphorical. Yesterday, it was literally fulfilled. The ancients understood by *aster*, in Greek, and *stella*, in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday.

"And how did they fall? Neither myself, nor one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy before quoted."

"The stars fell 'even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from one: those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the Park) fell toward the south. And they fell not as the ripe fruit falls. Far from it; but they flew, they were cast, like the unripe fruit, which at first refuses to leave the branch; and when, under a violent pressure it does break its hold, it flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house."

Prof. Olmstead, of Yale College, says:

"The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance.

"The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

"This is no longer to be regarded as a terrestrial, but as a celestial phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from other worlds, or from the planetary voids."

The *People's Magazine*, Boston, Jan., 1834, on the falling stars of Nov. 13, 1833, says:

"The *Rockingham* (Va.) *Register* calls it 'A rain of fire,'—thousands of stars being seen at once; some said it began with considerable noise.

"The *Journal of Commerce* informs, that 'three hundred miles this side of Liverpool the phenomenon was as splendid there as here; and that in St. Lawrence County there was a snow storm during the phenomenon, in which the falling stars appeared like lightning. . . . That in Germantown, Pa., they seemed like showers of great hail.'

"The *Lancaster* (Pa.) *Examiner* says: 'The air was filled with innumerable meteors or stars; . . . hundreds of thousands of brilliant bodies might be seen falling at every moment, . . . sloping their descent toward the earth, at an angle of about forty-five degrees, resembling flashes of fire.'"

This is important testimony as to the vast extent of the falling stars, and also from their emanating from a single point in the heavens. It was the greatest display of celestial fire-works recorded on the pages of history. It was no atmospheric or terrestrial phenomenon, common to the upper regions of the earth; but a display of the divine power, baffling the science of man.

After our Lord names these three signs; first, the sun darkened; second, the moon not giving her light; and third, the stars falling from heaven, Matt. 24: 29-31, he gives the parable of the fig-tree.

"Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it [He, margin,] is near, even at the doors." Matt. 24: 32, 33.

The parable of the fig-tree is probably the most forcible that could be used by our Lord to inspire in the hearts of his people faith in his speedy coming. When the trees of the field begin to put forth their leaves, and the tender grass springs up, and the ground is being covered with its green, velvet carpet, we know that summer is nigh. If one should doubt, and talk of the season's changing back to winter, he would be

thought insane. It is a certainty with us that summer is coming when we see these signs in nature. We know that summer is nigh. So likewise ye, or with the same certainty, know that Christ's coming is at the doors when the signs in the sun, moon and stars are fulfilled.

Here, dear reader, our Lord has stated the object of these signs, which is, that we may know when his coming is at the doors. But we are told that the church is not to know anything of the period of Christ's second advent. Then, we inquire, why did our Lord give signs of the event? Are they given to deceive us? to lead the honest Christian to look for Christ's coming when, in fact, nothing is to be known of the time of the event? Certainly not. The fact that Christ foretells signs of his coming, and then states the object of those signs, that the church may know when the event is near, even at the doors, is sufficient proof that it is the design of Heaven that the church should understand the period of the second advent.

Correct Ideas of Burden Bearing.

GAL. 6: 2: "Bear ye one another's burdens, and so fulfill the law of Christ."

Verse 5: "For every man shall bear his own burden."

The apostle Paul was decidedly a reasoner. A mind as logical as his would not find it difficult to preserve consistency either of statement or conclusion. Certainly he would not contradict himself in writing two sentences so nearly connected as are the above quoted from his letter to the Galatians. And yet were all the "burdens" of life alike in their nature, and to be borne under like circumstances, we could see no consistency in the two verses.

In looking around we shall find three kinds of burdens to be borne; viz., those which we can and ought to bear with or for one another; those which we cannot bear for one another; and those which we ought not to bear for one another.

The first, referred to in verse 2, are burdens which are laid upon us as servants of God; those which fall upon us because we are the followers of Christ. These are all the scoffs, scorns, insults, hatreds, persecutions, losses, and injuries, we receive or suffer as Christians. Such we should bear for each other's sake, not only as a duty, but as a joyful privilege.

As a duty, because it is enjoined by our Saviour; it is to follow him in his labor of love, who suffered not for himself, but for others. It is the manifestation of the spirit of the gospel; the spirit of disinterested kindness—the opposite of all selfishness.

As a privilege, because it is suffering for Christ's sake; rather, it is suffering with him. His servants are his representatives, and what we do to or for them, we do to or for him. Matt. 25: 40. Paul rejoiced in his sufferings for his brethren, because he thereby filled up that which was behind of the afflictions of Christ, in his flesh, for his (Christ's) body's sake, which is the church. Col. 1: 24. No doubt all the disciples regretted through all their lives that they "forsook him and fled" in the hour of his betrayal. It was a sore trial to the flesh then, but what a record would it have been for one of them to stand boldly by his side, and brave the anger of the Jews and the power of the Roman soldiers for the sake of their Master—the holy Son of God! What a privilege it is to suffer with Jesus!

And there are some burdens which we must bear alone; no human aid can reach us in the struggle. These are the burdens of personal duty; of self-denial; of cross-bearing; of overcoming our besetments and passions. These, perhaps, the apostle referred to in verse 5. Divine grace can assist us in the work, but grace will not do our work for us. Overcoming is a heart work, a life struggle. God will do great things for us—more than we can conceive; but he will not do for us what he has commanded us to do. Grace will enable us to obey; but it will not remove the obligation or necessity therefor.

And again there are other burdens which we ought to bear alone; these are the burdens of our own wrongs. If we suffer as evil-doers, we have no right to throw the burden on our brethren, on the church, or on the

The Review and Herald.

"Sanctify them through thy Truth; thy Word is Truth."

BATTLE CREEK, MICH., THIRD-DAY, JUNE 14, 1870.

URIAH SMITH, EDITOR.

Close of the Volume.

THIS week adds another to the thirty-four completed volumes of the REVIEW, now standing upon our library shelves. A period of twenty years is covered by this array of volumes. In them is the record of a movement which has been life and salvation to many, a movement which as many more probably have rejected, but of which more still are yet ignorant. The record of the rise and progress of the last message of mercy to the present time, stands upon their pages. We cannot, for a moment, entertain the thought that time enough remains to complete as many more volumes of this paper. And how much is yet to be done! How replete then must be the few volumes yet to be published, with accounts of the rapid progress of the cause, and the wonderful work of the Lord for his truth and people. This we confidently expect to see; for God never fails to carry out his plans and accomplish his purposes.

How many experiences are recorded in these numerous volumes! How much labor do they represent! How many have toiled with brain and pen to fill their pages! What changes have been recorded! What fulfillments of prophecy have been chronicled! What truth has been brought out! But one after another, the volumes have closed. Thirty-five now stand completed. All is finished in regard to them except the good influence which they are destined still to exert.

So all things are closing. How many lives are daily closing! How soon this world's history itself will end, and the great voice from the throne of the temple of God in Heaven be heard, saying, It is done! What a close this will be! To the wicked, the close of all their hopes, the close of their dreams of happiness, the close of their schemes of pleasure. To the righteous, the close of all their sorrows, the close of their trials and afflictions, the close of their warfare and weary pilgrimage. It remains for us yet to determine whether the final consummation shall be to us a day of inexpressible joy, or of unutterable woe. Let us live in reference to the coming issue. "So teach us to number our days that we may apply our hearts unto wisdom."

Signs of the Times—No. 5.

NATURE gives indication of the coming doom. As when Eve put forth her hand and took of the forbidden fruit,

"Earth felt the wound; and Nature from her seat
Sighing through all her works, gave signs of woe
That all was lost."

so now, Nature gives premonitory symptoms of the great change that is approaching. Strange sights, unusual occurrences, startling phenomena, crowd thick upon us as advance heralds of the coming crisis.

We scarcely need refer the reader to the predictions which set forth this class of signs. The sun was to be darkened, the moon was to withhold her light, the stars were to fall from heaven, there were to be wonders in heaven above and in the earth beneath, earthquakes, famines, pestilences, floods, and storms; and following these, more or less immediately, was to appear the Son of Man coming in the clouds of heaven. Matt. 24: 29-35, and parallel passages in the other evangelists; Acts 2: 19, 20; Rev. 6: 12, &c.

Almost as unnecessary is it to refer the reader to those events which have furnished a fulfillment of these predictions. The dark day of May 19, 1780, the dark night following, the falling of the stars in November, 1833, stand as unquestionable fulfillments of the predicted signs in the sun, moon, and stars. But it may be said by those who labor hard to disbelieve, that there have been many dark days and nights, and frequent occurrences of falling stars, so that the occasions we have referred to, cannot be taken as signs of the end. It has already been noticed that events

which are of frequent occurrence cannot be taken as signs unless they are of a very marked or unnatural character; but if an event occurs containing these marked, unusual features, then it matters not how many events of a like nature have occurred in the past; for this one so far stands pre-eminent and alone. Now granting that there were dark days previous to 1780, and some, it is true, are mentioned, it still remains a fact that nothing of the kind ever occurred which would bear any comparison with the dark day of 1780, either in the wide extent, or the intensity, of the darkness. In both these respects it was almost as marked as though nothing of the kind had ever transpired. So that when we look for a darkening of the sun as the fulfillment of the prediction, the only natural and consistent course is to fix upon this one as the event in question.

But the prophecy has made the matter even more definite than this; for it has located the time when that darkness should occur which was to constitute a sign of the coming end. "Immediately after the tribulation of those days," says Matthew. The days referred to are the days of papal tribulation upon the church mentioned before. This is a definite period of 1260 years, as is shown by the prophecies of Daniel and of John. The tribulation that was to be inflicted upon the church by the papal power, was not to continue, and owing to the Reformation did not continue, through the whole period. The predicted darkening of the sun was to occur shortly after the tribulation of those days was made to cease; and it was yet to be before the prophetic period terminated; for Mark definitely says, "In those days, after that tribulation, the sun shall be darkened," &c. The days ended in 1798, and eighteen years before that time, the sun, according to the prediction, was darkened. The event thus occurred at the precise time between the restraining of the tribulation, and the ending of the days. In view of this fact, it matters not, not only how many darkenings of the sun there may have been in centuries past, but it matters not even if some of them were as remarkable events as the one under notice; for the prophecy, looking down to a definite period in the future, said that there the sun should be darkened as a sign of the end; and when we find the sun darkened at that time, that darkening, say what we will of other like events, is the predicted sign of the end.

One objection is thus disposed of; another is sometimes urged. It is claimed by some that the prophecy is not to be taken in a literal, but a figurative, sense. Very well, let us look at it in this light. If it is to be taken in a figurative sense, what does it mean? What is denoted by the sun, moon, and stars? The answer is, Men in high and exalted positions, kings and potentates. And their being darkened and falling from heaven, denotes that they would be brought down from their lofty stations. In other words, the prediction, taken figuratively, denotes war, revolution and trouble among the great men of the earth. Turning to the parallel record in Luke, this objection is entirely removed by the happy antithesis which the writer there introduces. He says, 21: 25, "And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity. Here the celestial, and terrestrial phenomena are set forth in the plainest contrast: the signs in the sun, moon, and stars, are one thing; and the signs upon the earth are another thing. And this predicted distress and perplexity upon the earth must embrace all the revolutions among men which is contemplated in the prophecy; and it must be taken in its literal sense; hence the declarations respecting the sun, moon, and stars, are equally literal, and refer to signs to be manifested in those heavenly bodies. Would the sacred writer express, in figurative language, distress, revolution, and perplexity among the great men of the earth, and connect therewith by the word, and, as though he was about to speak of something else, a declaration of the same thing in literal language? This would make nonsense of the sacred record.

It is not our object to repeat the testimony which has been given concerning those striking events. Eyewit-

nesses have left on record their descriptions of the startling scenes, and the impressions produced upon all who beheld them. It is enough. Science cannot explain them. Even conjecture flags and falters in its attempt to account for them. There is but one solution of the mystery. God veiled the great luminaries of the day and night, and shook out fiery meteors in the aerial heavens, in fulfillment of his word. The prediction was literal, the time was specified, the fulfillment was exact. The sun has been darkened, the moon has refused to give her light, and the stars have fallen from heaven. What shall we do with these things? Those who view them aright will acknowledge them to be the finger of God tracing out before all the inhabitants of the land the great fact that the Divine Agency is still at work in the fulfillment of his word, and that the end of all things, of which these are the heralds and precursors, is about to come.

We might speak of other phenomena, strange sights above, strange events below; the Aurora Borealis, known only about two hundred years; terrific storms, the alarming frequency and intensity of earthquakes, great tidal waves, the sea and the waves roaring, and men's hearts failing them for fear, and for looking after those things which are coming upon the earth.

On the single item of earthquakes, look at the following figures, taken from Robert Mallet, by M. Ponton, Fellow of the Royal Society at Edinburgh. We find the table in "The Coming Earthquake" by D. T. Taylor. Earthquakes recorded before the Christian Era, for a period of 1700 years, 58; thence to end of 9th century, 900 years, 197; thence to end of 15th century, 600 years, 532; thence to end of 18th century, 300 years, 2804; thence to 1850, only 50 years, 3240; and finally, a writer in *Harper's Magazine* states that he has prepared "from very imperfect materials, a list of upwards of TWO HUNDRED EARTHQUAKES, reported to have occurred in the fourteen months between October 1867 and January, 1869—a number many times in excess of that of any preceding year." For a full examination of this branch of the subject, with a full account of tidal waves, tempests, hurricanes, and floods, the reader is referred to the work above mentioned.

But we have good times still, urge the dreamers of peace and safety. There have been bright days and lovely nights since the darkening of the sun and moon in 1780. The starry heavens have shone as brightly and serenely since the wonderful meteoric display of 1833, as ever before. We have had summer and winter, sunshine and rain, soft breezes and gentle showers, favorable seasons and fruitful years. To which it may be replied, Very true; and all this you will still have; "for while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." A sufficient number of things will continue as they were, to cause the wilful skeptic to exclaim, *All things continue as they were from the beginning*; and where is the promise of his coming? And at the same time there will be deviations from nature, signs and phenomena, enough to show all those whose eyes are open to discern the tokens of the coming end, that the great day is even at the door. And honest faith answers, Enough there have already been.

Writing for the Press.

We have reached a season of the year when the energies of almost all classes of our subscribers are called out in other directions than writing for our paper. Consequently, our correspondence at this season is apt to lag, and a dearth of original matter prevail at the Office. We therefore take this occasion to send out, as a gentle reminder of what we want and how we want it, the following article from the *Morning Star*, which we clip from an exchange. If all are not moved by it to immediately seize the pen, and fortified with such an amount of the excellent graces of patience and forbearance as to be able to stand half a dozen rejections with perfect equanimity, they are less easily moved than we anticipate. But to the article:

"Ministers and laymen ought to write more for the papers. It would do them good to write, and do the public good to read what they write. But if they at-

THE ADVENT REVIEW

And Herald of the Sabbath.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

VOLUME 37.

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 3, 1871.

NUMBER 3.

The Review and Herald

IS ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association,
BATTLE CREEK, MICH.

ELDER JAMES WHITE, PRESIDENT.

TERMS: - - - - - See Last Page.

THE NEW YEAR.

Why hail we thus each new-born year,
With voice of joy and scenes of mirth?
What room for gay and festive cheer,
While woe and darkness span the earth?
While sin and suffering, pain and death, still throw
Their baleful shadow over all below?

Earth trembles at the cannon's roar,
War's murderous visage scours the plain,
Its fairest spots are drenched with gore,
Its fruitful fields are piled with slain.
And what are all these slow revolving years,
But funeral pageants of distress and tears?

Contagions spread their wings of pall,
Fierce tempests rage with blasting breath,
And earthquake throes, engulfing all,
Make short and sure the way to death.
No peace, no safety, no enduring cheer,
To him who builds his hopes and treasures here.

Yet glad we hail each New Year's morn;
For from the great high throne of Heaven
A royal fiat forth has gone,
A glorious word to earth is given:
Behold, says He who looks creation through,
Where sin has marred my works, I make anew.

New earth to smile before his face,
New heavens in crystal beauty dressed,
New years to run a guiltless race,
New joys for each immortal breast,
New flowers upspringing from the sinless sod,
New waters sparkling from the throne of God.

New bodies for these feeble forms,
New life from o'en the mouldering tomb,
New skies unrent by raging storms,
New beauty, new unfading bloom,
New scenes the eternal era to begin,
Of peace for war, of righteousness for sin.

Speed then away, O tardy years!
Fly quickly hours that intervene!
Groaning we wait the time when tears
Shall be but things that once have been.
Dawn, thou blest morn, so long in promise given,
The glorious glad New Year of God and Heaven.
—Ed.

OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER THREE.—SIGNS OF THE TIMES.

BY ELDER JAMES WHITE.

"What shall be the sign of thy coming, and of the end of the world?"—DISCIPLES.

"When ye shall see all these things, know that it is near, even at the doors."—JESUS. Matt. 24:3, 33.

WHEN SHALL THESE THINGS BE?

OUR Lord having passed over the important events in the Christian age down to the end, in verses 5-14, next introduces the destruction of Jerusalem, at verse 15, in answer to the inquiry, "When shall these things be?"

VERSES 15-20: "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand); then let them which be in Judea flee into the mountains; let him which is on the housetop not come down to take anything out of his house; neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day."

The "abomination of desolation" is called "armies" in Luke 21:20, and refers to the Roman army. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." This desolating power is spoken of by Daniel as follows: "And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. . . . And for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Margin, "desolator." Dan. 9:26, 27. Here is a clear prophecy of the destruction of Jerusalem by the Ro-

man armies. Our Lord referred to the book of Daniel, and taught his disciples to read and understand it; and when they should see what was there predicted take place, they must make their escape.

The flight of the Christians of Judea to the mountains would be attended with difficulties. And their subsequent condition would be that of hardships and sufferings. The Lord knew this, and gave them the instructions and warnings necessary. The statement of verse 19 was given to save them from the sorrows of unnecessary woe. That was a time of trouble. But one, "such as never was," is before the people of God.

Jesus recognizes the existence of the Sabbath in verse 20, as late as the destruction of Jerusalem, as verily as he does the seasons of the year. The Sabbath is the uniform term of both Testaments to designate the very day on which Jehovah rested after the creation, the day upon which he put his blessing, and which he set apart for man.

Jesus does not speak of the Sabbath as being only a seventh part of time, or one day in seven, and no day in particular. "The Sabbath" are the plain words of our Lord, referring to the last day of the first week of time, and, also, to the last day of each subsequent week. But if the term, the Sabbath, means only a seventh part of time, or one day in seven, and no day in particular, then we may read this definition into the text as follows: But pray ye that your flight be not in the winter, neither on a seventh part of time! or on one day in seven. If such a prayer could be answered, pray tell us when the disciples could take their flight.

VERSE 21: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." The "great tribulation" here mentioned is that of the church of Jesus Christ, and not the tribulation of the Jews at the destruction of Jerusalem. We offer the following reasons:—

1. It is a fact that the tribulation of the Christian church, especially under the reign of the papacy, was greater than God's people had suffered before "since the beginning of the world." But it is not true that the tribulation of the Jews at the destruction of Jerusalem was the greatest tribulation the world ever witnessed. The tribulation of the inhabitants of the cities of the plain when God rained on them fire and brimstone, or, the tribulation when God destroyed all men from the face of the earth, save eight souls, by the flood, was certainly greater than that at the destruction of Jerusalem.

2. The tribulation of the Christian church has been greater than it will ever be again. True, a time of trouble, "such as never was," spoken of in Dan. 12:1, is coming upon the world; but we find in the same verse this blessed promise, "And at that time thy people shall be delivered." The tribulation of the Jews at the destruction of Jerusalem was not greater than the world will ever witness. The vials of Jehovah's unmingled wrath are yet to be poured out, not upon the people of one nation only, but upon the guilty millions of all nations. "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried." Jer. 25:33.

3. If this tribulation be applied to the Jews, or any other class of unbelieving men, it cannot be harmonized with Dan. 12:1, which speaks of the time of trouble such as never was, when Michael shall stand up. Certainly there cannot be two times of trouble, at different periods, greater than ever was, or ever would be. Therefore, we apply the "tribulation" spoken of in Matt. 24:21, 29, to the church of Christ, extending down through the 1260 years of papal persecution; and the "trouble" mentioned in Dan. 12:1, to the unbelieving world, to be experienced by them in the future.

4. The period of tribulation was shortened for the elect's sake. Who are the elect here mentioned? The Jews? No; their house had been pronounced desolate. They were left of God in their hardness of heart and blindness of mind. Says Paul, "Lo, we turn

to the Gentiles." The elect were the followers of our Lord Jesus Christ. And where were they when tribulation was upon the Jews? They had fled to the mountains. How absurd, then, to say that the days of the tribulation of the Jews, in the city of Jerusalem, were shortened for the sake of the elect, who had fled from the place of tribulation.

5. The connection between verses 20 and 21, shows that the tribulation was to commence with those Christians who were to flee out of the city. "But pray ye that your flight be not in the winter, neither on the Sabbath day; for then shall be great tribulation." Our Lord here speaks of the tribulation which his people would suffer from the time of their flight onward. We follow them in their flight to the mountains, and then pass along down through the noted persecutions of the church of God under pagan Rome, and we see, indeed, tribulation. And when we come to the period of papal persecution, we see them suffering the most cruel tortures, and dying the most dreadful deaths, that wicked men and demons could inflict. This last period is especially noted in prophecy.

The prophet Daniel saw the papacy, its blasphemy, its arrogance, its work of death on the saints, and its duration as a persecuting power, under the symbol of the little horn. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." Chap. 7:25.

It is generally admitted that "a time and times and the dividing of time" is 1260 years. We shall not here offer proof on the point. Commencing the 1260 years A. D. 538, they reach to A. D. 1798, when Berthier, a French general, entered Rome, and took it. The pope was taken prisoner and shut up in the Vatican. The papacy was stripped of its civil power. Here ended the period of tribulation spoken of by our Lord, which was

SHORTENED FOR THE ELECT'S SAKE.

VERSE 22: "And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." The papacy was clothed with civil power to punish heretics for 1260 years; and had not the period of tribulation of the elect in the providence of God been shortened, the martyrdom of the church would have continued to 1798, in which event, in all human probability, no flesh of the elect would have been saved. But the reformation under Martin Luther, and those associated with this great reformer, modified this tribulation, and continued to restrain the rage and consume the power of the papacy until 1700, since which time, according to all church history, there has been no general persecution against the church. We are brought in this prophetic discourse of our Lord, down into the eighteenth century, very near the present time. We should naturally expect, then, that the instructions and warnings of the next verse would be applicable to this generation.

VERSES 23, 24: "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Here is a description of the spiritual deception of the present age. False christs arose soon after the first advent of Christ, to deceive the Jews in regard to that event (see verse 5); likewise false christs and false prophets have arisen at this day to deceive the people on the subject of the second advent. The Shakers say, "Lo, here is Christ. His second coming is in the person of Ann Lee." "Lo, he is there," cry many of the popular ministers of these times. "His second coming is at the conversion of sinners, or at the death of saints." So they have as many second comings of Christ as there are sinners converted, and saints die. Senseless theology this! "Lo, here," exclaim a host of Spiritualists, and they "show great signs

and wonders." If possible they would deceive the very elect. And we regard it as a safe conclusion, that they will yet deceive all others but the elect.

VERSES 25, 26: "Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not." Our Lord is here dwelling upon what he has just before told them. His subject is still the teachings of those who say, "Lo, here is Christ!" "Lo, he is there!" If the Mormons say, "Behold, he is in the desert," at Salt Lake City, "go not forth," yet many of their disciples have gone. Or, if you hear proclaimed from the lips of the professed ministers of Jesus, "Behold, he is in the secret chamber," Christ's second coming is spiritual, at death, or at conversion, believe it not. And why not believe such mystical teachings? The reason is given in the next verse.

VERSES 27, 28: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the carcass is, there will the eagles be gathered together." We are very happy that our Lord has not only pointed out false christs and false prophets, and has warned us against their mystical teachings, but he has in contrast set before us the manner of his second coming in the plainest terms. The vivid lightning flashing out of the distant east, and shining even to the west, lights up the whole heavens. What, then, when the Lord comes in flaming glory, and all the holy angels with him? The presence of only one holy angel at the new sepulcher where Christ lay in death, caused the Roman guard to shake and become as dead men. The light and glory of one angel completely overpowered those strong sentinels. The Son of Man is coming in his own kingly glory, and in the glory of his Father, attended by all the holy angels. Then the whole heavens will blaze with glory, and the whole earth will tremble before him.

VERSES 29-31: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other."

We have before seen that our Lord speaks in this chapter of the long period of tribulation upon his followers, and we have also seen how those days of tribulation were shortened for the elect's sake. "Immediately after the tribulation of those days shall the sun be darkened," &c. We refer the reader to the noted dark day of May 19, 1780, as the fulfillment of this declaration. Mark this. It does not read, after those days, but "after the tribulation of those days." The days (1260 years, Dan. 7:25) reached to 1798, eighteen years this side of the dark day in 1780. Mark 13:24, makes this point still plainer. "But in those days, after that tribulation, the sun shall be darkened." That is, before the 1260 years closed, but after the tribulation or martyrdom of the saints ceased, the sun was darkened. Those who would point to the future, or to the past, prior to the eighteenth century, for the darkening of the sun here mentioned, will do well to read again Mark 13:24: "But in those days, after that tribulation,

THE SUN SHALL BE DARKENED."

"A something strikingly awful shall forewarn that the world will come to an end, and that the last day is even at the door."—Martin Luther.

In May 19, 1780, there was a remarkable fulfillment of the predicted darkening of the sun; and in reference to the facts and date, there can be no doubt; for, besides the

historical accounts, which all agree, there were many aged men, with whom men of the present generation have mingled and conversed, who witnessed it, and have testified to it.

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived; 'men's hearts failing them for fear' that the Judgment day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed, and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."—*Tract No. 379 of Am. Tract Society—Life of Edward Lee.*

"The 19th day of May, 1780, was a remarkably dark day. Candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to roost. It was the general opinion that the day of Judgment was at hand. The legislature of Connecticut was in session, at Hartford, but being unable to transact business, adjourned."—*President Dwight, in (Ct.) Historical Collections.*

"ANNIVERSARY OF THE DARK DAY.—The dark day, May 19, 1780, is thus described by Mr. Stone, in his history of Beverly: 'The sun rose clear, but soon assumed a brassy hue. About 10 o'clock, A. M., it became unusually dark. The darkness continued to increase till about one o'clock, when it began to decrease. During this time, candles became necessary. The birds disappeared and were silent, the fowls went to their roosts, the cocks crew as at daybreak, and everything bore the appearance and gloom of night. The alarm produced by this unusual aspect of the heavens was great.'"—*Portsmouth Journal, May 20, 1843.*

The supernatural darkening of the sun, May 19, 1780, has been so universally understood that Noah Webster's dictionary, in the edition for 1869, under the head of Explanatory and Pronouncing Vocabulary of Noted Names, says,

"The dark day, May 19, 1780;—so called on account of a remarkable darkness on that day, extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barn-yard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. For several days previous, the wind had been variable, but chiefly from the south-west and the north-east. The true cause of this remarkable phenomenon is not known."

"From Robert Sears' *Guide to Knowledge*, published in New York, 1844, we extract the following: 'On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common print, or tell the time of the day by their watches, or to dine, or transact their ordinary business, without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls went to roost. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night. Similar days have occasionally been known, though inferior in the degree or extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses.'"

"THE MOON SHALL NOT GIVE HER LIGHT."

"The moon shines with a borrowed light, and therefore if the sun from whom she borrows her light is turned into darkness, she must fail, of course, and become bankrupt."—*Matthew Henry.*

"The night succeeding that day (May 19, 1780,) was of such pitchy darkness, that in some instances, horses could not be compelled to leave the stable when wanted for service. About midnight, the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy."—*Portsmouth Journal, May 20, 1843.—Extract from Stone's History of Beverly.*

Mr. Tenny, of Exeter, N. H., quoted by Mr. Gage, to the Historical Society, speak-

ing of the dark day and dark night of May 19, 1780, says:

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet.

Dr. Adams, speaking of the dark night, says:

"At nine, it was a darkness to be felt by more senses than one, as there was a strong smell of soot. Almost every one who happened to be out in the evening, got lost in going home. The darkness was as uncommon in the night as it was in the day, as the moon had full the day before."

THE STARS SHALL FALL FROM HEAVEN.

We here give an extract from an article written by Henry Dana Ward, in regard to the falling stars of Nov. 13, 1833, published in the *Journal of Commerce*, Nov. 15, 1833:

"At the cry, 'look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and meteors. The zenith, the north, and the west also, showed the falling stars, in the very image of one thing, and only one, I ever heard of. I called to my wife to behold; and while robing, she exclaimed, 'See how the stars fall!' I replied, 'That is the wonder!' and we felt in our hearts that it was a sign of the last days. For, truly, 'the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev. 6:13. This language of the prophet has always been received as metaphorical. Yesterday, it was literally fulfilled. The ancients understood by *aster*, in Greek, and *stella*, in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday.

"And how did they fall? Neither myself, nor one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy before quoted."

"The stars fell 'even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from one: those which appeared in the east, fell toward the east; those which appeared in the north, fell toward the north; those which appeared in the west, fell toward the west; and those which appeared in the south (for I went out of my residence into the park), fell toward the south. And they fell not as the ripe fruit falls. Far from it; but they flew, they were cast, like the unripe fruit, which at first refuses to leave the branch; and when, under a violent pressure, it does break its hold, it flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force; but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house."

Prof. Olmstead, of Yale College, says:—

"The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance.

"The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

"This is no longer to be regarded as a terrestrial, but as a celestial, phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from other worlds, or from the planetary voids."

The *People's Magazine*, Boston, January, 1834, on the falling stars of Nov. 13, 1833, says:—

"The Rockingham (Va.) Register calls it 'A rain of fire,'—thousands of stars being seen at once; some said it began with considerable noise.

"The *Journal of Commerce* informs us that 'three hundred miles this side of Liverpool the phenomenon was as splendid there as here; and that in St. Lawrence County there was a snow-storm during the phenomenon, in which the falling stars appeared like lightning; . . . that in Germantown, Pa., they seemed like showers of great hail.'

"The Lancaster (Pa.) Examiner says: 'The air was filled with innumerable meteors or stars; . . . hundreds of thousands of brilliant bodies might be seen falling at every moment, . . . sloping their descent toward the earth, at an angle of about forty-five degrees, resembling flashes of fire.'"

This is important testimony as to the vast extent of the falling stars, and also as to their emanating from a single point in the heavens. It was the greatest display of celestial fire-works recorded on the pages of history. It was no atmospheric or terrestrial phenomenon, common to the upper regions of the earth; but a display of the divine power, baffling the science of man.

The Pope as a Subject.

For several weeks, the city of Rome and the remainder of the papal territory have been a part of the kingdom of Italy; and the pope, for more than a thousand years one of the sovereigns of Europe, has become the subject of a secular prince. One must have read the history of the proud and overbearing pontiffs of the middle ages, who not only claimed to be vicars of Christ upon earth, but to have full power over all emperors and kings of the world, in order to fully perceive the immense difference between the position which Gregory VII. and Innocent III. occupied, and the one in which Pius IX. finds himself.

Nothing connected with the end of the temporal powers impresses the attentive observer so much as the apparently-total absence of a papal party in the annexed States. Poland has been subjected to Russia for about one hundred years; and even to this day, the Poles, almost to a man, demand their sovereignty, and are only waiting for a favorable opportunity to rise again for their independence. Northern Schleswig persists in sending Danish representatives to the German Parliament, and their ballots defy the power the bullets of which have just proved so formidable to one of the greatest nations of Europe. Don Carlos and Isabella of Spain, and even the ex-King of Naples, have their parties, which are willing to remain loyal to them, and risk, for their cause, property, and even life. But where is now the pope's party in the late papal States? When the Italian army marched upon Rome, the entire population of the invaded territory remained passive and indifferent spectators; and when, after the occupation, an opportunity was offered to the annexed people, for the first time, to express their own wishes, they cast an almost unanimous vote for the ratification of their union with Italy.

Even the pope's adherents cannot deny that there is a total absence of all signs from which the existence of a strong party still devoted to the interests of the pope could be inferred. This remarkable fact admits of only a twofold explanation—either the immense majority of the people were, as it appears, really opposed to the pope's temporal rule, and hailed the annexation to Italy as a deliverance from a hated yoke, or they were totally indifferent, and did not deem the pope's cause worth making the least sacrifice for. In either case, the pope's hold on his former subjects will be noted in history for its unparalleled weakness.

In view of this readiness of the Romans to abandon the cause of their former ruler, it may appear strange that the Italian government appears as anxious to reconcile the pope to his fate, and that it is so far ahead of the majority of the Italian Parliament, and, as it seems, of the Italian people, in its readiness to make far-reaching concessions. All the official declarations of the Italian government since the annexation, breathe this spirit; and the recent speech from the throne speaks out this sentiment, even more strongly than any other public document. A semi-sovereignty is to be found for the pope, which will secure to him an entire independence as head of the Roman Catholic Church, and make him and the world, if possible, forget that he has become a citizen of Italy.

This strange conduct is very commonly ascribed to the personal feelings of the present king, who is believed, if not in his morality, at least in his fears of future punishment, to be a professor of the doctrines of his church, and therefore to be anxious to get rid of the ex-communication which he has incurred by dispossessing the pope of the patrimony of St. Peter. The supposition is by no means improbable, though we think there are other reasons determining the conduct of both the king and the Italian statesmen in this cause. One of these reasons we believe to be the doubt of the Italian statesmen as to the present strength of the Catholic religion in the hearts of the Italian people. The temporal rule of the pope and the priests is hated, and one might suppose that, as even the Ecumenical Councils declare that no good Catholic dare, in any way, aid in the overthrow of the temporal power, the Catholic church would be now as weak in Rome as the cause of the pope. Such, however, is not the case. Inconsistent as it may be, there are millions of Catholics who form an entirely different conception of

their church from that of the popes and the Council, and who are willing to honor, as the head of the church, him whom they are glad to see dethroned as a secular prince. This feeling prevails to a large extent throughout the Catholic countries, and it is not the statesmen of Italy alone who regard it as necessary to make concessions to it.

Another reason for the conduct of the Italian Government may be found in the natural demand of all governments of large countries which have a Catholic population, for guarantees that the head of a church to which millions of their subjects belong, be not influenced in his decisions by the Italian Government. Then this demand might lead to serious complications, which the Italian Government, especially for the present, wishes to avoid.

For a considerable portion of the Italian people, the conciliatory spirit of the Italian Government will do much to accustom them to the new state of things. When the new relation of the papacy to the modern state shall once have become a fixed and unalterable principle of society, its full significance must become apparent, even to the duller eye; for however smooth the transition may be made, the condition of the pope as a subject is in itself the radical reverse of the form of society which in the middle ages was declared by all the popes to be the true one, and according to which all powers of the earth, civil no less than ecclesiastical, were to be subjects of the pope.—*Methodist.*

1870.

THIS truly has been an eventful year. In it some of our ablest statesmen, ministers of the gospel, educators, scientific men, and those renowned in the literary world, have died. In it the great Council at Rome declared an old man in his dotage the vicegerent of Jesus Christ on earth, and in a few days the pope saw the ambition of his life crumble to ashes, an army enter Rome, and the Vatican endangered; in it one of the most powerful monarchs of the world has been deposed and carried away into exile; in it some of the most wonderful displays in the sidereal heavens above and in the earth beneath us have taken place; meteors of great brilliancy and remarkable beauty have been witnessed. The display of "Northern Lights" this season, has been unusual in magnitude and grandeur, while shooting stars have been frequent. We have had a number of earthquakes, spreading terror in their pathway. The circles around the moon have been tinted with the colors of the rainbow, and the moon itself appeared like a bright globe of fire surrounded by rings of various hues.

In addition to these displays of nature, the human family has been visited with fire and sword. Deadly diseases have traversed sections of country, and swept away their victims by thousands. Famine and pestilence have done their work of destruction. Treachery and wickedness of men have filled the cup of human woe, and vice and intemperance have taken thousands of the fairest and most promising in our midst. But above all these woes of afflicted humanity, it has been a remarkable year for bloodshed. To say nothing of the lesser wars in other parts of the world, we call attention to the fearful struggle which has been raging in Alsace, and Lorraine, and around Paris. Within the last four months more blood has been shed than in any other equal period in modern times, even in the "most destructive campaigns of Napoleon, in the invasion of Russia, followed by the retreat from Moscow. Battles have been fought more bloody than Borodino; on a single day the carnage equalled that of Leipsic and Waterloo rolled into one. After the battle of Gravelotte, a writer followed the line of the dead for seven miles. Heaps of corpses lay on every hand a ghastly spectacle; men and horses, friend and foe,

'In one red burial blent.'

The battle plain is now covered with graves, while far away in every city of Germany, as well as of France, the hospitals are filled with mangled remains of that terrible day. In addition to the carnage of the field, we read of the desolations of provinces, of villages burned, of peasants flying in dismay from their late happy homes, and seeking refuge with the beasts of the forest. Such is the tale of horror which makes the world turn pale, and which can only be described in language like that of the book of Revelation, when a seal is opened, or a vial full of plagues is poured out into the air."

In view of this page of dark and terrible history, the sober-minded may well pause, as the old year is about expiring, and ask, What does it all mean? Is there no hand of Providence in all this? Yes, verily, there is; and oh! would that we could read in the glow of the heated furnace, God's displeasure at the monstrous sins on account of which he suffers these afflictions to come upon us. We ask, with breathless anxiety, "Shall the next year be as this?" Oh! that the red war-cloud, and the dire famine, and the destroying malarial, and the earthquake shock, may not visit us. But God is just, and as long as man revels in his sin, so long shall we be unable to read the mysterious sentence written on the wall, "MENE, MENE, TEKEL, UPHARSIN."—*Golden Censer.*

MORALITY without religion is only a kind of dead reckoning—an endeavor to find our place on a cloudy sea by measuring the distance we have run, without any observation of the heavenly bodies.

THE ADVENT REVIEW

And Herald of the Sabbath.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

VOLUME 37.

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 10, 1871.

NUMBER 4.

The Review and Herald

IS ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association,
BATTLE CREEK, MICH.

ELDER JAMES WHITE, PRESIDENT.

TERMS: - - - - - See Last Page.

BEHOLD, HE COMETH.

Not in poverty and shame,
As when first to earth He came,
When by human power and pride
Scorned, insulted, crucified;
Not with cymbals, fife, nor drum,
Will the conquering Hero come;
Not with banners floating high,
Rent with shot, of gory dye;
Not with thund'ring cannon peal,
Not by armies clad in steel,

Will His regal feet be set
On the heights of Olivet;
But in clouds will Zion's King
Come, as on the lightning's wing.
Saints redeemed, the quick, the dead,
Shall attend their glorious Head;
Robed in light, the angel choir—
Spirits—ministers of fire—
Fire, hail, and wind, and storm,
Shall surround His dazzling form.

Ev'ry eye that form shall see;
They, who nailed him to the tree;
They, who dared—the self-accursed—
Mock with gall his dying thirst.
Every knee to him shall bow;
Low shall bend each haughty brow,
Ev'ry guilty heart shall quake—
Heav'n, and earth, and seas, shall shake.
Have the hill-tops caught his light?
Watchman! tell us of the night.

—Prophetic Times.

OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER FOUR.—SIGNS OF THE TIMES.

BY ELDER JAMES WHITE.

"What shall be the sign of thy coming, and of the end of the world?"—DISCIPLES.

"When ye shall see all these things, know that it is near, even at the doors."—JESUS. Matt. 24:3, 33.

POWERS OF THE HEAVENS SHAKEN.

THIS event we must regard as being future. It holds the same place in the events of this chapter, that the departing of the heavens as a scroll does in the events of the sixth seal of Rev. 6. Both follow the falling stars. Please compare Matt. 24:29, 30, with Rev. 6:12, 17. The Scriptures plainly teach that, prior to the resurrection of the just by the voice of the Son of God, the voice of God the Father will shake the heavens and the earth, when will be fulfilled the shaking of the powers of the heavens. This will probably take place at the pouring out of the seventh vial into the air. Rev. 16:17. Then it is said, "And there came a great voice out of the temple of Heaven, from the throne, saying, It is done." This is not the voice of the Son of God as he descends to raise the dead. It comes from the throne of God in the temple of Heaven. "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." Heb. 12:26. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." Joel 3:16.

We would not speak too positively of future events; but venture the opinion that the voice of the Father will shake the heavens and the earth before the sign of the Son of Man appears. The people of God will be safe. Islands may disappear, and mountains be thrown down; but the saints will remain unharmed. Earthquakes may break up the earth's surface, so that kings and nobles, rich and poor, bond and free, may hide "themselves in dens and in the rocks of the mountains," still God will be the hope of his people.

SIGN OF THE SON OF MAN.

This is not one of the signs which show that the Son of Man is near; but "the sign of the Son of Man in heaven." It is that

which signifies his position. When Christ ascended from the mount of Olivet, "a cloud received him" from the sight of the disciples. They still gazed at the cloud as it rolled upward, bearing the Saviour toward the Father's throne; but they could not see his person. When he comes "in like manner" as he was taken up to Heaven, the cloud will appear small in the distance; but as it draws near, it will apparently increase in size. It will signify to those who are looking for his return, that he is there, soon to burst forth from the cloud in matchless glory. This cloud will be the sign of the Son of Man in heaven.

THE TRIBES OF THE EARTH MOURN.

During the pouring out of the seven last plagues, and at the time of the shaking of the powers of the heavens, a large portion of the wicked will doubtless be destroyed. A portion still remain, to view scenes still more terrific, and to endure anguish more dreadful. The sign is seen in heaven. The once slighted, insulted, and crucified Saviour, now King of kings, and Lord of lords, is coming near the earth! His glory blazes everywhere! The saints hope and rejoice with trembling; but what an hour for the wicked! The tribes of the earth mourn. Amid the ruins of shivered creation they hold one general prayer-meeting. Kings and great men, rich men, chief captains and mighty men, free and bond, all, yes, all unite in the general wail. As the Son of Man in the glory of his Father, attended by all the holy angels, draws still nearer, consternation fills every breast. They hide in dens, and in the rocks of the mountains. Their only hope is to be concealed from the glory of that scene. They know it is too late to pray for mercy; that probation for the human family has ended forever. Here is a copy of that dreadful prayer: "Mountains and rocks, fall on us, and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Rev. 6:16, 17.

But rocks cannot shelter them from the burning glory manifested by the King of kings, attended by the whole heavenly host. The presence of but one angel before Joseph's sepulcher, caused the keepers to fall like dead men. Then when "the Son of Man shall come in the glory of the Father," "and all the holy angels with him," no sinner can endure the scene, and live. The exceeding brightness of that vast multitude of angels, brighter than a thousand suns at noonday, will pierce the sinner's lowest hiding-place, and will "make a speedy riddance of all them that dwell in the land." Zeph. 1:18. Or, as Paul says, "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness [bright shining, Macknight's translation] of his coming." O Christian brother, we warn you to watch and be ready to receive your Saviour with joy. Backslider, arouse, and return to the Lord while he may be found. And, poor sinner, though you have never tasted of the pardoning love of Christ, you, too, may come and find pardon, and a shelter from approaching wrath.

JESUS NEXT APPEARS.

The Son of Man will be seen "coming in the clouds of heaven with power and great glory." But before his coming, a great work will be done for his people. Should he suddenly burst upon them now, they could not endure "the power and great glory" of the scene. This subject is well illustrated by the following words of the prophet: "Then shall we know, if we follow on to know the Lord, his going forth is prepared as the morning; and he shall come unto us as the rain; as the latter and former rain unto the earth." Hosea 6:3. The morning is a beautiful figure of the opening glory of the day of God. The day-star first appears, then the dawn of day. And as the light of day increases, our eyes are enabled to endure it, and view the sun shining in his strength. But, should the light of the sun

burst upon the world suddenly at midnight, no human eye could endure it.

So will the people of God be prepared to meet their coming King. They must first break away from the love and cares of this world, and consecrate all to the Lord. Then will they, in due time, share the outpouring of the Holy Spirit "as the rain, as the latter and the former rain upon the earth." The day-star will arise in their hearts. 2 Pet. 1:19. Those who have taken heed to the sure word of prophecy through the dark, watching night, will then raise their heads in triumph. They are filled with faith, and with the Holy Spirit. Glory is poured upon them till they can gaze on Christ and angels. The trumpet sounds. The angels are dispatched to the graves' mouths. The voice of the Son of God awakes the sleeping saints of all ages. They come forth in immortal perfection; and as they leave the earth, the living saints are changed. The "elect from one end of heaven to the other," each with an angel bright and strong to lead the way, are all caught up to meet the Lord, who waits in mid-heaven to receive the purchase of his blood. As language would fail to describe what follows, dear reader, we leave you here to contemplate it, praying that we may be prepared to participate in the meeting scene.

PARABLE OF THE FIG-TREE.

Verses 32, 33. "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it [He, margin] is near, even at the doors." The parable of the fig-tree is probably the most forcible figure that could be used by our Lord to illustrate this subject. When the trees of the field begin to put forth their leaves, and the tender grass springs up, and the ground is being covered with its green, velvet carpet, we know that summer is nigh. It is a certainty with us that summer is coming when we see these signs in nature. We know that summer is nigh. "So likewise," or, with the same certainty, we may know that Christ's coming is at the doors when the signs in the sun, moon, and stars, are fulfilled.

Here, dear reader, our Lord has stated the object of these signs, which is, that we may know when his coming is at the doors. But we are told that the church is not to know anything of the period of Christ's second advent. Then, we inquire, why did our Lord give signs of the event? Are they given to deceive us? to lead the honest Christian to look for Christ's coming when, in fact, nothing is to be known of the time of the event? Certainly not. The fact that Christ foretells signs of his coming, and then states the object of those signs, that the church may know when the event is near, even at the doors, is sufficient proof that it is the design of Heaven that the church should understand the period of the second advent.

ALL THESE THINGS.

Our Lord says (Luke 21:28), "And when these things BEGIN to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." The signs began to come to pass with the dark day of 1780. Then it could be said that redemption draweth nigh, and from that time the humble follower of Jesus might look up in expectation of witnessing his glorious appearing. But (verse 31) "when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

The signs in the sun, moon, and stars, are all that were given to base faith upon. All the other events mentioned in connection with these, have their fulfillment after the faith of God's people is perfected, and the doom of all sinners is fixed; therefore they cannot be embraced in the phrase "all these things." The three signs having come to pass, we may now learn the parable of the fig-tree, and know that Christ's coming is near, even at the doors. The phrase, "all these things," does not embrace the mourn-

ing of the tribes of the earth, and the sign of the Son of Man. Neither does it embrace the shaking of the powers of the heavens; for that does not take place until the seventh vial is poured out. But the faith of God's people is perfected, and the doom of all sinners is forever fixed, before the pouring out of the first vial. The parable of the fig-tree was given to inspire faith in the minds of those who hear the reasons of Christ's soon coming. But to suppose that this parable is to be learned after it is said, "He that is unjust, let him be unjust still, . . . and he that is holy, let him be holy still," after the thunder, lightning, great earthquake, and great hail, "each stone about the weight of a talent," is most absurd. No! The phrase, "all these things," in verse 33, embraces the three great signs in the sun, moon, and stars, given to strengthen the faith of God's people, while merciful warnings are being given to the world. Here, then, since the falling stars of 1833, the parable of the fig-tree has force, and we may know that Christ's coming is near, even at the doors, with all the certainty that we know that summer is nigh when the trees put forth their tender buds and leaves.

THIS GENERATION SHALL NOT PASS.

Verses 34, 35. "Verily I say unto you, This generation shall not pass away till all these things be fulfilled." Heaven and earth shall pass away, but my words shall not pass away." Many suppose that our Lord here speaks of the generation then living, who listened to his teachings. That such are in error on this point, the following facts clearly prove:

1. It is certainly true that what is embraced in the phrase, "all these things," was not fulfilled in that generation.

2. It could not be the generation living in the days of his flesh, for he said to them (Luke 11:29), "There shall no sign be given it but the sign of Jonas, the prophet."

It is evident that our Lord refers to the generation who were to see the signs fulfilled, and who were to be instructed by the parable of the fig-tree. In this prophetic discourse, he leads the minds of his disciples down over the events of the Christian age, mentions the signs in the sun, moon, and stars, which were to appear in the last generation, and then declares that this generation shall not pass away till all these things be fulfilled.

In like manner, Paul carries his brethren forward to the resurrection, when he says, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." 1 Cor. 15:51, 52. Or, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4:17. The things here mentioned by the apostle did not take place in his day. They have not yet taken place. Notwithstanding, he speaks of them as though they would take place in his day, and he have a part in them.

Also, in like manner is the mind carried backward in Ps. 95:10. "Forty years long was I grieved with this generation." The generation here spoken of provoked the Lord in the wilderness, long before David lived. He goes back and speaks of it as though it were present. In this manner our Lord goes forward, and speaks of the last generation as though it were then present.

We do not believe that the phrase, "this generation," marks any definite number of years. Some suppose that our Lord designed to teach that some who were witnesses of the dark day in 1780 would live to witness the second coming of the Saviour. But it is our opinion that the Lord designed to teach that the people who should live at the time of the fulfillment of the last sign (the falling stars of 1833), and should hear the proclamation of the coming of Christ, based partly upon the fulfilled signs, should witness the scenes connected with his coming.

The proclamation of the coming and kingdom of Christ is given to the last generation. God did not send Noah to preach to the next

to the last generation before the flood, but to the last. The very generation which was destroyed by the waters of the flood saw Noah build the ark, and heard his warning voice. So God has raised up men to give the solemn warning to the world at the right time to give force to the warning. And the very generation of men that live after the three great signs are fulfilled, and who hear and reject the warning message from Heaven, will drink the cup of the unmingled wrath of God. For such, the seven last plagues are reserved. And those of this very generation who receive the message, suffer disappointments, and endure the trials of the waiting position, will witness the coming of Christ, and exclaim, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord, we have waited for him; we will be glad and rejoice in his salvation." Isa. 25: 9.

With what emphasis our Lord gave utterance to this sentiment. It is a rebuke upon our unbelief. As we read it, God help us to believe it: "Verily I say unto you, this generation shall not pass till all these things be fulfilled." "And as though this were not enough to lead us to unwavering faith, he adds these forcible words: "Heaven and earth shall pass away, but my words shall not pass away."

S. D. Adventists and Their Critics.

BY ELD. J. H. WAGGONER.

THE *World's Crisis* is published by the Advent Christian Publishing Association, in Boston, Mass. This Association is composed of one branch of the people called *Adventists*. Another branch, under the name of American Millennial Association, publishes the *Advent Herald*, also in Boston. The main differences of these bodies are these: the latter believes the soul is immortal, and that the Sabbath is changed to the first day of the week. The former denies the immortality of the soul, and teaches the abolition of the ten commandments; and, consequently, that there is no Sabbath in this dispensation. These remarks are only true of the bodies, and do not apply to every individual among them; for some articles have appeared in the *Herald* looking toward the abolition of the commandments, while some have also appeared in the *Crisis* teaching that the Sabbath is not abolished. But these are inconsiderable exceptions. Another body of Advent believers publishes the *ADVENT REVIEW* AND *HERALD OF THE SABBATH*, in Battle Creek, Michigan. This body agrees with the first of the above (the *Crisis*) in regard to the nature of man, but disagrees with both of them in this: the *REVIEW* teaches that the seventh day is the Sabbath of the Lord still, and ever binding on man.

The *ADVENT REVIEW* has pursued a course tending to preserve friendly relations with the bodies represented by the other papers mentioned; and so far as the *Advent Herald* is concerned, the effort has been successful. Although the supporters of that paper believe the *REVIEW* is in error both in regard to the Sabbath, and to the condition of man in death, and destruction of the wicked, nothing has ever passed between the papers, or the ministers of the respective bodies, to my knowledge, inconsistent with the most liberal courtesy, and fraternal feeling. But with the *Crisis* it is somewhat different. I regret to say that many things have appeared in its columns, at different times, manifesting a very bitter spirit, not at all in harmony with that meekness and kindness toward others which are essential elements of Christian character. These things consist in personalities, insinuations (which are always difficult to meet because they are evasive), and misrepresentations. The latest specimen of vituperation, not by any means the only one, is found in a report of travels and labors of Hiram Munger. With Mr. Munger, personally, we have always been on the most friendly terms. We make no attack on him; but we feel compelled to defend ourselves from a violent and unjust attack made by him, published in the *Crisis* of Oct. 1870. That you may better understand the nature and spirit of the attack to which I refer, I copy as follows:—

"Richmond. This is an old Advent church, which has been visited with two or three whirlwinds within a few years, which only confused and broke a few of the branches, while the trunk of the tree and the roots are in good soil. The second attack of the seventh-day people, or Ellen G. White's messengers, have just closed a five weeks' bombardment, stumping and bragging of their argument, Goliath-like. I understand a young David, after being threatened and stumped to fight, silenced their battery in a short time, and turned the mesmeric current. If ever there was a time to take off this hypocritical wart or fungus flesh from the Advent body, it is now. I know God does not bless it. It proves a corroding curse wherever it goes.

"The doctrine is pushed into communities Mahomet-like, and calmed down by a mesmeric anodyne, until the subjects are dead or dozy enough to submit to the rigid law of *taxing*, which, by the way, has awakened some from their stupor, and their eyes are fully open to the imposition and curse on a religious and Christian community. I am aware that in saying this I call down the bulls of this pretended

church upon me; but let them come. If these were my last words, I would warn my brethren and the world against this delusion. We as a people have supported it thus far, and are guilty by keeping silent, as a body, so long. So long as they claim the name of Adventist, they are a cancer to this body, and the worst forms of the cancer are out of sight. Whitewash and paint cover up the internal inflammation (so all say that have had the experience in it), just as the freemasons who have had their eyes opened to that trap of the devil, and have exposed it.

"It is time to rid ourselves of these influences, and be free. What if some are honest? So much the more need of trying to liberate them from this snare, by lifting our voices against it."

A few points in the above I notice:

1. The reader would suppose, from this report, that the Seventh-day Adventists had pretty nearly broken up the "old Advent church" in Richmond. This is not the case. It was divided, or rather torn in pieces, by internal dissensions, and by trials and jealousies among the preachers; so much so that when Eld. Wellcome left that place, its identity was nearly lost. A reliable individual in that neighborhood said to me, "When I. C. Wellcome preached his farewell discourse here there were just seven persons in the house, and I was one of them." This was in the "Reed Meeting House." When I went there and preached the Sabbath and Third Angel's Message, only two individuals anywise connected with the church embraced it. They who styled and considered themselves "the Advent church," would neither hear it nor admit me into their house to preach it.

2. The silly boast of "silencing their battery," is worth but little in the neighborhood where both sides were heard. But boasting is characteristic of many of that class, who, while they profess to be led only by "the law of Christ," have not yet learned that "boasting is excluded" by that law. Rom. 3. But these boasts we are used to hearing, and care nothing for them. They who wish to understand the realities of the case can try for themselves. We seek no controversies and shall never run from them.

3. We are styled a "hypocritical wart or fungus flesh," to be taken off from the advent body. Paul said of them that have a "form of godliness" and deny the power thereof, in the last days, they shall be "false accusers." The above words contain a false accusation, and we have every reason to believe it is willful, for we have given every evidence that it is possible for any people to give that we are honestly sincere, walking out on our conscientious convictions. We believe that Mr. Munger and his co-laborers who oppose the holy law of God are deeply in error; but we do not therefore denounce them as a body of hypocrites. By what authority is such a judgment rendered? On what evidence based? We feel very free to meet our accusers before the righteous Judge of all on such an unchristian and slanderous accusation as the above. Or if this remark is of local application, designed specially for the Seventh-day Adventists of Richmond, it is then peculiarly unfortunate, as the whole community will bear witness. Among them are those against whom a word of suspicion has never been raised, except by such reckless maligners as Hiram Munger. It certainly cannot raise the *Crisis* in the estimation of the people of Richmond that it should contain such inexcusable slanders of some of their best citizens. They who deal in such wholesale denunciations, should be able to present a higher standard of morality and Christianity in their own lives, which the no-law Adventists have not done, either in Richmond or in the country at large.

4. He says he knows God does not bless us. How does he know it? We know he does bless us. We stand on Bible ground. "Whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22. We know it by an experience worth more to us than all the treasures of this world; one which happily sustains us in the midst of the scorn, reproach, and hatred we receive for our faith.

5. We not only believe, but know, by observation and experience, that the truth we teach proves a great blessing to all who in heart embrace it; and the "corroding curse" is found in the opposition to it. How can it prove a curse to any man or community to believe that the ten commandments are binding, and to live accordingly? Let us reason together. We can readily understand how it may prove a curse to believe and teach that the ten commandments are abolished, and to live according to that belief. Such a belief we know by observation, as we might judge by reason, tends to laxity in regard to the great principles of morality taught by those commandments. Antinomianism, which we zealously and constantly oppose, but which is one of the cardinal points of no-law Adventism, as taught by the *Crisis*, has ever been regarded by the eminently pious of all ages, as the greatest perversion of Christianity—the bane of society. That it is evil, and only evil, we think we can prove by abundant Scripture testimony. To us it is evidence of blindness of mind, if not of hardness of heart, to stigmatize obedience to the law of God as a curse. "Sin is the transgression of the law," and sin is an accursed thing, and the foundation of all curses. We endeavor to keep the commandments of God, and to "teach men so." Matt. 5:17-19; Rev. 14:9-12. What is there evil in this? The Lord be judge between us!

6. He says we push our doctrines into commu-

nities "Mahomet-like." We would be pleased if he would point out the likeness. Will he please to do it, or retract the slander? The former he cannot do, for there is no likeness in the case; the latter we have no hope he will do until he gets converted to a spirit of Christian charity not found in his article. Mahomet went forth with the spirit of persecution, enforcing his doctrines by the sword. In this respect I invite you to institute a comparison between us and our opponents—the no-law Adventists. The *REVIEW* AND *HERALD* has now entered upon its 37th (half yearly) volume. And I affirm with confidence that during its entire publication not an article has appeared in its columns so unjust in statement, so denunciatory in style, so bitter in spirit, and evincing so strong a desire to ride down by authority, or in other words, to persecute into submission, as this article by Hiram Munger. And he is not the only one of that class that has manifested such a spirit toward us.

The charge is eminently unjust and untrue. We have depended upon evidence, upon argument alone, seconded by the Spirit of God, always, and in all places. We have avoided railing accusations, even in cases wherein we knew that the characters of our opponents were assailable, that our cause might rest only on its merits. We have never menaced nor threatened. "Being persecuted, we suffer it; being defamed we intreat." In this respect there is a marked contrast between our publications and such articles as this of Mr. Munger. That his words do show the spirit of Mahomet, of real persecution, is very plain. We appeal to the honest, the candid everywhere, that if Mr. Munger understood the language he used, he knew it was unjust and false as applied to us.

7. We are unitedly and determinedly, publicly and privately, committed in our opposition to the practice of mesmerism. Will Mr. Munger affirm the same of himself and all of his fellow-laborers?

8. "Submit to the rigid law of *taxing*." This is another charge entirely destitute of truth, and shows an ignorance of language, or recklessness in its use. We do teach obedience to the Scriptural rule of giving—"as God hath prospered," which we denominate "Systematic Benevolence." The same in substance has been repeatedly urged upon the great denominations of the land, by their most devoted and energetic men. An eminent minister of Europe came to America purposely to lay the same ("Systematic Benevolence") before the great convention of Protestants which was expected to assemble in 1870. And we know that "first-day Adventist" ministers have expressed the wish that they could get their people to adopt the same plan! A *tax* is an impost levied by authority and in nowise partakes of the nature of a free-will offering. That all our offerings are free, is proved in that all our members exercise their own choice in the amount to be laid aside for the support of the gospel. We recommend a plan which is uniform in its operation, that, as the Scripture enjoins, "one be not eased and another burdened." Is this wrong? We leave it with the Author of the injunction on which the plan is based. We act with his fear before our eyes. Those who hate the cause we advocate are envious that our brethren generally have such confidence in the Scriptures that they adopt and follow the divine plan of giving "as God hath prospered" them. But in so acting they must receive the blessing of Heaven and give the best possible evidence that the charge of hypocrisy is false.

But on this point, it is due that I remark further. There is an insinuation in the words of the writer, calculated to do great injustice. It is often set forth by that class that we adopt this plan because of our love of money. We love justice, equality, and the cause of God. This charge of money-loving and money-getting, so often made by our opponents, is about as just as the charge of speculation laid against Messrs. Miller and Himes in 1843.

While writing this, there fell into my hands a copy of the *Morning Star*, the organ of the P. W. Baptists, containing the twenty-second annual report of the Corresponding Secretary of the Systematic Benevolence Society. From this report, I quote as follows:

"We are gratified also in being able to record the formation of a Systematic Benevolence Society at New Haven, Conn., last January, at a meeting of persons of various evangelical denominations. An Executive Committee was appointed to present the subject of Systematic Benevolence to the ministers and churches, and to do other necessary work. This society, so far from being denominational, has for its field the whole American church, and not merely one benevolent cause, but all. Its object, as stated in its circular, is to persuade, as far as possible, every minister and Christian in our land to adopt in his practice the principle of systematic and proportionate giving, i. e., a stated proportion of his income to aid in the world's evangelization, both at home and abroad. * * *

"The circular argues that the unsystematic, irregular, and impulsive giving, on which our benevolent operations are now so largely dependent, is utterly inadequate for the vast work which the church has to do. A very large increase of benevolent contributions is manifestly needed. A higher style of Christian giving must be adopted. If the members of our churches could be induced to fix upon one-tenth of their income to be devoted to objects of Christian benevolence, we should have, it is estimated, an immediate increase of not less than four-fold in the amount contributed to the support and spread of the gospel."

The report mentions the names of Dr. Barnes and other eminent men who have given their in-

fluence to this object, and it is worthy of notice that the circular of the society organized at New Haven by the various denominations, recommends the same plan and the same proportionate sum that is recommended, and quite generally adopted, by Seventh-day Adventists. More attention has been given to this subject in Europe than in America, and the report speaks of its practical working there.

"As an illustration of the practical working of this system of laying aside a tenth, we quote the present year's contribution of the mission churches in Turkey, which is reported as amounting to \$15,000 in gold, making an average of over \$5 per member. Comparing the wages of laborers in Turkey, (12 to 15 cts. per day,) with wages in this country, this average amount of \$5 per member would correspond to an average contribution of over \$50 from each one of our American church members.

"Our feeble churches little understand the strength they would find imparted to them, if each member could be persuaded conscientiously to lay aside a tenth of his income as an offering to God. Instead of the piteous and almost heart-rending calls for aid which are sent to Home Mission Boards, many of them, like the very poor church where Hohannes first preached that memorable sermon, would be surprised to find themselves suddenly able not only to sustain their own churches, but also to aid in the establishment of churches in new fields."

Why is it that the no-law Adventists have never raised the cry of warning nor uttered their protest through the *Crisis* against this work in "the various denominations?" Are they so wedded to influence and names that they overlook in large bodies that which they persistently condemn in a small one? Or are their envy and prejudices so strongly excited against us that they fear in our taking a right position we shall be blessed and prospered? On no part of our practice have we been assailed more than on this; and whatever motive they may choose to assign for their action, the facts are to their own discredit, and ready to meet them which ever way they turn.

9. He says, "We as a people have supported it thus far, and are guilty by keeping silence so long." I quote as it appeared in the *Crisis*. The article is a fair specimen of the support our faith has received from them. Though I have no right to go back of the record, I will suggest that, perhaps Mr. Munger may have written "suffered it," and "supported" may have got in by blindness of MS., or the printer's oversight. It matters little which form of speech is used. The language throughout is evidently as strong and bitter as he could possibly make it. In connection with the above I quote another sentence as follows: "It is time to rid ourselves of these influences, and be free." Now in all kindness and good nature I ask, What are you going to do about it? We have never attached ourselves to your body, nor attempted, nor desired to do so. We have asked no favors at your hands save this: that you will do us justice and not misrepresent us. Again I ask, What are you going to do about it? This question will be better appreciated if I quote once more from the article.

10. "So long as they claim the name of Adventists, they are a cancer to this body." Surely, "this body" must be in a bad condition! A "cancer," a body of "fungus flesh," a "hypocritical wart," which it is troubled to get rid of. Our offending, according to this, is two-fold. 1. We earnestly preach just what we believe the Bible teaches. 2. We call ourselves Adventists. And our kind-hearted friends of the "Crisis party" have too long suffered us to do so!!! Is it then so, that we are to be permitted to do so no longer? How shall this terrible evil of our being true to God and our own consciences be remedied? We have a very strong, yes a growing, inclination to continue preaching just as we have aforetime. But Mr. Munger proposes that we be suffered to do so no longer. Who is "Mahomet-like" now? Is there not a fulfillment of prophecy in this? Please read Rev. 12:17. Is it not becoming more and more evident that we are in the last days?

But again, we must not be suffered to injure them by calling ourselves Adventists. Just how they propose to prevent it we are not informed; and we strongly suspect the effort will fail. We have a very strong reason to offer for calling ourselves Adventists. It is this: We are Adventists! We claim the name as especially belonging to us. The Seventh-day Adventists were the first to adopt the name of "Adventists," as a denominational designation. It was adopted by the "no-law" body some time afterward, and not without strong opposition among themselves. It is a singular freak of Christian modesty in them to now come forward and dispute our right to the name. If they wish to bear a name altogether differing from ours, they are welcome to carry out the plan that some of them have entertained; they may drop the title of Adventists. But we shall not.

Reader, thus far I have noticed the different points in the article to show the spirit manifested by the no-law Adventists toward us. But to notice these points is not the object of my writing, only so far as these all tend toward the main point; viz., to inquire who are entitled to the name of Adventists. Our idea of the true Adventist is this: one who believes, on Bible evidence, that the Lord is coming soon, and is earnestly preparing for that work. Many among the no-law Adventists have very little idea of the subject of the Lord's coming. Many of their preachers seldom

The Review and Herald.

"Sanctify them through thy Truth; thy Word is Truth."

BATTLE CREEK, MICH., THIRD-DAY, MAY 9, 1871.

URIAH SMITH, EDITOR.

My Witnesses.

"Ye are my witnesses saith the Lord." He says this to his people; and these witnesses he has had through all the rebellious ages of this world's history. The deeper the darkness of the age, the brighter has shone the light of God's truth in the lives of his followers. And he has never suffered himself to be outdone. He has matched evil with goodness every time. In the ages of the most fearful apostasy, some have ever been found who felt it incumbent on them to be as pre-eminently good as the servants of sin were pre-eminently wicked.

Noah among the antediluvians, Lot among the Sodomites, Ahijah in the days of Jeroboam, and Elijah in the days of Ahab, appear as notable examples.

The earth was full of violence, when Noah stood out in brilliant contrast with the dark background, as righteous before God. The wickedness of the Sodomites was such that God through his judgments made them an example to all who should after live ungodly, when Lot vexed his soul with their filthy words and unlawful acts. And the sinfulness of the age of Jeroboam and Ahab was such, that the lives of Ahijah and Elijah stand out as striking examples of godliness and virtue.

To realize the full wickedness of Jeroboam and the moral darkness that prevailed during the period of his reign, one must carefully read the record of his rebellious deeds, the frequent reference made throughout the Scriptures to him as a leader in sin, and the terrible denunciation of God's wrath against his iniquity. God expressly gave him the opportunity of following him. A prophet of the Lord announced to him his future sovereignty over the ten tribes which should revolt from the house of David, and promised him that if he would walk in the way of the Lord's commandments, his throne should be made sure like the throne of David. What a magnificent opportunity was presented before him. But he turned from it. Selfish considerations took supreme possession of his soul. He turned to idolatry. A powerful ruler of ten of the twelve tribes, he turned the people also into idolatry. He caused Israel to sin. He cast God behind his back, so that God testified of him that he had done iniquity above all that were before him, and determined in righteous indignation to root his house and posterity from the land of the living.

A fearful tide of apostasy thus swept over Israel. A monster of iniquity has the control of affairs. Will all be carried away by this flood of evil? Where are God's witnesses? Where are his agents to match this work of the enemy? Suddenly they appeared. A "man of God," we read, testified against the king, and Ahijah the prophet, the same who announced his elevation to the throne, announced his utter overthrow and rejection for all the iniquities which he had committed. Thus God had servants who were true to him and filled with his power; and the light of their life relieved in a measure the surrounding darkness.

But that age of rebellion and apostasy went still deeper into sin. Soon Ahab appeared upon the throne of Israel; and wicked as Israel had been, wicked as Jeroboam had been, it is recorded of Ahab that "he did evil in the sight of the Lord above all that were before him," and that he "did more to provoke the God of Israel to anger than all the kings of Israel that were before him."

To match this monument of wickedness, as a witness for God's truth and an instrument of his power, appeared the illustrious prophet of Heaven, Elijah, towering, as a man of God, above the ordinary level of saints and righteous men, as Ahab towered above the masses of sinners, as an embodiment of iniquity and evil.

And thus it has been in every age. When the enemy has worked, God has worked. Evil has not been able to surpass the good. Whenever the enemy has put upon the stage a prime minister of sin, God has raised up servants of his own as eminent for righteousness and virtue as the former for corruption and crime. And as it has been, we may expect it will be.

Reader, do these thoughts suggest further comparison and present duty? How is it at the present time? Will it not be in these days as it ever has been? Does not God design to have living

examples of his righteousness and truth, equal to the development of iniquity and evil in these days? But we all know that the last days are to be days of surpassing wickedness. Evil men and seducers are to wax worse and worse. Sin is to run riot, and the world be swallowed up in floods of unprecedented wickedness. What then may we, on the other hand, expect? That God will have a people eminent for piety and holy living. Who will they be? Those to whom he has committed his truth; those who are called out to look and prepare for his coming and kingdom. Do we, then, come up to the standard? Are we endeavoring to live as holy lives, as the wicked around us are living abandoned ones? As the world is growing worse are we growing better? We must be doing this if we would be among his chosen ones at last.

To maintain the required standard of purity and devotion is our privilege; for God has promised all needed help: it is our duty; for God requires it: and it is our necessity; for without it we fail of Heaven at last.

To Correspondents.

An article, "Be ye Holy," is passed by for want of signature.

D. S. JAMES: It is not certain who made the vow mentioned in Acts 18:18, Paul or Aquila. Many commentators refer it to the latter. The vow was probably that of a Nazarite, see Num. 6, and may have been made before his conversion to Christianity. But if not, it can easily be accounted for; for, 1. Paul wished to disarm the Jews of prejudice, and hence performed things which to him were matters of indifference, because they were still considered essential by them; and, 2. Offerings and sacrifices had a political as well as typical use; for from them, the State or civil government derived its support. It was therefore proper even for Christians, as citizens of that commonwealth, to present them for their political uses, though their typical significance had ceased.

We understand John 2:24, 25, to be simply a declaration of the Lord's omniscience, shown by his power to read the hearts of men.

J. N. LOUGHBOROUGH: The word translated, "made void," in Ps. 119:126: "They have made void thy law," is not the same as the one rendered "made void" in Rom 3:31, though it has a similar signification. The word in Psalm 119, is *discedannumi*, which means to "scatter abroad, disband, drive away." *Katargeo*, the word employed in Romans, means "to set free, to leave unemployed or idle," hence "to render useless, to make void, to abolish."

R. J. FOSTER: We think the words "letter" and "spirit" in Rom. 2:27, 29; 7:6, are not used in the same sense as in 2 Cor. 3:6. In the latter they seem to denote the old and new covenants, or the civil administration of the law under the former dispensation, in the Jewish nation as a theocracy, and the spiritual administration of the law in this dispensation, among Christians as a household of faith. While in Romans the same words evidently refer to an inward, spiritual, living worship, in contrast with an outward, formal, dead one.

R. D. BENHAM: The book was thankfully received. Should have acknowledged it before, but have been trying to find time to notice it.

J. C. BUNCH: Isa. 65:20, and Zech. 14:16-21 cannot be taken to prove mortality in the new earth, because we have testimony which is plain, positive, and direct, that there will be no death there, and all these passages from which an inference can be drawn to the contrary, are confessedly obscure. Direct testimony cannot give place to the indirect. We believe all the cutting off that is spoken of in both passages takes place before the new earth becomes the possession of the saints.

H. J. JOHNSON: For an exposition of Rev. 12, see Thoughts on the Revelation.

INQUIRER: For an exposition of Luke 17:34-37, see Answers to Objections against the Visions pp. 57-68. We have not time now to notice Mal. 1:12, 13, and 3:8-12. Should be pleased to have some of our preaching brethren prepare remarks on those passages for the REVIEW.

J. O. CORLISS: We have no evidence that the darkness during the dark day of 1780, extended beyond New England, and the Canadas; but at the same time it was the most remarkable and extensive phenomenon of the kind that has occurred since the crucifixion of Christ; and hence is sufficient to fulfill the prophecy.

The Course of Day.

WHAT do we mean by this expression? Simply this: that each day of the week makes a definite circuit of the globe. But does not each day begin and end to each individual just where he is? Assuredly it does. Then what more is there, or can there be, to the subject? To those who have given the matter no special thought, this is all there is to it. The day begins and ends in each place to its inhabitants, and the most of them regard this as all that pertains to any day of the week. Why are they not right? Simply because there are, east and west, other people, and other places, in the world. But how does this have any bearing upon the subject? Strange to say many apparently thoughtful persons fail to see that it has any bearing at all. They know when any given day begins and ends with them, and they never look beyond that single fact. Indeed such persons can with difficulty be induced to give any thought to the subject. They are indifferent, simply because they think they understand it well enough already, and that there is no important idea concerning it which they do not already grasp.

Yet there is something more which they need to learn. The proof is found in one very palpable fact of which few persons are ignorant. A day is added to the reckoning of those who circumnavigate the globe in an easterly direction, and a day is lost from the reckoning of those who circumnavigate it in a westerly direction. To the seventh-day man, this is a matter of importance, as it furnishes the most plausible argument against the observance of the definite seventh day. To the first day man, it is even of greater interest, for this change of reckoning in circumnavigating the globe furnishes his principal proof that the fourth commandment calls for the sabbatical observance of the seventh part of our time, and not for that of the definite seventh day. It is of special interest also to those who do not regard any day as sacred, for no person who has any love for truth can feel indifferent at the supposed confusion and indefiniteness of dates which seems to be by this fact established.

Why is it that this apparent gain or loss of a day occurs? This brings us to consider the nature of the course of day, for it is involved in this very thing. Because every individual does have a definite day of twenty-four hours for each of the seven days of the week, he must not therefore conclude that the day begins and ends its course with him.

The measurement of time as established by the Creator is very worthy of our admiration. It gives to each place definite days of twenty-four hours, and it gives to our globe the circuit of day which must be carefully distinguished from the simple existence of definite twenty-four-hour days in any one locality. Does any one feel disposed to call this distinction a foolish and unlearned question? Before they do this, let them answer this inquiry: Does each day of the week commence all round the world at once? If it does, then indeed there is no circuit of day to our globe; for it begins everywhere at the same instant, and ends everywhere at the same identical moment. But in that case, whereas it is sunset, afternoon, noon, forenoon, morning, midnight, and evening, at the very same instant in different and successive points in the compass of our globe, it follows of necessity that each day, if it begins at the same instant all over the globe, begins at every hour and even minute of the entire twenty-four hours of day and night. Any one can see that such an idea would make the observance of the Sabbath practically an impossibility. For in addition to the fact that some point on the world's surface must be selected for the place at which day should begin at sunset, there must also be an exact measurement from that precise meridian to that of each individual the world over. And as this would involve the beginning of day at some point of the globe during each moment of day and night, and as there is nothing in nature to mark all the moments or even hours of the twenty-four, it would follow that the whole thing after being determined by an exact computation of each man's meridian to fix the time of day or night at which he should commence the day (provided it could be agreed where is the exact meridian that should have the day begin with sunset), there would be only one thing that could be depended upon to govern the beginning of the days of the week, and that is—clocks! A very unfortunate state of the case to those who happen to have none, and are not able to buy; and equally such to those who have clocks that will not keep good time!

But if this were the proper way to reckon days, viz., by having them each begin at the same instant the world over, the difficulty by no means pertains to the Sabbath-keeper only. For all the natural divisions of time would have to be disregarded by nearly all the people on the globe; for the days of the week would commence in different parts of the world at every moment of day and night. Such would be the case were it true that the days of the week begin at the same instant the world over. Happily no such reckoning of time was ever ordained by the Lawgiver, for he is not the author of confusion, but all his ways are perfect. Indeed not one particle of evidence exists to show that each day of the week commences all over the world at the same instant. We copy the following forcible argument of Eld. Waggoner in reply to one who contended that the Sabbath begins at the same instant to all the inhabitants of the world. Bro. W. speaks thus:—

"But where is the difficulty? The question

recognizes the fact that the day commences at sunset, and sunset does not occur at all places at the same time; therefore, the day does not commence in all places at the same time. The Bible plainly teaches that the day commences with the evening; and as all days commence at that time, what is said in Lev. 23:32, will apply to all Sabbaths at all times, and in all places. But the writer of the foregoing letters urges that we should begin to keep the seventh day at the same time they would begin to keep the same day in Asia! Let us see how this will work.

"Two men, one in Asia and one in America, wish to keep the Sabbath according to the Bible. They read in the Bible that (1.) the seventh day is the Sabbath. Ex. 20:9. (2.) The evening is the first part of the day. Gen. 1. (3.) That the evening begins at the setting of the sun. Josh. 8:29; 10:26, 27; Mark 1:32. And (4.) therefore) The Sabbath must be observed from even to even, that is, from sunset to sunset. Lev. 23:32. Now if they both keep the Sabbath according to the Bible, they will both keep it according to these particulars. As time rolls on, the sun rises the sixth time in the week on the American—it is sixth-day morning with him. Thinking of the circumstances of his Asiatic brother, he soliloquizes thus:

"The sun is now setting in Asia, and my brother there now commences to keep the Sabbath. It is said that God is a God of order, and uniformity is desirable, so I must now begin to keep the Sabbath, in order to keep it with my brother. But the Bible is my rule, and I will see if I can begin the Sabbath here at the same time my brother in Asia begins it, and obey the rule. The rule says I must keep the seventh day; if I begin now, I shall keep part of the sixth day and part of the seventh day. The rule says I must keep it from evening to evening; if I begin now, I shall keep it from morning to morning. I must not violate the rule; therefore I must not yet commence my rest of the Sabbath. Neither will it do for my brother to wait till the sun sets here, in order to begin with me, for the sun has already set there, and the seventh day has there commenced. The rule requires him to begin now. And if he waits to begin with me, the Sabbath will be half gone there when he begins; so he will then keep half of the seventh day and half of the first day. Therefore, if we begin at the same time, we must violate the rule, or else get the sun to set in Asia and America at the same time! But the former, we must not do, and the latter, we cannot do; therefore, he must begin now, and I must wait till the sun sets here, and the Sabbath begins with me."

"Who can say he has not arrived at a safe conclusion? It is, in fact, the only conclusion at which he could possibly arrive without doing violence to the sacred rule.

"Suppose a law should be passed at Washington that a certain document should be placed on record in Washington, and in the capital of every State of the Union, on the fourth of July, exactly at noon. Would the Secretary in Sacramento fulfill the law, if he made the record at the same time that it was made in Washington? Surely not; for the law requires it to be made at noon, in every place, but noon does not come at Sacramento some three or four hours before the sun reaches the meridian. There is not a person in the land so wild as to suppose, nor so reckless as to urge, that the record must be made at the same time, absolutely, in each State of the Union. But 'noon' is no more definite than 'evening' or 'the setting of the sun,' what will apply to one, in this respect, will apply to the other. Why, then, will people argue so absurdly in respect to the commencement of the Sabbath?"—*Advent Review*, July 15, 1869.

It is certain, therefore, that day does not begin at the same instant to all mankind. It does begin with sunset as has been clearly shown, and sunset makes the circuit of the globe westward. This being true, it follows that there is such a thing as a circuit to day, as well as definite days of just twenty-four hours each. Here is an important truth:

Each day makes the circuit of the globe in forty-eight hours, and each day occupies twenty-four hours in passing any one point in its course around the world.

If the reader will have patience, the statement shall be proved, and its importance made manifest. That each day of the week occupies twenty-four hours in passing any point in its course round the world, is manifest. For every one knows that wherever he may be, each day of the week comes to him and continues with him for twenty-four hours. He may also understand that as each day does begin earlier to those who live to the east of himself than it does to him, and that it does not begin to those who live west of himself so early as it does with him, that it follows of necessity that the course of day is more than twenty-four hours long. But how can it be shown that the course or circuit of day around our world is just forty-eight hours?

This can be done without difficulty. For as the days of the week begin with sunset, so also is it true that sunset makes the circuit of the globe. It requires twenty-four hours for sunset to go round the world. And therefore when it has accomplished the circuit of the globe the day is ended where the circuit began, but is only commenced at the place where that circuit closes. And as day is thus ended on one side of the day line, and just begun on the other side of that line, it will take the end of day just as long to make the circuit of the globe as it required for the be-

An Unexpected Phenomenon.

THE DARKNESS OVER NEW ENGLAND IN 1780.

"TWAS on a May day of the far old year
Seventeen hundred eighty that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness, like the night
In day of which the Norland sagas tell—
The twilight of the gods. The low-hung sky
Was black with ominous clouds, save where its rim
Was fringed with a dull glow, like that which climbs
The crater's sides from the red hell below.
Birds ceased to sing, and all the barn-yard fowls
Roosted; the cattle at the pasture bars
Lowed, and looked homeward; bats on leathern wings
Flitted abroad; the sounds of labor died;
Men prayed, and women wept: all ears grew sharp
To hear the doom-blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look from the rent clouds, not as he looked,
A loving guest at Bethany, but stern
As justice and inexorable law. —Whittier.

On the 19th day of May, 1780, the inhabitants of New England and the adjacent parts were the trembling witnesses of an event in nature which has never been fully described nor analyzed. We refer to the wide-spread and mysterious withdrawal of the natural sunlight, which so startled our ancestors and covered the land with gloom on that memorable occasion; a phenomenon in its kind never experienced before nor since in the country, and which, while religion attempted to account for it as a fulfilled prophecy, yet science has not unfolded its quality nor discovered its cause. Ninety-one years have passed away since the extraordinary darkness transpired. The living witnesses are getting to be few, but still our sources of information concerning all the features of the day and night are ample, and before us as we write are over forty different testimonies relating to the scene we seek to exhaustively depict. They are mainly from persons who saw what they describe, and embrace evidence from historical collections, histories of States and towns, histories of the revolution, journals of legislatures, newspapers of the day, sermons of the ministry, personal memoirs, memoirs of the American Academy of Arts and Sciences, professors in colleges, poets, philosophers, physicians, scientists, and savans; among them Noah Webster, LL. D., who wrote, "I stood and viewed the phenomenon, for which no satisfactory cause has been assigned."

The year we have named was celebrated for its numerous auroral exhibitions in this latitude. They covered the midnight heavens with corruscations of red and silver, and streamed out like lightning, seeming, says one writer, fairly to flash warmth in the face. A single sun spot over 50,000 miles in diameter was seen with the naked eye by William Herschel the previous year, and in 1780 others were visible and recorded by Lelande. The winter preceding May was marked by extraordinary severity. Snow lay on the ground from the middle of November to the middle of April four feet deep everywhere. In December and January a snow storm continued seven successive days, and the snow fell to a depth of four feet on a level in this single storm, with drifts eight and ten feet high. Sheep were buried in the drifts for many days, and even men and animals perished with cold. Long Island Sound was crossed by heavy artillery on the ice.

Narragansett Bay froze over so hard that men traversed the ice from Providence to Newport in skating parties, and from Fall River to Newport loads of wood were conveyed on the ice through Bristol ferry. The journal of the House of Representatives of Connecticut records it as "the severest hard winter within the memory of man," followed by "the most backward spring recollected by aged and observing citizens." War, too, added its rigors to the dreary aspect of nature.

The month of May was dry and cold. Previous to the 19th, a vapor filled the air for several days. There was a smell of sulphur in the air; and on the day of the great darkness, Etna discharged lava from a new mouth and the eruption was accompanied with violent earthquakes in Southern Italy. The morning of the 19th was overcast with some clouds, and rain fell over the country, with lightning and thunder. The sun on rising shone not with its accustomed clearness. Its face seemed veiled and the aspect somewhat lurid. Scarcely any motion was in the air; what there was of wind came from the south-west; vanes were not stirred, and sails and flags hung idle. By nine o'clock in the forenoon, without previous warning the darkness stole gradually on, with a luminous appearance near the horizon, as if the obscuring cloud had dropped down from overhead. There was a yellowness of the atmosphere that made clear silver to assume a grass green hue. Then a dense, undefinable vapor settled rapidly and without aerial movement over all the land and ocean from Pennsylva-

nia to the Gulf of St. Lawrence, the darkness it caused increasing by degrees until the sunlight was effectually shut out. Ordinary cloud it was not. The rapidity with which so large an extent of country was enveloped precludes the possibility of supposing this to have been a natural cloud moving laterally. Besides this, the day was too calm to imagine such a thing. Down came the darkness thicker and thicker. By ten o'clock the air was loaded with a heavy gloom. The heavens were tinged with a yellowish or faint red; the lurid look increased; few, if any, ordinary clouds were visible. The sun, in disappearing, took on a brassy hue. The lurid, brassy color spread everywhere, above and below. The grass assumed the color of the sky, and all out-doors wore a sickly, weird and melancholy aspect, a dusky appearance as if seen through a smoked glass. Nature donned a frightful look. No one had seen the like before, and the hearts of thousands grew faint with fear. So low was the overhanging vapor that it appeared to rest upon the very earth, and the hills in some places could not be seen at the distance of only half a mile. Especially was this true at Pepperell and Groton in Massachusetts. By eleven o'clock it was as night itself; and from this time until three in the afternoon the darkness was truly extraordinary and frightful. Some reported that the sun's disk could be seen dimly through the murky gloom at the period of the deepest darkness, but this seems hardly probable. At sea the air was thick and had an unusual smell and a most unnatural appearance. Generally there was a sooty smell prevalent, and in a few places some drops of rain fell. Dr. Tenney, with a philosophic eye to turn the sable curtain into gold, wrote that all nature wore a resplendent and beautiful tint, the earth and trees appearing as if adorned with an enchanting glow! Mr. Temple of Boston saw things in somber color, and in a letter to friends in England, described the scene as if a veil was drawn over all things, which he seemed to look through and see the heaven beyond it; while at Newburyport a pious woman wrote: All nature seemed hushed, as though Jehovah was about to make himself known by some mighty act. Every eye was turned upward, every one inquiring: What is going to take place? At three o'clock the light came on from the west, and the heavens at its coming looked more brassy than at any previous time, while there were seen in some places quick flashes or corruscations, not unlike the Aurora Borealis. Gradually, and to the immense relief of more than half a million of people, the darkness passed off. Such was the general appearance of the earth and atmosphere.

The extent of the darkness was greater than is related of any other similar phenomenon on record, not excepting the celebrated dark days over Egypt and Judea. It reached south to the northern half of Pennsylvania, and from thence along the coast north-east to the wilds of Maine, eastward to the Gulf of St. Lawrence, and out at sea one hundred and twenty miles south-east of Boston, and undoubtedly much farther; west to the valleys of Lake Champlain and the Hudson River, and north into undefined regions in Canada. Portland, Boston, Hartford, New York, West Point, and Albany, were affected by it. But the degrees of darkness differed in different places, the deepest night settling over New England. A tract of land and sea eight hundred miles in length and four hundred miles in breadth, embracing an area of three hundred and twenty thousand square miles, was known to be covered by the cloud, and so far as can be ascertained, a population of seven hundred thousand souls sat for a portion of the day and night in a gloom more or less profound and inexplicable.

Just how dark the day was is attested by indisputable evidence. The hour and minute could not be discovered on the face of a clock or watch by persons of unimpaired eyesight. Candles became an absolute necessity both out of doors and in, as it was impossible to transact ordinary business without them. Fires on the hearth-stones shone as brightly as on a moonless November evening, and all dinner tables were set with lighted candles upon them as if it were the evening repast. The keenest eyes in-doors could not see to read common print. So far beyond any ordinary fog was the effect that stages on the road either put up at the nearest hotel during the mid-day hours, or carried candles or lanterns to enable the perplexed driver to well see his way. This in many instances was performed as it invariably is at night. At Haverhill, N. H., at twelve at noon a man could not be seen in the road at a distance of only twenty rods, while an hour or two later the captain of a ship forty leagues at sea south-east of Boston was compelled to light

a large candle to enable him to perceive his instruments and thereby to steer his vessel. "It was so dark at noon," writes Dr. Adams, "that we could not tell one person from another in a room with three large windows in it." A writer in the *Massachusetts Spy* informs us that at the time of the greatest obscurity the light was less than the volume of light from the moon, while many other eye-witnesses assert unequivocally that the greatest darkness was fully equal to what is the season of "candle lighting" in the evening. No London fog ever equaled this. The astronomer of Paxton, Samuel Stearns, calculated that the ratio of light borne by the moon at its full, as compared with the full light of the sun, is as one to one hundred thousand. Later French savans make the difference as one to three hundred thousand and even one to eight hundred thousand. But if Stearns was right, the sunlight of that remarkable day was immeasurably less than that of a common clear, sunny day, the ordinary sunlight being reduced below the light of the full moon. Connecticut went totally under the cloud. The journal of her House of Representatives puts on record the fact that "none could see to read or write in the House, or even at a window, or distinguish persons at a small distance, or perceive any distinction of dress, &c., in the circle of attendants. Therefore at eleven o'clock adjourned the House till two o'clock afternoon." At Ipswich, Massachusetts, at half-past eleven, several educated gentlemen tested the depth of the darkness by attempting to read large print in a room with three windows of twenty-four panes each, facing the south and east; but, although their eyesight was good, they could not at all distinguish the words. At twelve, with the three windows still uncovered and open, substances, by the light of a candle, cast well-defined shadows on the wall, and shadow profiles and images were as distinct and sharp in their outlines as in the evening. At one o'clock a single gleam of light, coming hitherto from the east, was wholly withdrawn or shut out, and it became darker than at any previous time. The amazement of the party was very great. At two o'clock the gleam which had disappeared in the east shone faintly in the west, as if the obscuring cloud had lifted or passed over; but the gentlemen, with the three windows still open, found it necessary to have two candles on the table to enable them to appropriate the dinner now set before them. At four the company said they had passed a very unexpected night together, and then parted, each musing on the strange adventure. With all these facts before us, we can discover no extravagance in the language of the *Boston Gazette*, when its editor exclaimed, "In short, there was the appearance of midnight at noon-day." Men were awestruck; all busy sounds of labor ceased; and a calamity of some kind, none knew what, was confidently imagined to be approaching. It seemed, says one, like a great roof closing down upon the earth, and shutting out the glorious sunlight forever.

The general results of the darkness afford an interesting study both for the scientist and the divine. The natural world was singularly affected. All the brute and feathered creation seemed puzzled and agitated. The birds ceased to fly, and hid themselves in the branches of the trees. As the darkness increased, they sang their evening songs as they do at twilight, and then became silent. Pigeons on the wing took to the shelter of the forest as they do at night. The whip-poor-will, as if it were truly night, cheerfully sang his song through the gloomy hours. Woodcocks, which are night birds, whistled as they only do in the night time. Bats came out of their hiding places and flew about. The fowls marched solemnly to their roosts as they do only at nightfall, and after cackling for a while over the mystery of so short a day, became still. Cocks crowed, as is their custom, at nightly intervals and the early breaking of day. Frogs peeped their evening concert, and dogs whined or howled and ran away as on the approach of an earthquake. The herds of cattle on New England's thousand hills sought the shelter of the shed or barnyard, lowing as they came to the gate, and sheep huddled around in a circle with their heads inward—the invariable token of apprehended danger.

On the human family the effect was still more curious and terrifying. The mechanic left his tools in the shop, the farmer his plow in the furrow, and each moved in silent and marveling mood toward the barn or dwelling. On the home threshold they were met by pale and anxious women, who tremblingly inquired, "What is coming?" The alarmed traveler, seeking the sympathy of his fellow-man as one impressed with a sense of impending peril, put up at the nearest house, and mingled

his anxious questionings and forebodings with those of the family. Strong men met and spoke with surprise on their countenances, and little children peered timidly into the deepening gloom, and then sought the sheltering parental arms. Schools broke up in affright, and the wondering pupils scampered homeward with many expressions of childish fear. The inevitable candle shone out at the windows of all dwellings—every countenance gathered blackness—all hearts were filled with fear of an approaching, unparalleled storm, or the occurrence of a terrestrial convulsion; but it was not the blackness of the storm cloud, such as sometimes with frightful agitation breaks over a single city; it was the silent spreading of the pall-cloth over the earth by strong, invisible hands. Many anecdotes of terror are related. Men well remembered the earthquake of a quarter of a century before, but this darkening of the earth at noonday—what could it portend? In Boston, from the hours of eleven or one till three o'clock, business was generally suspended, and shops were closed. Those who had the courage to continue them open, illuminated them artificially. At Groton, a court was in session in a meeting-house full of large windows, as was the old style of houses of worship, but at half-past eleven all faces began to wear a sombre hue, whereupon magistrates and people followed suit with all New England, and called for lighted candles—gas and kerosene being then unknown in the land.

Very little of jesting or humor concerning the day was indulged in. Indifferent persons who were enthusiastic and anxious during the darkness gave way to some railery as soon as the shadow disappeared before the welcome shining of the sun. When the news was carried to England, gentlemen who were prone to laugh at the expected discomfiture of the then revolutionary colonies, interpreted the darkness allegorically of the gloom thrown over the minds of the "Boston rebels" by reason of the reduction of Charleston, the defeat of Clinton, etc.; but when subsequent letters confirmed the tidings and asserted the event to have been a sober literal fact, astonishment knew no bounds. Meanwhile the jeering Tories sent home word that "it was the devil spreading his wings over the northern rebellious colonies, and if they do not repent, the next time he will certainly fly off with them all." But the answer from England was: "I do not believe all the wise men of Boston will be able to explain it."

But it cannot be denied that the predominating feeling on that day was awe and fear. At many a dinner table no food was eaten; the family sat pale and often silent. Amazement hushed all boisterous sounds. If any spoke, it was in a low, subdued tone. Pious fathers took down the family Bible, read it reverently, and then knelt and prayed. Prof. Samuel Williams of Harvard College testified years after that the terror "surpassed description." The bells were rung in the large towns, and the people in masses forsook their toils and crowded into the churches. Thousands sought the minister for an explanation of the darkness, who, in response, took Matt. 24: 29, 30, or Rev. 6: 12, or Isa. 13: 10, or Ezek. 32: 7, or Joel 2: 31, or some other sacred prediction of the darkening of the sun, and improved upon them in sermons on the last day. The neighbors flocked around holy men, who calmly pointed them to the Lamb of God as their only refuge at all times. Some, with lanterns, went from house to house with warnings on their lips. The darkness was compared to that which overspread Judea at the crucifixion of our Saviour, and it was asserted to be not a whit less divinely caused. Sober men, unaccustomed to such a freak of nature, deemed the day of doom at the door. We cannot sneer at these alarms; they were legitimately born. President Dwight, an adult eye-witness, asserts this to have been "the general opinion." Even the gathered wisdom of the Council of Connecticut waited and listened, writes Whittier,

"To hear the thunder of the wrath of God
Break from the hollow trumpet of the cloud."

The darkness of the day having been succeeded for an hour or two before evening by a partially clear sky and the shining of the sun, still obscured by the black and vapor mist, this interval was followed by a return of the obscuration with greater density, that rendered the first half of the night hideously dark beyond all former experience of the, probably a, million of people who saw it. From soon after sunset until midnight no ray of light from moon or star penetrated the vault above. It was pronounced "the blackness of darkness." Horses in numerous instances, when wanted for service, could not be compelled to quit the stable. Others on the highway, unable to see for the dark-

ness, seemed to be seized with fear, and moved their feet cautiously and with bewildering hesitation, as if apprehensive of plunging into an abyss. Travelers on foot, who supposed themselves acquainted with every foot of the road, lost their way in familiar localities. Some, totally bewildered, shouted for aid but a few rods from their own door. Lost persons in some instances felt their way home, being guided by the fence. Dr. Adams says almost everybody who was out that night got lost. Sharp eyes could not distinguish between the heavens and the earth, the line of the horizon was totally invisible, and white, large substances placed before the eyes could not be discovered either in their color or outline. At nine o'clock the moon rose at her full, but it had not the least effect to dispel the death-like shadow. At between nine and ten, a sea captain more than a hundred miles from the New England coast, ordered his men to take in some sails, but they could not find their way from one mast to another without light of candles. Like a chain this blackness bound the whole coast line for more than 200 leagues. It was compared to a solid wall, impenetrable and forbidding, and had an oppressive, choking, overpowering effect on all who tried to brave it. At Salem an intelligent writer said: "Perhaps it was never darker since the children of Israel left the house of bondage." Dr. Samuel Adams and Hon. Wheeler Martin, as also others, testify that "it could be felt" on waving the hand in the air; language used by Moses concerning the supernaturally and miraculously produced cloud that shut down over Egypt, causing a "thick darkness" of three days' duration. But lest this description may be considered exaggerated by the excitement engendered by the immediate occurrence of this phenomenon, we here reproduce the strong language of Dr. Samuel Tenney, written in calm mood to the Historical Society five years subsequent to the scene he is describing; the language of a philosophic mind deeply impressed. He says: "The darkness of the following evening was probably as gross as ever has been observed since the Almighty first gave birth to light. It wanted only palpability to render it as extraordinary as that which overspread the land of Egypt in the days of Moses. And, as the darkness is not substantial, but a mere privation, the palpability ascribed to that by the sacred historian must have arisen from some peculiar affection of the atmosphere, perhaps an exceeding thick vapor that accompanied it. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."

What was the cause of this darkness? Here the wisdom of New England was baffled. Newspaper men who are generally regarded as competent to explain all passing events, gave up in despair, and said: "It is to be desired that curious and philosophical gentlemen would favor the public with a solution of this phenomenon." They said "there was nothing terrible in it," but nevertheless nearly everybody was terrified. It was pronounced a *lusus nature*, past the vulgar comprehension, and which it was requested that the Royal Society of England should be consulted to frame a solution. But this learned body never explained it. Dr. Tenney, in 1785, wrote the Historical Society that the ability of the land had endeavored to present a cause, but, said he, "You will agree with me that no satisfactory solution has yet appeared." In similar language wrote Noah Webster in 1843. The theory of some, that it was smoke and ashes from forest fires, extensively raging, is overturned by Dr. Webster, who argued that "no fires in our forests could have been sufficient to spread a dense cloud over the whole of New England and even some parts of the Middle States." He might have added: "And this in so short a time, when the swiftest clouds move but ten miles an hour." The theory of Webster himself, that it was the "smoke of some volcano in the northern regions of this continent, wafted in a vast volume by the wind," is equally untenable. No great density of smoke was observable, and in Boston, as elsewhere, "there was," says a Bostonian, "not the least appearance of fog, smoke, or haziness."

The old poems declare that smoke from the burning of every town and forest in the land could not create so dismal a gloom. And all analogies teach they were right. The notion of some, that Venus or Mercury intercepted the sun's rays, is refuted by the fact that there was no transit of either of these planets during that year. Some said it was

a solar eclipse—a conclusion rendered impossible by the moon having full the day before. And very aptly does the astronomer of Paxton ask: "If the darkness of the day was caused by a solar eclipse, what then darkened the night, as the moon was more than forty hours' motion past her opposition?" Others said a comet interposed the baleful shadow of its nucleus between men and the sun, or flung its tail upon the earth. Dr. Tenney attributed the darkness to a substratum cloud of vapor of great thickness and density, the sun's rays getting lost in the struggle to penetrate the dusky shield. And Stearns regarded it as caused by exhaled particles of various qualities of matter highly condensed and impervious to sunlight. It is possible these views were borrowed from Dr. Thomas Burnet, the English geologist who, more than a century earlier (in 1667), had written that in the "latter days," in accordance with our Lord's prediction, "the sun and moon will be darkened, or of a bloody hue or pale countenance, produced by an infectious and corrupt air, filled with thick vapors and fumes or turbid exhalations, atmospheric obscurities to a great extent intercepting the sun's rays, causing it thus to appear, and proportionably diminishing the light of the moon." (*Vide*, Theory of the Earth.) To say the least, many of the views of the New Englanders coincided with those of Burnet respecting the *modus operandi* by which an unusual solar obscuration could take place. Far more likely is the view already hinted at, that the secondary cause was not at all in the body of the solar orb or in the earth, but of cosmical origin, and traceable to cometic or meteoric material consuming in the upper regions and falling in a great cloud into the atmosphere in the form of cosmic dust. The sooty and sulphurous smell in the air, the faint electrical flashes, and the black dust seen on the surface of water in many localities, favor this view. The cause was evidently cosmic, cometic, and celestial.

But while New England admitted a secondary cause, her Christian people, sharing the feeling of the devout and philosophical Stearns, imputed the flinging of this black shadow "like a funeral pall" over the land inhabited by nearly one-third of the people of the United Colonies, to the direct interposition of the God of the universe, who himself, by means unknown to mortals, darkened both the sun and the moon, both the day and the night, as a token of his indignation against every prevailing iniquity, and an omen of a future day of universal destruction and wrath! It made no difference that it was not supernatural, or that secondary causes had produced the result witnessed. The effect only was sought for; the sacred Scriptures had announced a darkening of the sun and moon, and these signs had been fulfilled before their eyes—locally, to be sure—but minds reverently went behind all secondary cause and declared it was the immediate hand of God. The ministry insisted it was occasioned by a divine arrangement of nature, and in the spirit of the sacred Hebrew writers, who ascribed all remarkable and unaccountable acts of the natural world to the working out of the vast designs of the Infinite, said: "This is the Lord's doings, and it is marvelous in our eyes!" In more modern times, men would doubtless have said: "Oh! it is only a temporary obscurity of the light by a cloud of exhaled vapor, or by terrestrial contact with cosmic particles, and nothing more." Few minds would see God in the mysterious cloud; not so with our fathers. They saw in the strange sun-darkening shroud a sure celestial token of the approaching consummation, and so proclaimed it in all ways. The impression was most profound, and was not effaced during the remainder of that century. The view was reiterated seventeen years later by the orthodox Spaulding in the pulpit of the Tabernacle at Salem, and was indorsed by the first religious paper in the world, published at Portsmouth in 1808. Indeed, it was opposed by none. To-day nearly the entire body of believers comprising the sect of Advent Christians in the United States and Canada sustain the views of the New England Christians of the last century concerning the significance of the darkness of Friday, May 19, 1780. We argue nothing here *pro* or *con*, but only state facts, and should be unfaithful chroniclers of historical fact did we omit to record this abiding conviction of nearing Judgment on the old New England mind, and transmitted to hundreds of thousands of their posterity by the scenes of the never-to-be-forgotten dark day.

We may learn lessons of good from these recollections of the famous black Friday. Individually the multitudes who live in 1871 may not feel that such old times and far off events, however ominous, at all concern them. Nevertheless there was wisdom in the words,

and a certain heroic principle in the conduct of Abraham Davenport, Colonel, and afterward Judge of Stamford, Conn., and State Councilor in the Legislative Chamber at Hartford—a wisdom and a moral worth remembering. The providence of God found him serving his day and generation when the great darkness fell. Amid the deepening gloom that wrapped about the city, darkened the rooms of the State House, and set the law-givers trembling, and many of them to exclaim: "It is the Lord's great day," and move to adjourn, Davenport refused to be frightened from his post; but when all eyes turned to him, boldly said: "I am against the adjournment. Either the day of Judgment is at hand or it is not. If it is not, there is no cause for adjournment. If it is, I wish to be found in the line of my duty. I wish candles to be brought." Men will lose nothing while in the true line of present duty. In the words of the poet Whittier in allusion to the scene we here describe: "Simple duty hath no place for fear." The line of duty is the true path for all to walk in, come what may.—D. T. TAYLOR, in *Boston Journal*.

Happiness in Death.

THE Rev. William Jay, in a sermon on the requisites for a happy death, says: "It requires that you should obtain and preserve the evidences of pardon; without these you cannot be fearless and tranquil in the near views of eternity, since 'after death is the Judgment.' It requires you to keep a conscience void of offense toward God and toward man. Is he in a condition to die who has lived in the practice of some known sin, and in the omission of some known duty? Is he in condition to die who has worn the mask of hypocrisy, which will now drop off and expose him in his true character? Is he in condition to die who, by artifice, unfair dealing, grinding the faces of the poor, has amassed gain which will dishonor him if restored, and damn him if retained?"

"It requires us to live in the exercise of brotherly kindness and charity. Of all we do for him, nothing pleases him more than this; this we know he will acknowledge in the day of Judgment, and why not in the day of death? 'Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.' 'The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness.' Many are praying for him; the widows and the fatherless cry, and their cry entereth 'the ears of the Lord of Sabaoth.'

"It requires an attention to religion in your families. I pity that father who will be surrounded when he dies, with children whose minds he never informed, whose disposition he never curbed, whose manners he never guarded; who sees one an infidel, another a profligate, and all irreligious.

"I know that you are not answerable for the conversion of your offspring, but you are responsible for the use of all proper means. And if these have been neglected, you will plant your dying pillow with thorns; whereas, if you have seriously and perseveringly attended to them, your dying repose shall not be disturbed by want of success; but you shall be able to say, 'Although my house be not so with God, yet hath he made me an everlasting covenant, ordered in all things and sure; for this is all my salvation and all my desire, although he make it not to grow.'

"Through the mercy of God, and the grace of his dear Son, may we be enabled to live in the discharge of duty, that our dying beds shall feel soft as downy pillows are."—*Sel.*

Patience.

AMONG the many Christian graces spoken of by the Saviour and his apostles, that of patience, under all circumstances, stands pre-eminently first, and yet we regret to say it is sadly deficient in many of the professed followers of Christ in these last days. Some little trifling matter comes up to disturb their equanimity, and ere they are aware of it, they are giving way to hasty, impatient words over this, that, or the other thing, making not only themselves wretched, but every one about them. Now, brother, sister, this ought not so to be. What if every body does not do just as you would like to have him, is that any reason you should indulge in impatient and useless complainings over what other people may say and do? Jesus says, "In your patience possess ye your souls." And has he not given us a most touching example of patience and endurance, under circumstances peculiarly trying and afflictive? At one time we see him weary and faint from long fasting in the wilderness, yet no murmur escapes his lips, and with a cheerful voice we hear him

replying to the specious words of the subtle enemy, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Again, when forsaken by his loved disciples, reviled and persecuted by his enemies, and about to suffer an ignominious death on the cross, he meekly bears it all, and from the depths of his loving heart exclaims, "Father, forgive them, for they know not what they do." The beloved Paul is another example of long-suffering and patience, and in his epistle to his Hebrew brethren we hear him exhorting them to be *patient* toward all men, "For," said he, "ye have need of *patience*, that after having done the will of God, ye might receive the promise."

It is true, the Christian's life is one of continued warfare, fightings without and within, and the apostle James in alluding to this matter uses the following language: "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trial of your faith worketh *patience*; but let *patience* have her perfect work, that ye may be perfect and entire, wanting nothing." Again, we are exhorted to run with *patience* the race set before us, ever looking unto Jesus who is the author and finisher of our faith. Dear reader, are you sometimes weary of life's cares and toils, its sin and sorrow, pain and death, and from the fullness of your heart are led to exclaim, almost impatiently, "Come, Lord Jesus, and come quickly, and put an end to all things"? If so, let me entreat you to heed the admonition of the inspired writer, "Be *patient* therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long *patience* for it, until he receive the early and the latter rain." "Be ye also *patient*; establish your hearts, for the coming of the Lord draweth nigh."—*Woman and her Work*.

Pray Short and to the Point.

"My friends," said Eld. Knapp, "pray short and to the point. Ask for what you feel you *must* have, and then stop. Remember that God knows all, and needs not your long prayers for information.

"All the Bible specimens are short. Our Lord's prayer, one of the longest, can be uttered well in a minute. Most of these are one wish, in a single breath. Blind Bartimeus begging by the wayside near Jericho, cried out, 'Jesus, thou son of David, have mercy on me.' The poor publican smote on his breast, and said, 'God be merciful to me, a sinner!' Ten lepers all at once lifted up their voices, and said, 'Jesus, Master, have mercy on us.'

"Such are a few of the short prayers in the New Testament.

"Would a long, prosy prayer, think you, have availed Peter, sinking in the sea? Oh! no. Peter was in earnest, and prayed in three words, 'Lord, save me!' Why, I verily believe that if Peter had prayed as long as some of you, he would have been fifty feet under water before he got help. From the days of the ancient Pharisees to their likes in the present, long, cold, formal prayers have been an abomination unto God."—*Sel.*

Pull at the Oar.

THE servants of Jesus are like rowers in a boat. They sit with their backs to the bow, and cannot see what lies ahead. But the helmsman at the stern is on the look-out, and he steers the boat whithersoever he will. So in our godly undertakings we sit with our backs to the future. It is all unknown, untried, impenetrable. We know not what the morrow may bring forth. But it is our business to pull at the oar of prayer and earnest labor. There is a divine Helmsman who sees the future, and who holds the rudder in his hand. We have only to commit our ways to him, and to pull at the oar of duty. This is trust. This is faith. This is the way that Paul pulled his boat toward Rome, not knowing or caring what stripes and imprisonments, or what triumphs of the gospel, were awaiting him there. What a blessed thing it is that we cannot foresee the future. We might be so paralyzed by the perils, or difficulties, or the sufferings before us, that we would drop our oars in despair. Every true Christian toiler is continually "saved by hope." He pulls at the oar and trusts.—*Evangelist*.

FOR TATTLERS.—Some folks are prodigiously penitent over other people's sins, and seem to think they have a special call to confess them before the whole world. They would gouge their brother's eyes out rather than leave a single mote in them. At the same time they are singularly blind to their own failings.

THE ADVENT REVIEW

And Herald of the Sabbath.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

VOLUME 39.

BATTLE CREEK, MICH., THIRD-DAY, MAY 14, 1872.

NUMBER 22.

The Review and Herald

IS ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association,
BATTLE CREEK, MICH.

ELDER JAMES WHITE, PRESIDENT.

TERMS: - - - - See Last Page.
Address REVIEW & HERALD, BATTLE CREEK, MICH.

THE HARDEST TIME OF ALL.

THERE are days of deepest sorrow
In the season of our life;
There are wild, despairing moments,
There are hours of mortal strife,
There are hours of stony anguish,
When the tears refuse to fall;
But the waiting time, my brothers,
Is the hardest time of all.

Youth and love are oft impatient,
Seeking things beyond their reach;
And the heart grows sick with hoping,
Ere it learns what life can teach,
For, before the fruit be gathered,
We must see the blossoms fall;
But the waiting time, my brothers,
Is the hardest time of all.

Loving once, and loving ever,
It is sad to watch for years
For the light whose fitful shining
Makes a rainbow of our tears.
It is sad to count at morning
All the hours to evenfall;
Oh! the waiting time, my brothers,
Is the hardest time of all.

We can bear the heat of conflict,
Though the sudden crushing blow,
Beating back our gathered forces,
For a moment lay us low.
We may rise again beneath it,
None the weaker for our fall;
But the waiting time, my brothers,
Is the hardest time of all.

For it wears the eager spirit,
As the salt waves wear the stone,
And Hope's gorgeous garb grows threadbare,
Till its brightest tints are gone.
Then, amid youth's radiant tresses,
Silent snows begin to fall;
Oh! the waiting time, my brothers,
Is the hardest time of all.

Yet at last we learn the lesson,
That God knoweth what is best,
And a silent resignation
Makes the spirit calm and blest;
For, perchance, a day is coming,
For the changes of our fate,
When our hearts will thank him meekly
That he taught us how to wait.

—Sel.

The Darkly Lowering Heavens.

As I seat myself before the window, I see a bank of black clouds slowly rising above the rim of the western horizon. As they come up higher, they assume a greenish hue. At short intervals, scuds of fog will dash over them and then disappear. Lightning is continually playing through the dark mass, making appropriate the words of the poet:—

"There, like a trumpet, loud and strong,
Thy thunders shake our coast,
While the red lightnings wave along—
The banners of the host."

The air is oppressive and sultry, and the wind that a few minutes ago was quite fresh has died away save now and then a fitful puff. By all these tokens, I know that the storm will soon burst upon us.

By the inspired word of God, by the signs in the political heavens, by the throes in the earth that portend approaching dissolution, I know that there is another storm, more dreadful and bringing destruction and ruin in its train, that will soon illumine with its lurid lightnings and sweep with its fiery breath the frail and trembling planet on which we live. The earthquakes that cause the crust of the earth to tremble, the tidal waves that sweep thousands into eternity, are but the heralds of that last desolating storm that shall be ushered in with burning and fuel of fire.

As I open my Bible, I read concerning that storm: "For, behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble." Mal. 4:1. Isaiah, as his prophetic vision is directed to this scene, exclaims, "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted

in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low. . . . And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth."

Daniel testifies, "There shall be a time of trouble, such as never was since there was a nation even to that same time." Chap. 12:1. The language of the prophet Joel is pertinent and full of meaning: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." Chap. 2:1, 2.

Is there a possibility that these prophecies will fail? None. "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:21. In the same chapter, the apostle tells us how sure it is. He first declares that they were eye-witnesses of the majesty of our Lord Jesus Christ, and he adds in verse 19: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed." There is an old adage that "seeing is believing;" but this word of prophecy is *more sure*, more infallible, than eyesight.

In chapter 3:10, he has given a graphic description of the last tempest, the final consummation: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

As I turn away from these evidences of the coming storm, my soul repeats the words of the prophet Joel: "The day of the Lord is great and very terrible, and who can abide it?" In seeming answer to this question, my eyes fall on the 31st verse of Acts 16, where the condition of salvation and refuge is to believe on the Lord Jesus Christ. But how can we follow his example? He was without sin; while our sins are like scarlet. Without divine assistance, we must perish. Like a strain of rich, sweet music come these words of inspiration to us, floating down through the ages, yet losing none of their life-giving tenderness: "I will never leave thee, nor forsake thee." Heb. 13:5. And the apostle, to confirm the wavering and strengthen the weak, adds, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25. Daniel, speaking of the time of trouble, adds, "At that time thy people shall be delivered." Blessed Jesus, Saviour of thy people! "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." And, although unbelief lift her head in defiance of Heaven and to ridicule the God-fearing, still in him, and in him only, will we trust. Then when the desolating tempest of the wrath of God makes a speedy riddance of them that dwell in the land, we shall be hidden in that shelter where no fire, tempest, or flood, can reach us.

It is a matter of certainty that the world that now is, is reserved unto fire. The next question is, *When shall these things be?* Are we to look for them? or will some age far in the future witness these terrible scenes? This question we propose to answer, first from prophecy, secondly from nature, and lastly from the testimony of learned men on this subject.

The first prophecy that throws light on this subject is found in Dan. 2, where four kingdoms are represented as arising, bearing rule for a season, and then passing away or being merged into the succeeding kingdom.

These kingdoms are respectively, Babylon, Medo-Persia, Grecia, and Rome. At the close of the fourth kingdom, the Lord will come, and all earthly kingdoms will be broken, destroyed, and swept away as chaff. The first three kingdoms are matters of history, and Rome, the fourth and last, has crumbled until her civil power is gone; and in the ecumenical council even her ecclesiastical power is questioned. What next? Manifestly the destroying of the earth and burning of the works that are therein when our Lord shall inaugurate a kingdom of peace and righteousness that shall endure forever.

In Dan. 7, the same powers are brought to view under different figures, and the Judgment is introduced in close connection with the downfall of the divisions of the fourth power. Verse 11, speaking of the duration of the Roman power, adds, "I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." In the light of these prophecies, where are we? Just before the burning day of God, and where we may expect the scenes of eternity soon to become a thrilling reality.

We might refer to Nahum's chariots running like the lightning over our iron roads as evidence that we are living in the day of God's preparation. Daniel prophesies that in the last days knowledge shall be increased. Would that we could notice some of the results obtained from scientific research; but space forbids. Wind and water, fire, steam, and electricity, are all made subservient to the will of man, and to increase his pleasure and profit. In scriptural knowledge our progress is no less marked. The prophecies, which to our fathers were a sealed book, are opened to us as it was foretold they should be in the time of the end. In all these prophecies, there is perfect agreement, and they say to us that the end of all things is at hand.

Paul says that "in the last days perilous times shall come." In 2 Tim. 3:1-5, he enumerates a long catalogue of sins that should be found in the church. As we look over the religious world, we are forced to confess that he has described our times. We might bring more proof on this point; but brevity is our motto, and we pass to another division of our subject, remarking as we leave this that the warning, "Prepare to meet thy God," is peculiarly applicable to us, standing, as we are, almost within the sound of the coming storm, and seeing around us the gloom of the lowering heavens.

Next in order we shall present evidence drawn from nature.

"In the sun, the moon, the stars,
Signs and wonders there shall be;
Earth shall quake with inward wars,
Nations, with perplexity."

On this division of our subject, we are at a loss where to begin, not from the absence of testimony, but from the great amount which the narrowness of our limits forces us to exclude. Every one who carefully examines the earth must be struck with the increasing number and violence of earthquakes. All confess that the interior of the earth is in a state of fusion, a molten sea of fire. Earthquakes are caused by some internal commotion whereby the crust, or surface, of the earth is shaken. Noted geologists compute the crust, or surface, to vary from twenty to thirty miles in thickness. How can we expect things to remain as they are while this crust is shaking and trembling from internal fires.

We are humbled as we think of the destroying agencies held in check by the power of Omnipotence, and our hearts exclaim, "What is man that thou art mindful of him, or the son of man that thou visitest him?" With gratitude and love we acknowledge the mercy and long-suffering of that almighty Power at whose word our earth goes plunging through space at the fearful speed of nearly nineteen miles a second.

We referred to the increasing number of earthquakes. It is estimated by historians that 7000 earthquakes occurred up to the year 1850. But within the last fifty years, 3240 have occurred. What are these but omens of approaching dissolution, heralds of the storm that is to be ushered in with burning and fuel of fire? We might refer to the earthquakes that within the last five years have rocked the greater part of Africa, nearly all of South America, and to many shocks which have been felt in our own country, and later still, the earthquake in China hurrying multitudes into eternity. They have become so common that it is conjectured that some portion of the earth's surface is continually oscillating.

In view of these convulsions of mother earth, bespeaking approaching dissolution, we cannot better express the language of our hearts than by quoting an extract from the pen of Bro. D. T. Taylor: "We insist that with such utterances and facts blazoned forth at noonday, we, who have made the prophetic word our careful study for a period of a quarter of a century and see the light that is now shining, shall not stay for the dreamy indifference of a sleeping church, nor be hindered by a mocking world, but send out with affectionate solemnity a world-wide voice of entreaty and warning, and cry, 'The Judge is at the door, prepare to meet him.'"

The increase of storms is no less startling. For the last ten years, the reports of our secular journals have been one continual record of storm, shipwreck, and disaster. Shall we refer to the terrible storm in India that ten years ago destroyed sixty thousand inhabitants? In the same country six years later, thirty thousand more were destroyed by the same agency. In Laynan the same year, ten thousand were destroyed by inundation. The South American coast has suffered terribly as the thousands of the slain testify. We will not sadden the minds of our readers by mentioning further the multitudes that storm and tempest have swept away from among the living. Sufficient it is that these things are so.

To the observing, the question will arise, Whither are we tending? Shall we in the light of this testimony swell the ranks of those who cry, against reason and revelation, All things continue as they were from the beginning of the creation? The Lord forbid. Let us watch and be sober.

We might also speak of volcanoes and tidal waves. They help to swell the great number of victims that earth and sea shall give up when is heard the voice of the archangel and the trump of God.

On May 19, 1780, there was a dark day, terrific and supernatural. On the night succeeding, the moon was totally obscured. Eclipse was impossible, as the moon had full the day before. On the night of Nov. 13, 1833, there was a dense shower of falling stars, or meteors. These phenomena in the heavens were a source of fear to some and of wonderment to all. Astronomers frankly confess their inability to account for it. By consulting the word of God, we may obtain a solution of these mysteries; Matt. 24:29: "Immediately after the tribulation of those days [the papal tribulation ending about the year 1700] shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." These are enumerated by our Saviour as signs of his coming, and of the end of the world. Verse 3. He continues in verse 33: "So likewise ye, when ye shall see all these things, know that it [margin, he] is near, even at the door." Here we have the explanation. These wonders in the heavens are outriders telling that the day of the Lord is at hand.

What shall we say of the aurora borealis that "nightly waves its flaming banners in our northern sky"? Two centuries ago, it was unknown. We are told that it is not in our atmosphere, but that the ether just outside is heated to a white heat. This

does not set our minds at rest; for, if this be true, why does it heat more now than formerly? Is it not because the element of hydrogen is becoming exhausted in the air, that its friction should heat more than formerly?

But enough of conjecture. We are satisfied to consider all the signs we have mentioned as a fulfillment of the prophecy of Joel 2:30, 31: "And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come."

We might dwell at great length upon this subject without exhausting it; but it would go beyond the design of this article to say more. We leave it with a feeling of regret at the thought of leaving so much unsaid. Do you ask more evidence? Read it on the scroll above your head, read it on the earth beneath your feet, hear the thousand voices of nature that tell of an approaching crisis, read it in the inspired volume; and then, if you have ever doubted, ask pardon of God for your unbelief.

In closing, we shall introduce the testimony of some learned men:—

Sir Charles Lyell says: "The wonder is, not that the earth will be dissolved, but that it exists for a single moment."

Dr. Hitchcock, of Amherst, says: "In a very short time, far shorter than we imagine, all the scenes of futurity will be to us a thrilling reality."

Dr. Baird, in Rochester, remarked that no well-informed man can look upon the world as it is without coming to the conclusion that some great consummation is about to take place.

Professor George Bush says: "If we take the ground of right reason, we must believe that the present age is one expressly foretold in prophecy, and that it is just opening upon the crowning consummation of all prophetic declarations."

Rev. Hollis Read, author of "God in History," says: "We live in a very remarkable period of the world's history. A very general impression obtains in all reflecting minds that we are on the confines of another of those signal crises which mark the history of our race. The signs of the times are strangely significant. There is a feeling in the human breast that despotism, bloodshed and oppression, and unbridled lust, have, in defiance of Heaven, rioted long enough, and that a righteous God will soon rise in his wrath and make a short work. This prophetic yearning for deliverance—this instinctive prophecy of the human heart—is not peculiar to the Christian. The Hindoo, the Mohammedan, the Papist, feel it. The world waits the coming change."

Dr. Geo. B. Cheever writes: "It is impossible to look upon a more sublime spectacle than that which rises to the mind of the spiritual observer at the present crisis. . . . The trains laid with divine wisdom are fast completing."

We might adduce testimony from hundreds of others, but it is unnecessary. And now, dear reader, let me ask, with affectionate solicitude, Is your name written in the Lamb's book of life? If not, strive for the life that is eternal. Obey God, seek an interest in Christ. So shall you be safe amid the perils of the last days, safe from the coming storm, forever safe in the kingdom of God. L. D. SANTEE.

The Sea of Galilee.

It was with no common thrill of feeling that I first saw the blue waters of the Sea of Galilee (or of Tiberias, as now called), having a short time before had Mt. Tabor pointed out on the southern horizon. We had followed the Jordan from Lake Huleh a few miles, down to the bridge *Jisz Benat Yakub*, and had then struck into the hills on its west, to an old khan called Jubb Yusef, in approaching which we had our first view of that beautiful sheet of water around which the ministry of our Lord was principally exercised. It lay at a distance of six miles, in a deep basin, surrounded on all sides by mountains, which rise from 1,500 to 2,000 feet above it. It is about 600 feet below the level of the Mediterranean, and the same below Lake Huleh, being in that vast gorge extending from Hermon to a point south of the Dead Sea, which has been rent in the earth by volcanic forces, by the reason of which the Jordan alone of all earth's rivers has its course below the sea-level. From the clear-

ness of the atmosphere it appeared quite small and is actually only thirteen miles long and six wide. But the interest of the Saviour's life centers here. Upon its waters and along its shores were his wondrous discourses spoken and his mighty deeds wrought.

In order to strike the Sea at *Tell Hum*, we quit the road at *Khan Jubb Yusef*, and rode across the pathless hills in a southeasterly direction, over the rocks and through thistles, for nearly two hours, picking our way with much difficulty, until we reached a rise of ground upon the border of the lake. A warm dispute has existed for some years among geographers of the Holy Land whether *Tell Hum* is the site of Chorazin or of Capernaum. I shall not enter into it; but the fact of the dispute adds to the evidence of the complete ruin to which Christ doomed these unbelieving cities. There was at Capernaum a splendid marble synagogue, and it is certain that the ruins of precisely such an edifice have been found at *Tell Hum*. Fragments lay here and there, and were occasionally seen by travelers, who, by the aid of two or three Arabs with clubs, could work through a thicket of thorns and thistles six or eight feet high, in the spring of the year. But last winter, Capt. Wilson, of the English Exploring Committee, excavated quite a place amid the ruins, though by no means as largely or completely as I had supposed from previous report. The building was of white limestone and marble, and the lower portions or foundations have been partly uncovered, while among them lie fragments of columns, the bases being often still in place, and very beautiful Corinthian capitals, with other elaborate sculptures, exceeding in richness and delicacy any other remains in Palestine. On a large cornerstone I observed a carved representation of the front of a temple or synagogue (perhaps a model of that very building) about fifteen inches long by eight high. There were also curious double or twin columns, with capitals and bases all cut from one rock. Explorations are soon to be resumed at this place, and will no doubt bring out interesting results.

Here we took to the shore, and followed it for three hours, till we reached *Tiberias*, enjoying a most charming and exciting ride through the obscure ruins and now ignoble sites of *Bathsaida*, *Capernaum*, at *Ain et-Tin* (if *Tell Hum* be not the place), and *Magdala*, and across the small but fertile plains, three miles in width, near the northwest corner of the lake, which was the ancient "land of Gennesareth," and gave one of its three names to the body of water.

Here we rode over a smooth, hard beach abounding in shells, and free from the stones elsewhere prevailing; just the place for fisher-men to draw their nets to shore, and probably the very spot where the disciples carried on their business, and where the miraculous draught of fishes occurred.

And could it be that along this deserted coast there were once numerous cities, that this lonely sheet of water was once alive with vessels, and that here Jesus called his apostles and taught the thronging thousands? Surely, no contrast could be more striking than of the past and the present. Our tents were on the shore, a few rods outside of the petty and dirty modern city of *Tiberias*, on the south, where the ruins of the ancient city begin and stretch along a narrow plain, a third of a mile in width, between the mountain and the sea, for the space of a mile or more, to the natural warm baths.

These baths, the water of which issues in springs from the earth as hot as the hand can bear, and with a brackish and sulphurous taste, taken with the black basaltic rock of the coast, like the slag of a furnace, bear testimony to the volcanic character of the locality, as do also the fearful earthquakes which from time to time convulse the region. The ancient ruins betoken a city of size and splendor, as sixteen large columns lie prostrate by the foundations of one edifice.

The Jews' cemetery is contiguous, and the stones with the memorial inscriptions in Hebrew, were almost without exception fragments of marble plucked from the ruins and then inscribed. The steep mountain-side above the ruins exhibited several caves, with traces of ancient paths, which were perhaps used as tombs. The quietness and solitude of the place may be judged of by the fact that the wild ducks swam unconcernedly to and fro in front of our tents, and hardly thought it worth while to dive

when I threw stones at them. We enjoyed a luxurious bath in the cool waters of the lake, complaining only of the stony bottom. The lake abounds in crabs, that differ from their salt-water brethren in being amphibious, for they issue from the lake, wander over the land, and hide under the stones. They even march boldly into my tent. At first I took them to be a land species; but, on catching one and putting him into the water, he proved to my astonishment to be perfectly at home there.

On Monday, we crowned our visit by a boat excursion. What could be more interesting than to follow the course of our Lord and his disciples, and to cross the Sea of Galilee in a fisher's boat? for such was the little vessel in which we embarked, with our Arab fishermen to navigate. There are now six or eight similar boats on the lake, rude affairs, with the merest apology for a sail; a few years since, and not a boat moved upon the water. Fish are abundant, yet are not taken in long nets, but with a small hand-net, with which on his arm the fisher walks stealthily along the shore, or in the water, till he spies a fish, and then suddenly throws the net over it.

The coast opposite *Tiberias* appeared high, owing to its height and the clearness of the air; but, as there was no wind, it required two hours to row our vessel across to it. I had a special object in crossing, beyond the boat-ride and the fine view obtained of the entire sea. The whole eastern side is dangerous to be visited on horseback without an armed escort, as the Bedouin plunderers are in all that region. But a boat may cross, and touch here and there on the shore, with less risk. Directly opposite *Tiberias*, the coast widens into a plain nearly a mile wide, upon which opens the *Wady* (or valley) *Fik*. In the middle of the opening rises a high, steep, hill, access to which is at its east end by a low, narrow neck, which joins it to the mountain on the south. On the summit are the ruins of the city of *Gamala*, famous in the days of Josephus, who himself commanded there at one time, and which cost the Romans under Vespasian great effort to take. After the capture, they massacred 4,000 of the brave defenders, while 5,000 others cast themselves from the walls upon the rocks, below and thus miserably perished.

Notwithstanding the fears of our dragoon, I was determined to push inland and visit these ruins. So, taking him and one of the Arab fishermen, I crossed the plain and ascended the steep side of the hill in front of us, without much difficulty beyond a little weariness of muscle and expenditure of breath. On the top were extensive ruins, showing the existence of a large plan, with traces of walls and fortifications that must have made it almost impregnable, raised as they were on the precipitous hillsides. I went down into a reservoir, still in tolerable condition, arched over, and about 60 feet long by 30 broad and 30 deep. There was a noble view from the summit, of the sea and the opposite coast. No Bedouins made their appearance, though we took the trip leisurely and descended by the isthmus and the valley on the south to the plain and the boat.

During my absence, a scowling, surly-looking party of Arabs came down to the shore by the boat (from which we had landed by being carried a few yards through the water), and my companion and his wife thought it wise to retreat on board again, where I rejoined them. One of our boatmen, meanwhile, had been off with his net, and returned with several good-sized fishes. The wind rose a little, the waves roughened, the lady became ill, and we knew not but we should have experience of a scriptural storm on this memorable lake. But we reached *Tiberias* again in safety after another tedious row.

As it was but half past three o'clock, and we were to leave for Nazareth in the morning, I mounted a horse and rode to the south end of the sea, to examine the Jordan at its issue. The road was all the way by the waterside, and, but for the utter silence and desolation, most charming. In a mile and a half were the hot springs before mentioned, over two of which are buildings, to which the people resort for a bath. A mile beyond were nameless ruins, not anywhere described, so far as I am aware; and a mile or more still beyond were the ruins of ancient *Tarichaea*, now called *Kerak*, just at the southwest corner of the sea. Ten minutes' further ride brought me to the point where the Jordan issues from the Sea of Galilee, and hur-

ries on its tortuous, downward course to the Dead Sea, in the great chasm 1,300 feet below the Mediterranean; in reaching which it descends 700 feet, and cuts out a winding channel of 150 miles, full of rapids, though the direct distance is not more than sixty miles. The banks at the opening are rather high and rounded, with the remains apparently of an old bridge, or of the approaches to one. The stream, to my surprise, was narrower than where it flows from lake Huleh, and less deep also, being only forty feet wide and four and a half deep just below the remains of the bridge. To make sure of my calculation, I undressed and took a bath, and, wading across, found the water to rise only to my shoulders. A fine valley seemed to accompany it southward, which under any rule but the Turkish would be a garden, but is now given over to be a wilderness.

A smart trot of an hour brought me back to the tents, by the light of the moon silencing the waves of the "Lake of Gennesareth." A fisher's boat passed me, bound down the lake, for a night's fishing, and brought to mind similar expeditions of the apostles, when sometimes "they toiled all night and caught nothing." And thus, with many sad and impressive reflections, as I looked in that still hour over the water and upon the deserted shores, I concluded the last day of my visit to the Sea of Galilee. The next morning, with many a fond and regretful look backward, I ascended the mountain, crossed the summit, and, except a glimpse of the northeast corner from Tabor, lost sight of the precious lake forever.—W. W. Patton. D. D. Nazareth, Nov. 13, 1866.

Day of the Lord.

ITS CHARACTER.

"A DAY of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." Joel 2:2. See also Eze. 30:3; Isa. 13:9; 2:11-21; Amos 5:18, 20; Zeph. 1:14-18. A "day of judgment and perdition of ungodly men;" 1 Pet. 3:7; Acts 17:31; Mal. 4:1; Ps. 92:7; Jude 14, 15; 2 Thess. 1:7-10; and of reward to the people of God. Rev. 11:18.

ITS APPROACH.

To the world, as a thief in the night. 2 Pet. 3:10; 1 Thess. 5:2, 3; Rev. 3:3; 16:15. To the people of God, it is heralded by certain unmistakable signs: 1 Thess. 5:45; Darkening of the sun and moon, A. D. 1780; falling of the stars, 1833, &c.; Matt. 24:29, 32, 33; Isa. 13:10; Joel 2:31; 3:15; Rev. 6:13; railroad cars. Nah. 2:3-5; riotous living, Matt. 24:37-39; Luke 17:28; Jude 7, 8; decrease in morality and faith, 2 Tim. 3:1-9; Luke 18:8; anger of the nations, Rev. 11:18.

It will be introduced by the setting up of the fifth universal kingdom, at the conclusion of Christ's ministration in the sanctuary, and the pouring out of the seven last plagues. Dan. 7:14, 27; 3:44; Rev. 16.

ITS DURATION.

More than one thousand years. 2 Pet. 3:7, 8; Rev. 20:4. During the thousand years, Christ and the saints sit in judgment upon the wicked. Dan. 7:22; 1 Cor. 6:2, 3; 15:24, 25; Rev. 20:4.

The resurrection of the saints is to take place at the beginning of this period, and that of the wicked at the end. Rev. 20:4, 5. The intermediate state of the earth is one of desolation. Isa. 24:1-6; Jer. 4:23-28. During this time, Satan is to be bound. Rev. 20:2. The day is to close with the burning of the earth, the melting of the elements (air and water), and the destruction of the wicked. 2 Pet. 3:7-10; Mal. 4:1.

That the melting of the elements is possible, science fully attests. Water is composed of eighty parts of hydrogen, and twenty parts of oxygen gas. The first part is exceedingly combustible, and the last is an excellent supporter of combustion. When combined and ignited, they detonate with great violence. If a bladder be filled with hydrogen gas, and, by compression, the gas is made to pass through the stem of an attached tobacco pipe dipped into a basin of suds in the usual way of making soap bubbles, it will form bubbles that will quickly ascend like diminutive balloons. If a lighted match or candle be applied to these bubbles, they will explode with a noise as loud as a pistol, and more stunning. If a pail of water, with a few drops adhering to its outer surface, be set upon a hot stove, hydrogen gas will be evolved, and loud explosions re-

great glory and all the attending events mentioned, was an event near, and that it had its fulfillment in those remarkable manifestations of divine Providence which stood connected with the overthrow of Judaism and the establishing of Christianity? For the coming of the Son of man stands connected with events that could only have reference to the end of that dispensation and the introduction of another.

This view is still further confirmed by verse 42 and onward. "Watch, therefore; for ye know not what hour your Lord doth come. . . . Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh." Now what could be the meaning of such solemn warnings to the disciples, if Christ did not intend to impress them with the fact that his coming was near at hand, and that they were to be looking and watching for it, as the good man of the house, verse 43, would watch, expecting the thief might come at any moment?

The coming of the Son of man, then, as taught in this chapter, was an event that was immediately to take place; an event even then at their doors; one that would transpire before many that were standing there should taste of death, before the apostles had finished the circuit through the cities of Israel; and we believe that no other interpretation of this chapter respecting the coming of the Son of man can exonerate its teachings from deception. Nor am I aware that any commentator differs from the above view, although some of them suppose that that may underlie a remote reference to the day of Judgment. Yet all agree that the coming of the Son of man was an event immediately about to transpire, and the end of the world was the end of the Jewish dispensation.

Nor was the subject of the end of the world, that is, of this earth, referred to either in the questions asked by the disciples in verse 3, nor in the explanatory answers given by Christ; and to make the 24th chapter of Matthew teach the personal return of Christ to this world as an event now in the future, near or remote, is an exegetical torture which only a pet theory would inflict. For it is neither in the letter nor in the spirit of anything there recorded.

I wish to remark here that the course I have marked out in these series of articles, will not allow me to any lengthy notice of my reviewer's remarks appended to my articles; therefore I trust no one will infer that I do not appreciate and ponder them. To review my reviewer would be to occupy more of the columns of his paper than I am entitled to. Yet perhaps I may occasionally refer to some few things. In No. 4, July 30, my reviewer asks, "And when did the apostles shine forth in the kingdom of their Father?" and says, "All but one of them are said to have suffered a violent death." "What! shining forth in the kingdom of their Father, and sitting on twelve thrones judging the twelve tribes of Israel, and yet all of them most miserable?"

I apprehend that my reviewer misapprehends the true import of "shining forth" in the kingdom of God. To shine forth in the kingdoms of this world may require one to be rich, to be held in high repute among men, to occupy positions of worldly ambition, to be called of men, Rabbi, to inherit large earthly possessions, to enjoy worldly prosperity, to be well spoken of by all men.

That is the way the men of the world shine forth. But Christ's kingdom is not so. In the kingdom of their Father, the apostles were to shine forth, and thus outshine the world in meekness, patience, humility, suffering, rejoicing in tribulation, in death. Thus did the apostles "shine forth in the kingdom of their Father," and their light has encircled the earth, and has come down to us, and they are now elevated to thrones in the estimation and in the hearts of the true Israel of God.

In the same paragraph, my reviewer thinks me mistaken respecting the parable of the wheat and tares, "by my making the *aión*, age, refer to the Jewish age instead of the Christian, because" he says, "at the end of the Jewish age, we find no gathering of the tares, the wicked, into bundles to burn, no furnace of fire into which they were cast, and no weeping and wailing, except by the disciples of Christ, who were subjects of persecution and cruelty on every hand. The destruction of Jerusalem cannot be taken as a fulfillment; for that did not take place till some forty years after that age had ended." (The italics are mine—the quotation from my reviewer).

I remark, my reviewer says, the destruction of Jerusalem did not take place till some forty years after that age—the Jewish, had ended. My reviewer says he is happy to agree with me as respects the meaning of the words, *hosmos* and *aión*, and that *aión* means age instead of world; but he thinks the age referred to is the end of the Christian rather than the Jewish age or dispensation.

The end of the world, then, is the end of an age or dispensation. This my reviewer admits. The end of the world then, as mentioned in Matt. 13: 40, and 24: 3, is not the end of this mundane system as the Advents have mentioned. This is just as I have all along maintained. Having thus by agreement settled the meaning of the word *aión* to be age, and not this physical earth, let us see if we can ascertain to which of the ages, the Jewish or Christian, the word refers to in the parable of the wheat and tares. See Matt. 13: 40, 49.

The main thought running through the whole of the 13th chapter of Matthew to verse 53, relates to the kingdom of God which Christ was then founding. This is evident from expressions like the following. Verse 11: "Because it is given unto you [the disciples] to know the mysteries of the kingdom of Heaven." Verse 24: "The kingdom of Heaven is likened unto a man which sowed good seed in his field." Verse 31: "The kingdom of Heaven is like to a grain of mustard seed." Verse 33: "The kingdom of Heaven is like unto leaven." Verse 45: "The kingdom of Heaven is like unto a treasure hid in the field." Verse 45: "The kingdom of Heaven is like unto a merchantman." Verse 47: "The kingdom of Heaven is like unto a net."

In a former article, I have shown that this kingdom was founded by Christ during his earth life. The various parables in this chapter all refer to those principles by which this kingdom was to be governed. In Matt. 21: 33-45, is given the parable of the householder who planted a vineyard and let it out, and came to receive his rents; but was maltreated and finally slain. In applying this parable, Jesus asks what should be done with those husbandmen. They, the chief priests, said in reply, that those wicked men should be destroyed, and the vineyard given to those who would render unto the owner the fruits in their season. Jesus asked them if they had read concerning the stone which the builders rejected, but which had become the head of the corner; and then added: "The kingdom of God shall be taken from you [the Jewish nation] and given to a nation bringing forth the fruits thereof."

Here we are explicitly told that the kingdom of God, once given to the Jews, was now to be transferred to the Gentiles. It was from this kingdom

thus transferred that the angels, the apostles, and others, were to gather out the tares, the hypocrites, and other wicked ones, and to cast them into furnaces of fire, not literal, smelting furnaces of literal fire, but into such a condition of shame, disgrace, and painful sensibility of the displeasure of God, as might be aptly represented by such a figure. And it was during this ejection of the Jewish nation, that the righteous were to shine forth in the kingdom of their Father.

Fire is frequently used by Christ and his apostles as a symbol of truth, of love, of the Holy Spirit, of a moral purifying element, of suffering, of error, of the divine presence of God himself. But I think it is never used by Christ in a literal sense, as referring to the punishment of the wicked, or the burning of this earth. The end of the world, or age referred to in the 13th of Matthew, was the end of the Jewish dispensation, when the kingdom of God was taken from the nation and given to the Gentiles, at which time, or during the succeeding age, or Christian dispensation, the tares were to be gathered out of the church, the true church composed only of righteous ones, who, by their holy lives and patient sufferings, were to shine forth in this kingdom of their Father.

In another paragraph, my reviewer says, "In one instance, Heb. 9: 20, the expression, 'End of the world' [*aión*, age], undoubtedly refers to the end of the Jewish age; and in another, 1 Cor. 10: 11, ages are spoken of in the plural, referring to ages which preceded the gospel dispensation."

Such, I apprehend, is the import of *aión*, age, when used by Christ in perhaps every instance where the word occurs. It never refers to the end of this earth, but always to an age, generation, or dispensation.

In the last paragraph of the article referred to, my reviewer calls my attention to the verb that denotes a progressive coming of Christ. I shall notice that verb when I come to the consideration of the coming of the Lord in the epistles, and in my next, shall continue the examination of chapter 24 and 25 and other chapters of Matthew, and also the other gospels, before entering on the epistles.

REMARKS.

If any one really supposes that by the end of the world, Adventists understand the end of this mundane system, or the annihilation of this globe, we are happy, with the issue plainly stated, to have the privilege of correcting that misapprehension. The material of which this earth is composed, is never to be destroyed, if we read the record aright; but, purified and renewed, it is to be re-adorned with more than its Eden beauty, and made the everlasting inheritance of the redeemed. But before this end is reached, the plan of redemption goes through several stages of development; successive dispensations, ages (*aiónes*) are employed in carrying it forward. And what is called the gospel or Christian age, is no less clearly defined than the Mosaic or Jewish; and the canon of inspiration, to be complete, must inform us respecting the commencement, course, and termination, of the former, as well as the latter.

In view of Bro. G.'s position, we raise the question, Is the gospel dispensation or age ever to end? If so, where is the record of it, and under what circumstances is it to take place? The argument of Bro. G. leaves us to infer that we, in this dispensation, are upon a shoreless ocean, to pass on henceforth, forever, without change, the kingdom of God established, the righteous shining forth therein, the bad gathered out, and burned, and all the promises fulfilled; and that the prophetic declarations uttered by Christ and his apostles, pertained exclusively to the generation in which they lived, and were all accomplished in their history.

We are decidedly averse to the idea that our times are thus left out of consideration. We want to know what pertains to our age, what prophetic fulfillments concern us personally, what is the present truth for our day, and our corresponding duty. And if we thought that the Scripture record all pertained to the past, we would, with the spiritualists, entomb it with the long-buried nations of antiquity to which it pertained, as an obsolete and useless book.

"Lo, I am with you always," said Christ to his disciples, "even unto the end of the world." Must this grand promise, which has comforted and sustained so many laborers for their Lord, from that day to this, be whittled down to the insignificant fraction of time that remained to the close of the Jewish age? "Lo, I am with you always, even to the close of the Jewish age!" And the same violence that is rendered to this text by the view in question is rendered to hundreds of others which we have not time, and it is not necessary, here to mention.

If the principle we have stated in previous articles respecting the use of the present tense for the future in prophetic writing, is correct (and it cannot be overthrown), then all those passages which speak of the end of all things, the coming of the Lord, &c., as near at hand, when the apostles wrote, are fully explained, and we need say no more respecting them here.

And for equally obvious reasons we pass by such an exposition as makes the shining forth of the righteous as the sun in the kingdom of their father, their shining forth among men in the Christian graces, and the tribulations of the Christian life; for a person who has brought his mind into such a condition that it can deliberately adopt and be satisfied with such a view, and believe that the gathering out of God's kingdom, of all things that offend and them which do iniquity, and casting them into a furnace, or lake, of fire, where they are consumed with wailing and gnashing of teeth, is the gathering out, or rather not admitting into, the invisible church, unworthy members, and the overthrow of a nation by the common calamities of war—any person, we say, who has become grounded in such views as these, would not probably be materially influenced by anything that might be written on the subject. What is this more

than has been experienced in almost every age by almost every nation under heaven? And if such terrific denunciations of wrath can be thus explained away, what other threatenings cannot be disposed of in the same way? Why cannot the damnation of hell, and the fire of the great day, which shall constitute the perdition of ungodly men, 2 Pet. 3: 7, be made to mean something in the natural order of events, and not anything so terrible after all? Is it any wonder that in the hands of such a theology the denunciations of the Scriptures fall dead upon unregenerate ears, and the invitations of the gospel are met with ridicule and scorn?

The Lord was to come in the same manner that the disciples had seen him go into heaven; Acts 1: 11; he was to come to take his disciples to himself, that they might be where he was; John 14: 3; John, in A. D. 96, twenty-six years after the destruction of Jerusalem, saw the event as one still future; and Paul to the Thessalonians (2 Thess. 2: 1-4) stated that the great papal apostasy would run its long career, before the coming of the Lord, and the gathering of the saints unto him. Perhaps these sacred writers in referring to the same event, and placing it far in the future beyond the destruction of Jerusalem, tortured the teaching of their Lord, but on present evidence, we must decline to believe it.

CHRIST'S INVITATION.

COME unto me, ye who are tired and sad;
Come unto me, that I may give you rest:
Come unto me, and I will make you glad;
Come and be blest.

Come, ye who struggle in a life of shame;
Come, ye whose sin God only will forgive;
Come! for I have for you a new, white name;
Arise and live.

Come, ye who see not, through the misty night,
The stars that out of God's own windows shine
Come unto me, and I will give you light,
Human, divine.

My heart is yearning with a strong desire
To fold the world in tender, close embrace:
Come to me through the sanctifying fire,
That hides my face.

—Sunday Magazine.

How the World Judges Christians.

THERE are persons who judge of Christians as a man would judge of apples who should enter an orchard and go stooping along upon the ground in search of them. He picks up one, a hard, green thing, no bigger than a walnut. He bites it; it is sour and bitter; it puckers up his mouth, and sets his teeth on edge. "Ha?" he says, throwing the untimely fruit away, "I hear them speak of apples as being so delicious—I'm sure I don't think much of this one." He picks up another, which looks yellow. There's a hole in it, but he don't know what that means; so he bites into it, and finds a worm. "Bah! apples delicious, indeed!" he cries in disgust; and then he picks up a third, which is crushed by his touch, for it is rotten. So he condemns apples, because he has looked for them upon the ground instead of on the trees above his head, where they hang ripe and juicy. Just so, men judge of Christians by the rotten ones on the ground.—H. W. Beecher.

Singing Down Anger.

I REMEMBER a remarkable instance which occurred in my father's lecture-room during one of those sweet scenes which preceded the separation of the Presbyterian church into the Old and New Schools. At that time controversy ran high, and there were fire and zeal and wrath mingled with discussion; and whoever sat in the chair, the devil presided. On the occasion to which I refer, an old Scotchman, six feet high, much bent with age, with blue eyes, large features, very pale and white all over his face, and bald-headed, walked up and down the back part of the room; and as the dispute grew furious, he (and only he could have done it) would stop and call out, "Mr. Maudera-a-tor, let us sing 'Salva-a-tion!'" and the men who were in angry debate were cut short; but one by one they joined in, and before they had sung the hymn through they were all calm and quiet. When they resumed the controversy, it was on a much lower key. So this good old man walked up and down, and threw a hymn into the quarrel every few moments, and kept the religious antagonists from absolute explosion and fighting. It is the nature of hymns to quell irascible feeling. I do not think that a man who was mad could sing six verses through without regaining his temper before he got to the end.—Beecher.

I SHALL rise and converse with you again. All must be restored. God will create new heavens and a new earth, wherein dwelleth righteousness. There all will be pure rapture and joy. Those heavens and that earth will be no dry, barren sand. When a man is happy, a tree, a flower can give him gladness. Heaven and earth will be renewed, and we who believe shall be everywhere at home. Here it is not so; we are driven hither and thither, that we may have to sigh for that heavenly fatherland.

When Christ causes the trumpet to peal at the last day, all will come forth like the insects

which in winter lie as dead, but when the sun comes, awake to life again; or as the birds who lie all the winter, hidden in the clefts of the rocks, or in hollow banks by the riverside, yet live again in the spring.—Luther.

Advice to Students.

THE following letter from a father to his son in college contains good instruction for all:—

MY DEAR SON: Your letters breathe a true spirit of frankness; they have given myself and your mother great pleasure. You must study to be frank with the world. Frankness is the child of honesty and courage. Say just what you mean to do on every occasion, and take it for granted you mean to do right. If a friend asks a favor, you should grant it if it is reasonable; if not, tell him plainly why you cannot; you will wrong him and wrong yourself by equivocation of any kind. Never do a wrong thing to make a friend or keep one; the man who requires you to do so is dearly purchased at a sacrifice. Deal kindly, but firmly, with all your class mates, you will find it the policy which wears best. Above all, do not appear to others what you are not.

If you have any fault to find with any one, tell him, not others, of what you complain; there is no more dangerous experiment than that of undertaking to be one thing before a man's face and another behind his back. We should live, act, and say nothing to the injury of any one. It is not only best as a matter of principle, but it is the path to peace and honor. In regard to duty, let me, in conclusion of this hasty letter, inform you that nearly a hundred years ago there was a day of remarkable gloom and darkness—still known as the dark day—a day when the light of the sun was slowly extinguished, as if by an eclipse. The Legislature of Connecticut was in session, and as its members saw the unexpected and unaccountable darkness coming on, they shared in the general awe and terror. It was supposed by many that the last day—the day of Judgment—had come. Some one, in the consternation of the hour, moved an adjournment. Then there arose an old Puritan legislator, Davenport, of Stamford, and said, that if the last day had come, he desired to be found at his place, doing his duty; and, therefore, moved that candles be brought in so that the house could proceed with its duty. There was quietness in that man's mind, the quietness of heavenly wisdom and inflexible willingness to obey present duty.

Duty, then, is the sublimest word in our language. Do your duty in all things like the old Puritan. You cannot do more, you should never wish to do less. Never let me and your mother wear one gray hair for any lack of duty on your part.

Your affectionate father.

Home Reading.

ONE of the noblest and most pleasant duties of the head of the family is to furnish its members with good reading. In times which are past, it was considered enough to clothe and feed and shelter a family. This was the sum of parental duty. But lately it has been discovered that wives and children have minds, so that it becomes necessary to educate the children and furnish reading for the whole household. It has been found out that the mind wants food as well as the body, and that it wants to be sheltered from the pitiless storms of error and vice by the guarding and friendly roof of intelligence and virtue.

An ignorant family in our day is an antiquated institution. It smells of the musty past. It is a dark spot which the light of the modern sun of intelligence has not reached.

Let good reading go into a home, and the very atmosphere of that home gradually, but surely, changes. The boys begin to grow ambitious, to talk about men, places, books, the past and the future. The girls begin to feel a new life opening before them in knowledge, duty, and love. They see new fields of usefulness and pleasure. And so the family changes, and out from its number will grow intelligent men and women, to fill honorable places, and be useful members of society. Let the torch of intelligence be lit in every household. Let the old and young vie with each other in introducing new and useful topics of investigation, and in cherishing a love of reading, study, and improvement.

The Review and Herald.

"Sanctify them through Thy truth; Thy word is truth."
BATTLE CREEK, MICH., THIRD-DAY, DEC. 31, 1872.

ELD. JAMES WHITE,
" J. N. ANDREWS,
" J. H. WAGJONER,
URIAH SMITH, } . . . EDITORS.
RESIDENT EDITOR.

Tormented Forever and Ever.

THE only remaining texts to be urged in favor of the eternal torment of the wicked, are two passages which are found in the book of Revelation. The first is Rev. 14:11: "And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name."

It is proper first to inquire of whom this is spoken. The question before us relates to the destiny of all the wicked. No text is therefore conclusive on this question, which speaks of only a certain class, or a limited number, of the wicked; for a particular class might for good reasons be set apart to a certain punishment, and that punishment be exceptional in their cases, and not such as awaits the whole race of the guilty. The passage just quoted speaks not of all the wicked, but only of a limited class—the worshipers of the beast and his image. The beast, according to testimony which no Protestant will be disposed to question, means the papal power; Rev. 13:1-10; and the image is to be formed, near the close of the career of that power. Rev. 13:14-18; 14:1-5. The text, therefore embraces only comparatively a small portion of the wicked of the human race. The ancient world, with its teeming millions, and the present heathen world, knowing nothing of this power, are alike exempted from the punishment here brought to view. This text might therefore be set aside as inconclusive, since, even if it should be admitted to prove eternal torture for some, it does not for all.

But we claim that no text affirms eternal torment for a single conscious intelligence all in the universe, and hence undertake to show that this passage does not prove it in reference to even the limited class brought to view. The expression, "The smoke of their torment ascendeth up forever and ever," is the one upon which the doctrine of eternity of suffering is in this case suspended. But the same may be said of this expression that was said last week in reference to the undying worm and the quenchless fire. It was not new in John's day, but was borrowed from the Old Testament, and was one which was well understood at that time.

In Isa. 34:9, 10, the prophet speaking of the land of Idumea says: "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day: the smoke thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it forever and ever." But two applications can be made of this language. Either it refers to the literal land of Edom east and south of Judea, or it is a figure to represent the whole world in the day of final conflagration. In either case it is equally to the point. If the literal land of Idumea is meant, and the language has reference to the desolations which have fallen upon it, then certainly no eternity of duration is implied in the declaration that the smoke thereof shall go up forever. For all the predictions against the land of Idumea have long since been fulfilled, and the judgments have ceased. If it refers to the fires of the last day, when the elements melt with fervent heat, no eternity of duration is even then implied in the expression; for the earth is not to be forever destroyed by the purifying fire of the last day. It is to rise from its ashes, and a new earth come forth purified from all the stains of sin, and free from all the deformity of the curse, to be the everlasting abode of the righteous.

Here is an instance in which the word, forever, apply it in either of the only two ways possible, must denote a limited period. And here the Septuagint uses *aion* (*aion*) the same as is used in Rev. 14:11; and from this passage in Isaiah, the language in Revelation was probably borrowed. That the words *aion* (*aion*) and *aionios* (*aionios*) sometimes denote a limited period and not invariably one of eternal duration, will appear in the examination of the only remaining text that calls for consideration, namely, Rev. 20:10:

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever."

The same limitation is apparent in this text that was observed in the preceding. It does not refer to all the wicked, but speaks only of the devil, the beast, and the false prophet. The lake of fire, the place and means of their torment, is again mentioned in verse 14; but there it is the symbol of complete and utter destruction. Death and Hades, it says, were cast into the lake of fire, and after this it is said, "There shall be no more death." Rev. 21:4. What, then, is cast into the lake of fire, after it has wrought its work of destruction upon them, no longer exists. This is the plain inference from what is here asserted respecting death. Then follows the testimony of verse 15 that "whosoever was not found written in the book of life, was cast into the lake of fire." And this makes a final disposition of all who are not saved in the kingdom of Heaven.

There is nothing in the way of this application, unless the words "forever and ever" denote absolutely an eternity of duration. These words are translated in the New Testament from *aion* and *aionios*, respecting which the following facts may be stated.

Aion is defined by different lexicographers as follows:—

Greenfield: "Duration, finite or infinite, unlimited duration, eternity; a period of duration past or future, time, age, lifetime; the world, universe."

Schrevelius: "An age, a long period of time; indefinite duration; time, whether longer or shorter."

Liddell and Scott: "A space or period of time, especially a lifetime, life, *ævum*; an age, a generation; long space of time, eternity; in plural, *eis tous aionas ton aionon*, unto ages of ages, forever and ever, N. T., Gal. 1:5.—3. later, a space of time clearly defined and marked out, an era, age, period of a dispensation: *ho aion houtos*, this present life, this world."

Parkhurst: "Always being. It denotes duration or continuance of time, but with great variety. I. Both in the singular and the plural it signifies eternity whether past or to come. II. The duration of this world. III. The ages of the world. IV. This present life. V. The world to come. VI. An age, period, or periodical dispensation of divine providences. VII. *Aiones* seems, in Heb. 11:3, to denote the various revolutions and grand occurrences which have happened to this created system, including also the world itself. Comp. Heb. 1:2, and Macknight on both texts. *Aion* in the LXX generally answers to the Hebrew *holam*, which denotes time hidden from man whether indefinite or definite, whether past or future."

Robinson: "Duration, the course or flow of time in various relations as determined by the context, viz. (A) For human life, existence. (B) For time indefinite, a period of the world, the world, in Gr. writers, and also in Sept. and N. Testament. (C) For endless duration, perpetuity, eternity. . . . Sept. mostly for Heb. *holam*, 'hidden time,' duration, eternity.—Hence in N. T. of long-continued time, indefinite duration, in accordance with Greek usage but modified as to construction and extent by the example of the LXX, and the Rabbinic views."

Schleusner gives as the first meaning of *aion*, "a definite and long-continued time," i. e., a long-continued but still a definite period of time.

Wahl has arranged the definitions of *aion* thus: "(1) Time, unlimited duration, *ævum*. (2) The universe, *mundus*. (3) An age, period of the world," as the Jewish age, Christian age, &c. This reference to Schleusner and Wahl we find in Stuart on Future Punishment, pp. 91, 93.

Holam, the Hebrew word which corresponds to the Greek *aion*, is applied according to Gesenius to things which endure for a long time, for an indefinite period. It is applied to the Jewish priesthood, to the Mosaic ordinances, to the possession of the land of Canaan, to the hills and mountains, to the earth, to the time of service to be rendered by a slave, and to some other things of a like nature. Stuart, p. 72.

Cruden in his Unabridged Concordance, under the word eternal, says:—

"The words eternal, everlasting, and forever, are sometimes taken for a long time, and are not always to be understood strictly. Thus, 'Thou shalt be our guide from this time forth even forever,' that is, during our whole life. And in

many other places of Scripture, and in particular when the word forever is applied to the Jewish rites and privileges, it commonly signifies no more than during the standing of that commonwealth, until the coming of the Messiah."

Dr. Clarke places in our hands a key to the interpretation of the words "forever" and "forever and ever," which is adapted to every instance of their use. According to his rule they are to be taken to mean as long as a thing, considering the surrounding circumstances, can exist. And he illustrates this in his closing remarks on 2 Kings 5, where, speaking of the curse of the leprosy pronounced upon Gehazi forever, he says:—

"Some have thought, because of the prophet's curse, 'The leprosy of Naaman shall cleave unto thee and to thy seed forever,' that there are persons still alive who are this man's descendants, and afflicted with this horrible disease. Mr. Maundrell, when he was in Judea, made diligent inquiry concerning this, but could not ascertain the truth of the supposition. To me it appears absurd; the denunciation took place in the posterity of Gehazi till it should become extinct; and under the influence of this disorder, this must soon have taken place. The *forever* implies as long as any of his posterity should remain. This is the import of the word, *leolam*. It takes in the whole extent or duration of the thing to which it is applied. The *forever* of Gehazi was till his posterity became extinct."

The word *aionios* is derived from *aion*, and its general meaning may be determined from the definitions given above to the latter word.

That these words are frequently applied to the existence of divine beings, and the future happiness of the saints, is true; and that in these cases they denote eternal duration is equally evident; yet, according to the definition of the words and the rule laid down by Dr. Clarke, that eternal duration could not be made out by the use of these words alone. They denote duration or continuance of time, the length of that duration being determined by the nature of the objects to which they are applied. When applied to things which we know from other declarations of the Scriptures, are to have no end, they signify an eternity of being; but when applied to things which are to end, they are correspondingly limited in their meaning. That the existence of God and the future happiness of the righteous are to be absolutely eternal, we are abundantly assured by scriptures which make no use of the words in question. When applied to these they therefore signify a period of duration which is never to end. Just as plainly are we assured that the existence of the wicked is at last to cease in the second death; and when applied to this, the words *aion* and *aionios* must be limited accordingly in their signification. Overlooking this plain principle of interpretation, Prof. Stuart, p. 89, comes to this erroneous conclusion respecting these words, because they are applied alike to the sufferings of the lost and the happiness of the saved, that "we must either admit the endless misery of hell, or give up the endless happiness of Heaven." We are under no such necessity. The words *aion* and *aionios*, according to Dr. Clarke, cover the whole of the existence of the two classes in their respective spheres, and that only. The one is, after a season of suffering and anguish, to come to an end; the other is to go on in bliss to all eternity.

So when it is said that the beast and the false prophet, and they who worship the beast and his image, are to be tormented day and night forever and ever, we must understand this expression to cover only the duration of their future existence beyond the grave. If we are anywhere given to understand by other scriptures and by other terms which are more rigid in their meaning, that this is to be eternal, the terms must here be so understood; if not, we have no warrant for so defining them here.

That the forever and ever, *eis tous aionas ton aionon*, of the suffering of the wicked, denotes a period of long duration, there is no question; and it may be much longer than any have been disposed to conceive who deny its eternity; yet it is to come to an end, not by their restoration to God's favor, but by the extinction of that life which has in it no immortality, and because they have refused to accept of the life freely offered to them which is to continue through ages without end.

We have now examined all the more prominent passages which are urged in favor of the eternal suffering of the lost. Though others may by some be brought forward to prove this doctrine, we may safely take the position that if it is not proved by these which we have exam-

ined, it cannot be proved by any in all the Bible; for these use the strongest terms and are most explicit in their nature. And of these, how many are there? Five in all. Those who have never before examined this subject, will perhaps be surprised to learn how small is the number of such texts. And should they take into the account every text which has even the slightest semblance of proving the immortality of the lost, it would not be calculated to abate that surprise in any great degree.

It now remains that we examine those texts, more in number, and more explicit in statement, which prove that the wicked shall be at last as though they had not been.

The Most Remarkable Event of the Eighteenth Century.

THE *Youth's Companion* of Nov. 7, 1872, has the following article concerning the memorable "dark day." In the judgment of the editor of that paper, it was "the most remarkable event of the eighteenth century." He estimates it only from a secular standpoint. Of how much deeper interest is it to us who believe it to be in fulfillment of the Saviour's words: "The sun shall be darkened, and the moon shall not give her light?"

J. N. ANDREWS.

"THE DARK DAY."

"The most remarkable event of the eighteenth century, at least in the line of the mysterious and unaccountable, was the 'dark day' in 1780, May 19. The *Boston Journal*, in an article respecting it, says:—

"The phenomenon has never been explained. Dr. Tenney, in 1785, wrote to the Historical Society that the ability of the land had endeavored to present a cause; but, said he, you will agree with me that no satisfactory solution has yet appeared. In similar language, wrote Dr. Noah Webster in 1843. The theory of some that it was smoke and ashes from forest fires then raging, was disproved. No fires in the forest could have been sufficient to spread a dense cloud over the whole of New England, and even some parts of the Middle States. It came too suddenly, with no wind to carry it from one point to another. It was a darkness that settled down over an area of more than 300,000 square miles at the same time."

The following extracts from the account in the *Journal* represent the effect of the awful occurrence on man and beast:—

"And the brute and feathered creation seemed puzzled and agitated. The birds ceased to fly, and hid themselves in the branches of the trees. As the darkness increased, they sang their evening songs as they do at twilight, and then became silent. Pigeons on the wing took to the shelter of the forest as they do at night. The whippoorwill, as if it were truly night, cheerfully sang his song through the gloomy hours. Woodstocks, which are night birds, whistled as they only do in the night time. Bats came out of their hiding places, and flew about. The fowls marched solemnly to their roosts, as they do only at nightfall, and after cackling for awhile over the mystery of so short a day, became still. Cocks crowed, as is their custom at nightly intervals, and the early breaking of day. Frogs peeped their evening concert, and dogs whined or howled, and ran away as on the approach of an earthquake. The herds of cattle on New England's thousand hills sought the shelter of the shed or barn-yard, lowing as they came to the gate, and sheep huddled around the circle with their heads inward—the invariable token of apprehended danger."

"The Connecticut Legislature, then in session at Hartford, found themselves deprived of daylight at about 11 o'clock A. M., and were obliged to adjourn, only one man dissenting. This strange darkness covered all the tract of country from Northern Canada to Pennsylvania, and from Nova Scotia to Lake Champlain (besides hundreds of miles out to sea), and lasted from 9 A. M. to 3 P. M., coming on again in the evening and totally blotting out the stars."

The Health Institute.

FOR some length of time I have felt desirous of saying a word through the REVIEW, concerning this institution, its present management, and its wants. It has been my lot the past season to be in Battle Creek considerably, and to be quite conversant with the working of things at the Institute; and I am happy to say that my mind has been very favorably impressed in regard to its present management and the work it is doing. I confess there have been times in the past when I could not say as much as this, being rather slow, and, withal, a little suspicious of certain influences which have been connected with at least some of the health institutions of our land.

There has evidently been a great improvement in this institution within a very few years. This has been more and more manifest, as it has come

The Review and Herald.

Battle Creek, Mich., Third-day, June 17, 1873.

Western Camp-Meeting.

Medford, Minn., June 26-30, 1873.
GEN. CONF. COM.

This Week's Review.

We hoped that a report from the Iowa Camp-meeting might be given in this paper, but it has not arrived.

Bro. Littlejohn's articles on the Amendment question are concluded this week; also Bro. Canright's articles on Present Truth.

A number of questions have been gathering for some time; these have been mostly disposed of; some are answered, and a goodly number have gone into the waste box. Practical questions, or those relating to our times and our duty, will receive attention. But, "Where did Cain get his wife?" and "How did Judas die?" might as well have a resting spell. All that can be learned on such questions may be found in Commentaries, and books of Notes. Let us be careful that we do not get our minds so fixed on Cain and Judas as to lose sight of worthier subjects of consideration.

Several interesting reports have arrived since this paper was made up. A good variety may be expected next week.

BRO. HASKELL wishes to have his letters sent to Battle Creek, as he frequently holds meetings where there is no post-office, as Joe Daviss, Minn., and letters sent to such places of appointment are lost.

Minnesota Camp-Meeting.

We expect this will be the most important meeting we have ever held in the State. Many things of deep interest to the cause must come up to be acted upon. We specially request that every S. B. treasurer and church clerk come, and bring their books and records with them. Do not fail to do this. If you cannot possibly come, send your books by some one else. We are determined to have a general straightening up of these matters in Minnesota. We ask and expect these officers to help us. Now is the time to do this.

The Tract and Missionary Society has just been organized in this State. Only a few have been able to attend these meetings. Something further must be done at the camp-meeting. There we shall have books to be distributed to the members so that the work can immediately begin.

Then we hope to have stirring, spiritual meetings, just such as we all need, and the labors of the leaders in the cause. Scattered ones should make special efforts to attend. The trouble is, those who need these meetings most, generally feel the least interest in them, and the greatest interest in home affairs. They can't think of leaving their work. The cares of this world are choking them. Come, friends, let us see you at the annual feast. Provisions for men and teams can be had on the grounds at cost.

D. M. CANRIGHT.

Answers to Correspondents.

A BROTHER writes:—

"I have recently had an opponent who denies that the word *day* is found in the original Hebrew in the first chapter of Genesis. If you think it worth while, I would be glad to have you give a true statement of the matter in REVIEW; especially the two words *day*, in Gen 1:5."

It is surprising that people will so misrepresent the word of God in order to maintain their own unscripural views. Our common translation of Gen. 1:5, is as accurate as can be. The word *day* is as plainly there as it is in the English.

QUESTION. Do you, as a people, deem it proper and right for an individual who is a professed Sabbath-keeper to wish an individual who does not keep the seventh day to plow upon his premises, and he still remain in the house as a Sabbath-keeper?

Ans. No.

The person sending queries on Acts 7:59, and Col. 3:3, is referred to the book published at this Office entitled, "The Nature of Man."

QUESTION. Did Jephthah carry out his vow, and sacrifice his daughter? Judges 11:39. W. S. E.

Ans. We do not think that Jephthah vowed to sacrifice his daughter. The vow, as given in verse 31, includes two things, to wit, "It shall be the Lord's," and "I will offer it up as a burnt offering." In our version, these are connected by the conjunction, *and*, but the Hebrew letter thus translated is also used as a disjunctive, and translated, *or*, as in the margin. By reference to the law concerning sacrifices, it will be seen that certain "clean beasts" only were accepted for sacrifice; the first-born of mankind and the first-born of unclean beasts were to be redeemed because they could not be sacrificed. If a "singular vow" were made by a man, and it concerned one of his household, it was to be redeemed according to the estimation of the priest. Lev. 27. As Jephthah did not redeem his daughter according to this law, it appears that his vow did not devote her any further than that she should "be the Lord's," which doomed her to perpetual virginity. See verses 37, 38. And his vow was this: "It shall be the Lord's [devoted to his service], or I will offer it a burnt offering," that is, provided it is something which the

law permits to be so offered. Further reasons may be given for this view, but this seems sufficient.

QUESTION. Is it right to be baptized by a Sunday-keeper? D. P.

Ans. Doubtful: we could not be at all satisfied with baptism administered by one who did not keep all of God's commandments.

J. H. W.

QUESTION. Why is Christ represented as a reaper in Rev. 14:14, 15, when it is said in Matt. 13:39, that the reapers are the angels? L. M. A.

Ans. Jesus Christ is the commander of the angels. They perform the work spoken of under the figure of reaping the harvest of the earth, under his direction, and by his command. Therefore, it is proper, that in the symbol of the Son of man on the white cloud, coming to gather his saints—the wheat of the earth—he should be represented as a reaper.

We speak of Solomon building the temple. It was built by his command, and under his direction.

A. H. HALE.

News and Miscellany.

"Can ye not discern the signs of the times?"

A FARMER near Eddyville, Iowa, has lost several cattle by mad itch. The animals actually scratched themselves to death.

THE German Parliament has passed the law advocated by Bismarck to regulate and control the clergy. This is another victory over the Jesuits.

IN addition to her political troubles, unhappy Spain is bothered by strikes among her workmen, some of them accompanied by riotous demonstrations.

A REMARKABLE phenomenon was witnessed recently in the town of San Ignacio, Mexico. There was quite a shower of quicksilver, fine drops of mercury falling everywhere and covering the plants.

THERE is an old bachelor in Brownfield, Me., 102 years old on the 31st day of January. He remembers the dark day of 1780. He makes his own bed, and does many other things.

Appointments.

And as ye go, preach, saying, The kingdom of Heaven is at hand

* * Services in Chicago, every Sabbath (seventh day), at 209 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago, are invited to attend.

TRACT and Missionary Society meetings will be held:—

Jay, Saginaw Co.,	June 21, 22.
Watrousville,	" 24, 25.
Lapeer,	" 28, 29.
Pottersville,	July 5, 6.

Will Brn. Corliss, and Weeks, meet us at Jay? Each of the directors is expected to attend some one of these meetings.

S. N. HASKELL,

E. H. ROOT.

I now design to attend the general quarterly meeting at Clyde, Ohio, according to appointment in this week's REVIEW; also the one at Bordoville, Vermont, July 19, 20. We expect a general attendance at both of these meetings. The above meetings, also those in Michigan, are expected to commence Friday evening, and there will be a social meeting Sabbath morning at 9 A. M.

S. N. HASKELL.

THE general quarterly meeting for the Ohio Tract and Missionary Society will be held at Clyde, July 12 and 13. Eld. S. N. Haskell is expected. A general attendance is desired. Provision will be made to care for all that may come.

O. F. GUILFORD, Pres.

A GENERAL State quarterly meeting will be held at Bordoville, Vt., July 19, 20. A general attendance of the brethren and sisters is requested, as important matters in reference to missionary work will be attended to at this meeting, which will commence Friday evening. Eld. Haskell appoints to be at this meeting.

A. C. BOURDEAU, Pres.

THE next quarterly meeting for the churches of Greenville, Orleans, Vergennes, Orange, and Bushnell, will be held at Orange, July 5 and 6. A general attendance of all is requested.

F. HOWE.

THE next monthly meeting for Western New York will be held at Lancaster, Erie Co., the fourth Sabbath in June, the 28th, the Lord willing.

W. H. EGGLESTON.

THE next quarterly Tract and Missionary Society meeting of each district will be held as follows:—

Dist. No. 4, West Bolton,	June 28, 29, 1873.
" " 5, Jamaica,	July 5, 6, "

A. C. BOURDEAU, Pres.

Hillsdale, Mich.,	June 28, 1873.
Ransom, "	July 5, "

C. STODDARD.

No providence preventing, there will be held a quarterly meeting with the church at Hundred Mile Grove, Wisconsin, July 5 and 6.

N. M. JORDON.

QUARTERLY meeting in Locke, Mich., July 5 and 6. Sister churches and scattered brethren are invited to attend. Come, brethren, and bring your children with you. It is expected to be a good meeting.

T. T. BROWN, Clerk.

LEIGHTON, Sabbath and first-day, June 21 and 22. Let all the friends in this section meet with us.

A. S. HUTCHINS,

CHARLES JONES.

THERE will be a two days' basket meeting at the Gregory school-house, June 28 and 29, at eleven and two o'clock of each day. Will Bro. B. F. Meritt try to attend? Also a meeting of the M. and T. Society, June 29. Let all come prepared to stay through all the meetings, if possible.

WM. H. SLOW.

QUARTERLY meeting for the Ulysses church of S. D. Adventists will be held at Kibbeville school-house, June 28, 29. All the members of the Ulysses church are earnestly requested to be present. Sister churches are invited.

A. D. GALUTIA, Clerk.

MONTHLY meeting for the Soldier Valley, Iowa, church of S. D. Adventists will be held at the grove of Bro. D. M. McWilliams, July 5. The brethren from Onawa and vicinity of Crabb school-house, Monona Co., are invited to attend.

J. W. McWILLIAMS.

Business Department.

Not aloof in Business. Rom. 12:11.

Business Notes.

QUITE a number have taken stock in the Publishing Association to whom we have not sent certificates because the P. O. address was not given. If such will report, we will forward their certificates.

Who is it? Some one writes from Rochester, Minn.: "Enclosed you will find \$1.50, which please apply \$1.00 on the REVIEW, and 50c on the Instructor." No name signed.

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD TO which the money received pays—which should correspond with the Numbers on the Pastors. If money to the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$2.00 EACH. Robert Schram 44-1, M E Goodwin 44-1, Clara Bryant 44-1, Ruth Morrill 44-4, C Bradley 44-1, John Snow 44-1, Levi Newcomb 44-10, N B Morton 44-1, Mrs A Wortbury 44-1, J G Satterlee 44-1, Daniel Fuller 43-1, James H Keller 43-6, Albert Wike 44-1, Mrs M A Morrison 43-1, M H Brown 44-7, M P Stiles 44-1, Arba Smith 44-1, Eld W W Putnam 44-1, S Salisbury 44-1, Wm H Terrel 44-1, J C Tucker 44-1, J S Day 44-1, M Phillips 44-1, J S Smith 44-1, Mrs W Daniels 44-1, George Koon 44-1, W H Winters 42-1, A M Cornell 42-20, J Vaneman 44-1, G W Newman 44-1, Harmon Allen 44-1, Wm H Place 44-1, S Babcock 44-1, I Stanhope 43-14, Olive A Twist 44-1, J P Rathbun 43-14, Louisa Mann 46-1, S Vincent 44-1, Wm Coats 44-1, L B Wilbur 44-1, D Richmond 44-1, Mary E Green 45-1, Mary Frost 44-1, Richard Godsmark 44-1, J B Edwards 44-1.

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50 Cents Each, Paying to Vol. 43, 1. G W Caldwell, G Rounds, George Stoddard, Mrs L Passmore, Mrs Ruth Pine, H L C Gilstrap.

Cash Received on Account.

Wm F Crous \$8.00, Mich T & M Society at Lapeer 7.90, Nahum Orcutt 19.75, Minnesota T & M Society 21.78, Mich Delinquent Fund, Dist No 6, 233.81, Minn Delinquent Fund 63 34, A Gleason 13.00.

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Wm Johnson \$1.00, Emma Heligass 1.00, Mrs Fannie Miller 1.00, Mrs P J Thompson 1.00, Mrs L A Marsh 1.00, James R Follett 1.00, John Snow 1.00, G Castle 1.00, Wm Potter 25c, Mrs M Densmore 1.00, C M Sweet 1.00, J A Munger 1.00, M Wood 1.00, Andrew Damon 1.00, Vita Morrow 1.00, Wm A Robinson M D 1.00, Noah Farrar 7.50, Mary E Green 1.00, C L Davis 1.00, J Iden 10c, C Jensen 25c, J D Hough 50c, E O Clark 25c, John R Israel 1.00, Thomas B Ellis 3.00, J H Bates 15c, A C Long 1.00, Robert Schram 60c, N M Humphrey 20c, A J Deedon 20c, Mary E Guilford 2.00, J W Mc Williams 25c, Charles Kysor 50c, M H Brown 70c, Eliza B Decker 50c, S Martin 50c, Wm Hills 1.50, H W Decker 3.00, H F Phelps 2.50, P C Rodman 6 15, Asa T Robinson 1.00, Harmon Allen 5c, Mrs A Jaycox 10c, W W Locke 50c, G C Starkey 1.25, Wm F Crous 1.00, D Azro P Raleigh 30c, L W Guiss 10c, Thomas Elliot 3.00, A M Cornwell 2.00, H I Farnum 25c, Melvia Bunce 35c, F J Payen 50c, Lewis Martin 25c, Alfred L Hussey 1.00, Anna Stroud 2.00.

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H Grant, Medford, Steele Co., Minn., \$49.15, D M Canright, Medford, Steele Co., Minn., 37.69.

General Conference Fund.

E O Edson, s B, 30c.

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Received from the church at Orange, \$30.00, Oceana, 50.00.

Donations to S. D. A. P. Association.

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Harriet Evans \$85c.

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J L Hartford, Jamaica Plain, Mass., Dennis & Wilmarth's store, \$25.00.

The Review and Herald.

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Sunday Seventh-day. A Refutation of Mead, Jennings, Akers and Fuller. By J. N. Andrews. 10 cts.

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The two Charts, on cloth, unpainted, by mail, with Key, without rollers, \$2.50.

The Association also publishes

Geological Riddles.

A CORRESPONDENT of the *United Presbyterian*, writing from Colorado, gives some curious accounts of the geological structure of the mountains near Denver, in the following extract:—

The South Park is about from twelve to twenty-five miles wide, and forty or fifty feet long. It is probably the bed of some ancient lake. But you can't tell anything about this country. It has evidently been once all torn to pieces by volcanic action. Coal beds are vertical or perpendicular, in veins like silver or gold lodes. Some of them have been sunk to a depth of one or two hundred feet, and I don't know how much deeper they go. Where a geologist would expect to find the first limestone, he will as likely as not find granite, and where his science or books tell him to look for granite, he is just as likely to find the old red sandstone, porphyry, or slate, or flint, or something else.

I know an English geologist here who has sunk several holes from two hundred to two thousand feet deep, and he says, as the result of his experiments, that in this country there is no reliance to be placed in the commonly received doctrines of geology. Well, if geology will not tell the truth here, must Moses be put down as untruthful, merely because "scientists," falsely so called, affirm that geology and the Bible are at variance? I know a place not ten miles from here where there is malachite now in a formation state. Two years ago it was softer than putty. At present it is quite hard. If it hardens as fast for two years more, it will be as hard as agate or jasper. Then let one of the self-conceited "scientists" of the present day look at it. He will put on his glasses and look wise and say: "Well, that's malachite (from the Greek *malachae*). It is a native carbonate of copper; it occurs in mammillary masses, consisting of concentric layers having a fibrous structure," etc., etc. Then he tells its age, perhaps five or ten thousand years, with as much confidence or positiveness and pretence of philosophy as if he really knew much about it, and with the same positiveness he will turn around and say, These things being so, the Bible must necessarily be a humbug. I could then tell him that I wrote my name in that malachite only four years ago, when it was as soft as mud and as pliable as his science.

The Dark Day.

NINETY-THREE years ago the 19th day of last May, there occurred a phenomenon in New England which has never yet been accounted for; and it was, at the time, the general opinion that it was supernatural. There were no real clouds, or storm, and yet it was the darkest day ever known since the crucifixion of Christ. It seems, by all the accounts, that the impression upon nearly all minds at the time, was, that it was a sign of the end of the world. And by reference to the Scriptures, we find the time had fully come for such a sign to be given. There can, therefore, be no doubt that it was the fulfillment of the prediction of our Lord, "The sun shall be darkened." Matt. 13: 24. The Spirit of God witnessed to the sign, and impressed the conviction upon all minds with great solemnity. And thus it was recorded by many able pens at the time. So unusual, so solemn, so clearly supernatural, was the event that it is even now frequently reverted to in the public prints, candidly described, and admitted to be supernatural.

The following is from the *Concord* [N. H.] *People*:—

"Last Monday was the ninety-third anniversary of the memorable 'dark day.' Throughout New England and some adjacent portions of New York and Canada, such was the darkness that people could not read or dine at mid-day without lighting candles. The phenomenon commenced about ten in the morning. At eleven, the darkness was so great that the fowls went to roost, the birds ceased to fly, and hid themselves in the branches of the trees, the whippoorwills sang their evening songs, frogs piped their accustomed concert, and the cattle collected about the barns as at night.

"On the human family the effect was still more curious and terrifying. The mechanic left his tools in the shop, the farmer, his plough in the furrow, and each moved in silent and marveling mood toward the barn or dwelling. On the home threshold they were met by pale and anxious women, who

tremblingly inquired, "What is coming?" The alarmed traveler, seeking the sympathy of his fellow-man as one impressed with a sense of impending peril, put up at the nearest house, and mingled his anxious questionings and forebodings with those of the family. Strong men met and spoke with surprise on their countenances, and little children peered timidly into the deepening gloom, and then sought the sheltering parental arms.

"Schools broke up in affright, and the wondering pupils scampered homeward with many expressions of childish fear. The inevitable candle shone out of the windows of all dwellings; every countenance gathered blackness; all hearts were filled with fear of an approaching, unparalleled storm, or the occurrence of a terrestrial convulsion; but it was not the blackness of the storm-cloud, such as sometimes, with a frightful agitation, breaks over a single city; it was the silent spreading of the pall-cloth over the earth by strong, invisible hands.

"Before twelve, candles became necessary, and many omitted their dinners, fearing the day of Judgment had come. The darkness of the day having been succeeded an hour or two before evening by a partially clear sky, and the shining of the sun, still obscured by the black and vapory mist, rendered the first half of the night hideously dark beyond all former experience, probably, of a million of people who saw it."

The following verses I take from a hymn, "composed by Elder Peleg Burroughs, the 20th of the fifth month, 1780; according to the ability which God gave him, to commemorate the darkness of the preceding day."

"'Twas on the nineteenth day of May,
The sixth day of the week,
One thousand sev'n hundred eighty,
The Lord to us did speak:

By spreading his thick clouds all round,
And darkening the light;
So that we heard the dreadful sound,
Our day is turn'd to night!

'Twas like that awful gloomy day,
When Christ was crucify'd;
Who hung upon the cross at noon,
And for poor sinners died!

The oldest man cannot declare
He ever saw the like;
When no eclipse did happen rare,
To take away the light!

In short, the terrors of the day
Can scarcely be conceiv'd!
Yet in the last extremity,
I was from fear reliev'd.

Oh! how my soul doth long and pray,
That sinners may believe
The awful truths of God's pure word,
And grace from Christ receive."

M. E. CORNELL.

Napa City, Cal., June 11, 1873.

Shall We Inherit?

How fearful the thought, that we may reject the counsel of God against ourselves, and, though innumerable opportunities have been afforded us for securing an inheritance with the saints, we may, by our neglect, come short of the grace of life, and have to say, "The summer [of opportunities] is past; the harvest is ended, and we are not saved." How much of regret, and how long it may continue, before we are swept with the besom of destruction, we do not know. But "he that knoweth his Master's will, and doeth it not, shall be beaten with many stripes." So much has God given us to know from his own record.

It may be well, then, for us to impress on our hearts the fact, that grace may be received in vain. Even the grace of God as revealed in, and through, Christ, may be rendered all powerless to save, if we neglect so great salvation. It is not necessary for us to become noted for sin and wickedness that we may suffer loss, yea, utter destruction. Simply disregard God's mercies, slight his proffered grace, and move on as we list, giving no attention to the requirements of our merciful God, and we as effectually treasure for ourselves wrath, and lay up in store for ourselves indignation, tribulation, and anguish, as we should if we were violent in our transgressions, and determined to follow a course of sin and wrong.

Let our all, then, be laid on God's altar, and let us approach the throne of his grace, and earnestly cry unto him who is able to save, unto the uttermost, *all* who come to him in humility, confessing all wrongs, all sin, and looking by faith to the Strong for strength, to the Merciful for mercy and salvation; yea, for every grace that is needed in order to a life of devotion to God here, and a successful journey to the rest that remaineth for the people of God. Let our

souls be lifted up in the prayer of faith, that he that succoreth the tried and tempted may lay underneath us his strong arm, so that victory over every foe may be ours, until we come to the perfect stature of a man in Christ Jesus. Then let us continue in well doing, seeking for glory, honor, and immortality, and thus secure eternal life. What a treasure! Shall we have it? or shall we have indignation and wrath, tribulation and anguish, which is the inheritance which every evil-doer shall ultimately secure? Which shall be our inheritance? Let our lives answer this question, and not our tongues only. "If ye keep my commandments," says Christ, "ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." Then shall we be overcomers, and shall sit down with Christ in his kingdom. Amen.

D. F. QUINBY.

Compromise.

MUCH is couched in the term compromise. It has decided the destiny of many individuals and nations. When righteously used, it has resulted in untold peace, happiness, and prosperity. It is a mighty lever in adjusting differences that no legislation could affect. "Yielding pacifies great offenses." We should find a pleasure in yielding to others when it can be done without compromising principle or justice; but my friend asks too much when he would have me compromise the word of God.

We may be called bigoted, conservative, and fanatical; be it so. These epithets we can bear, but we cannot endure the frowns of Him, one jot or tittle of whose word will not fall to the ground till all be fulfilled. Take it as we would another book, just as it reads, and all is plain.

Men have changed the law, broken the everlasting covenant, and their children and children's children have done what Ezekiel said they would do. "One built up a wall, and lo, others daubed it with untempered mortar." Read Ezekiel, 13th chapter, and learn what became of the wall and those who daubed it. Many boast of their large charity and Christian tolerance, while they abate not a jot of their sectarian prejudices. Excuse me if my cloak of charity will not cover so much. A permanent, solid structure cannot be expected from such incohesive particles. While one says, "I am of Paul; and I of Apollos; I of Cephas; and I of Christ," are we not carnal, and walk as men? We are exhorted to be of one mind and of one judgment, and all to speak the same thing. When we heed this counsel, the building will go up without the sound of a hammer; and all the parts, fitly joined together, will grow up into a perfect building in Christ.

Jesus said he came not to destroy the law or the prophets, but to fulfill. He kept his Father's commandments, and said that he said and did what his Father told him.

But, says my friend, do you suppose none will be saved only those who keep the seventh day? Paul says, "I was alive once without the law, but when the commandment came, sin revived, and I died." Where there is no law, there is no transgression; but when its claims are brought home, we have no excuse; we know our duty. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

It is a good thing to be established, but always in the truth. There should always be room to pray,

"If I am right, thy grace impart,
Still in the right to stay;
If I am wrong, O, teach my heart
To find that better way."

God will bless the honest seeker after truth.
A. P. LAWTON.
West Winfield, N. Y.

A Weed in the Sermon.

"MOTHER, how much tobacco does it take to make a sermon?"

"What do you mean, my son?"

"Why, I mean how much tobacco does father chew, and how many cigars does he smoke, while he is making a sermon?"

"Well, the tobacco and the smoke do not make the sermon, do they?"

"I do n't know but they do—they help along, at any rate; for I heard father tell Mr. Morris, the minister who preached for him last Sunday, that he could never write a sermon without a cigar. So I thought may be the tobacco makes the sermon, or the best part of it."

"My son, I am shocked to hear you talk so!"

"Well, mother, I was only telling what father said; and what it made me think. He said a prime cigar was a great solace (whatever that is); and he said, besides, it drove away the blues—put him in a happy frame of mind, and *stimulated* his brain, so he could work better. I suppose stimulated means to make one think easier. Now, mother, I have been thinking I could study better if I had something to stimulate my brain; and the next time I have one of those knotty questions in arithmetic to work out, I will get a cigar, and see if it won't help me along. You know you often tell me if I follow my father's example I will not go astray; and now I would like a few cigars to make my brain work well, so I can stand at the head of my class."

"I hope I shall never see my son with a cigar in his mouth; it would be the first step to ruin."

"You don't think father is ruined, do you? He has taken a good many steps since he took the first cigar."

"I think, my son, your father would be better without cigars or tobacco in any shape; but he formed the habit when a young man."

"But father says we are to blame for forming bad habits, and it is a sin to continue in them. I heard him say that in the pulpit, not long ago. There is old Tom Jenkins, who gets tight every day. I suppose he would find it rather hard to break off drinking whisky. But father says it's no excuse for a man, when he gets drunk, to say he is in the habit of getting drunk. He says it only needs resolution and moral courage to break off bad habits."

"But, my son, smoking tobacco is not quite like drinking whisky and getting drunk."

"No, I know that, mother; but I was going on to say that, if smoking was a bad habit, father would have given it up long ago. But I don't believe smoking is any harm; and it does some folks a great deal of good. You know how nervous and fidgety father gets when he has to go without any cigars; and, besides, he could not write his sermons without them. I am sure if he could write as well and do as much good without using tobacco, he would not spend so much money for it. When I want to buy a little candy, or a bit of spruce gum, father tells me I had better practice the grace of self-denial, and save my money for the missionary box. Besides, he says such stuff is not good for me; it will spoil my teeth and ruin my health. Now I am quite certain that father would not spend money—more than I have ever spent in my whole life for candy, gum, clothes, and everything—if he did not believe tobacco was a real benefit to himself and others. Why, mother, do you know anything about the price of cigars in these times? Cousin Ned Wilkins, who smokes a great many, says 'you can't get a decent cigar for less than fifteen cents; and the best cost forty and fifty cents apiece!' And I heard Deacon Tompkins say his cigars cost him six hundred dollars a year; for he uses nothing but the very best, and they are all imported. He told father so the other day, when they were smoking together in the study after dinner, and I was trying to get my arithmetic lesson. Now, mother, do you think my father, and Deacon Tompkins, and a whole host of ministers, and elders, and temperance lecturers, and lots and lots of good Christian people, would spend so much money to keep themselves in bad habits? Why, just the sum that Deacon Tompkins alone spends upon cigars, would support a missionary in the West for a whole year, and would be a better salary than many western ministers now get! Really, mother, I cannot believe that using tobacco is wrong as long as so many good Christians do use it. I don't care so much about *chewing*—would rather have some nice, clean spruce gum, such as they have got down to Dickinson's store; but I would like to smoke as my father does; and please, mother, give me a little money to get a few cigars."

"My son, you may talk to your father about this matter. Ask him if he thinks it would improve your habits and manners to learn to smoke; and if he approves, you may ask him for a cigar.—*Advent Herald*.

HE who truly loves God delights to meditate of him, and to discourse of him, and to hear the mention of his name, and is weary of the conversations where God is irreverently mentioned, or seldom or slightly remembered.

THE ADVENT REVIEW

And Herald of the Sabbath.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

VOLUME 42.

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 7, 1873.

NUMBER 17.

The Review and Herald

IS ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association,
BATTLE CREEK, MICH.

ELDER JAMES WHITE, PRESIDENT.

TERMS: - - - - - See Last Page.
Address REVIEW & HERALD, BATTLE CREEK, MICH.

NOTHING BUT LEAVES.

God pity the one who, looking back,
Sees no fruit on life's beaten track.

Nothing but leaves in the path of life,
No fruit to tell of an ended strife.

Nothing but leaves in the morning fair;
Nothing but leaves in the noon-day glare.

Nothing but leaves at the setting sun;
Nothing but leaves when the day is done.

Where are your harvests of golden thought?
While sunlight lasted, you should have wrought.

You sowed no seed with careful hand,
But thoughtlessly scattered it over the land,

And lo! as you sowed you must also reap;
Too late, ah, too late! to stand and weep!

You have not obeyed the Master's call:
"Work in my vineyard" ere darkness fall!

To none you spoke of a Saviour's love,
Of the beautiful Zion so far above;

Of the golden streets that no eye hath seen,
Or the river of life with its silver sheen.

Of the tree of knowledge no fruit you bear;
Oh! why have you wasted a life so fair?

Oh! why have you fought so vain a strife,
And looked not to the end of the battle of life?

You have given no thought to the other land,
To the day when you'll cross the river's strand—

The river of death, with its solemn flow,
Where the mystic life-boats come and go.

And as you stand on that river's shore
And look o'er the path you may tread no more,

You will bow your head with shame and fear
And the Master's call you will dread to hear;

For the Master's work is not yet done,
And lo! he calls at the setting sun.

But alas! in place of golden sheaves,
You carry nothing but withered leaves;

And thus you must pass to the other side
Of the river of death, with its rushing tide.

—From *The Balance*, Chicago.

AN UNEXPLAINED PHENOMENON; Or, the Darkness over New England in 1780.

"'Twas on a May day of the far old year
Seventeen hundred eighty that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness like the night
In day of which the Norland sages tell—
The Twilight of the Gods. The low-hung sky
Was black with ominous clouds, save where its rim
Was fringed with a dull glow, like that which climbs
The crater's sides from the red hell below.
Birds ceased to sing, and all the barn-yard fowls
Roosted; the cattle at the pasture bars
Low'd, and look'd homeward; bats on leathern wings
Flitted abroad; the sounds of labor died;
Men prayed, and women wept; all ears grew sharp
To hear the doom-blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look from the rent clouds, not as he looked
A loving guest at Bethany, but stern
As Justice and inexorable law." —Whittier.

On the 19th day of May, 1780, the inhabitants of New England and the adjacent parts were the trembling witnesses of an event in nature which has never been fully described nor analyzed. We refer to the wide-spread and mysterious withdrawal of the natural sunlight, which so startled our ancestors and covered the land with gloom on that memorable occasion; a phenomenon in its kind never experienced before nor since in the country, and which, while religion attempted to account for it as a fulfilled prophecy, yet science has not unfolded its quality nor discovered its cause. Ninety-one years have passed away since the extraordinary darkness transpired; the living witnesses are getting to be few, but still our sources of information concerning all the features of the day and night are ample,

and before us as we write are over forty different testimonies relating to the scene we seek exhaustively to depict. They are mainly from persons who saw what they describe, and embrace evidence from historical collections, histories of States and towns, histories of the Revolution, journals of Legislatures, newspapers of the day, sermons of the ministry, personal memoirs, memoirs of the American Academy of Arts and Sciences, Professors in colleges, poets, philosophers, physicians, scientists and savans; among them Noah Webster, LL. D., who wrote, "I stood and viewed the phenomenon, for which no satisfactory cause has been assigned."

The year we have named was celebrated for its numerous auroral exhibitions in this latitude. They covered the midnight heavens with corruscations of red and silver, and streamed out like lightning, seeming, says one writer, fairly to flash warmth in the face. A single sun spot over 50,000 miles in diameter was seen with the naked eye by Wm. Herschel the previous year, and in 1780 others were visible and recorded by Lelande. The winter preceding May was marked by extraordinary severity. Snow lay on the ground from the middle of November to the middle of April four feet deep everywhere. In December and January, a snow storm continued seven successive days, and the snow fell to the depth of four feet on a level in this single storm, with drifts eight and ten feet high. Sheep were buried in the drifts for many days, and even men and animals perished with cold. Long Island Sound was crossed by heavy artillery on the ice.

Narragansett Bay froze over so hard that men traversed the ice from Providence to Newport in skating parties, and from Fall River to Newport, loads of wood were conveyed on the ice through Bristol Ferry. The journal of the House of Representatives of Connecticut records it as "the severest hard winter within the memory of man," followed by "the most backward spring recollected by aged and observing citizens." War, too, added its rigors to the dreary aspect of nature.

The month of May was dry and cold. Previous to the 19th, a vapor filled the air for several days. There was a smell of sulphur in the air, and on the day of the great darkness, Etna discharged lava from a new mouth, and the eruption was accompanied with violent earthquakes in Southern Italy. The morning of the 19th was overcast with some clouds, and rain fell over the country, with lightning and thunder. The sun on rising shone not with its accustomed clearness. Its face seemed veiled, and the aspect somewhat lurid. Scarcely any motion was in the air; what there was of wind came from the south-west; vanes were not stirred, and sails and flags hung idle. By nine o'clock in the forenoon, without previous warning, the darkness stole gradually on, with a luminous appearance near the horizon, as if the obscuring cloud had dropped down from overhead. There was yellowness of the atmosphere that made clear silver assume a grass green hue. Then a dense, undefinable vapor settled rapidly and without aerial movement over all the land and ocean from Pennsylvania to the Gulf of St. Lawrence, the darkness it caused increasing by degrees until the sunlight was effectually shut out. Ordinary cloud it was not. The rapidity with which so large an extent of country was enveloped, precludes the possibility of supposing this to have been a natural cloud moving laterally. Besides this, the day was too calm to imagine such a thing. Down came the darkness, thicker and thicker. By ten o'clock, the air was loaded with a heavy gloom. The heavens were tinged with a yellowish or faint red; the lurid look increased; few, if any, ordinary clouds were visible. The sun, in disappearing, took on a brassy hue. The lurid, brassy color spread everywhere, above and below. The grass assumed the color of the sky, and all outdoors wore a sickly, weird and melancholy

aspect, a dusky appearance as if seen through a smoked glass. Nature donned a frightful look. No one had seen the like before, and the hearts of thousands grew faint with fear. So low was the overhanging vapor that it appeared to rest upon the very earth, and the hills in some places could not be seen at the distance of only half a mile. Especially was this true at Pepperell and Groton in Massachusetts. By eleven o'clock it was as night itself, and from this time until three in the afternoon, the darkness was truly extraordinary and frightful. Some reported that the sun's disk could be seen dimly through the murky gloom at the period of the deepest darkness, but this seems hardly probable. At sea, the air was thick and had an unusual smell and a most unnatural appearance. Generally there was a sooty smell prevalent, and in a few places some drops of rain fell. Dr. Tenney, with a philosophic eye to turn the sable curtain into gold, wrote that all nature wore a resplendent and beautiful tint, the earth and trees appearing as if adorned with an enchanting glow! Mr. Temple of Boston saw things in somber color, and in a letter to friends in England, described the scene as if a veil was drawn over all things, which he seemed to look through and see the heaven beyond it; while at Newburyport, a pious woman wrote: All nature seemed hushed, as though Jehovah was about to make himself known by some mighty act. Every eye was turned upward, every one inquiring: What is going to take place? At three o'clock, the light came on from the west, and the heavens, at its coming, looked more brassy than at any previous time, while there were seen in some places quick flashes or corruscations, not unlike the Aurora Borealis. Gradually, and to the immense relief of more than half a million of people, the darkness passed off. Such was the general appearance of the earth and atmosphere.

The extent of the darkness was greater than is related of any other similar phenomenon on record, not excepting the celebrated dark days over Egypt and Judea. It reached south to the northern half of Pennsylvania, and from thence along the coast north-east to the wilds of Maine, eastward to the Gulf of St. Lawrence, and out at sea, 120 miles south-east of Boston, and undoubtedly much farther; west to the valleys of Lake Champlain and the Hudson river, and north into undefined regions in Canada. Portland, Boston, Hartford, New York, West Point, and Albany were affected by it. But the degrees of darkness differed in different places—the deepest night settling over New England. A tract of land and sea 800 miles in length and 400 miles in breadth, embracing an area of 320,000 square miles, was known to be covered by the cloud, and so far as can be ascertained, a population of 700,000 souls sat for a portion of the day and night in a gloom more or less profound and inexplicable.

Just how dark the day was is attested by indisputable evidence. The hour and minute could not be discovered on the face of a clock or watch by persons of unimpaired eyesight. Candles became an absolute necessity both out of doors and in, as it was impossible to transact ordinary business without them. Fires on the hearthstones shone as brightly as on a moonless November evening, and all dinner tables were set with lighted candles upon them as if it were the evening repast. The keenest eyes indoors could not see to read common print. So far beyond any ordinary fog was the effect that stages on the road either put up at the nearest hotel during the mid-day hours, or carried candles or lanterns to enable the perplexed driver to well see his way. This in many instances was performed as it invariably is at night. At Haverhill, N. H., at twelve at noon a man could not be seen in the road at a distance of only twenty rods, while an hour or two later the captain of a ship forty leagues at sea south-east of Boston was compelled to light a large candle to enable him to perceive his

instruments and thereby steer his vessel. "It was so dark at noon," writes Dr. Adams, "that we could not tell one person from another in a room with three large windows in it." A writer in the *Massachusetts Spy* informs us that at the time of the greatest obscurity the light was less than the volume of light from the moon, while many other eye-witnesses assert unequivocally that the greatest darkness was fully equal to what is the season of "candle-lighting" in the evening. No London fog ever equaled this. The astronomer of Paxton, Samuel Stearns, calculated that the ratio of light borne by the moon at its full, as compared with the full light of the sun, is as 1 to 100,000. Later French savans make the difference as 1 to 300,000 and even 1 to 800,000. But if Stearns was right, the sunlight of that remarkable day was immeasurably less than that of a common, clear, sunny day, the ordinary sunlight being reduced below the light of the full moon. Connecticut went totally under the cloud. The journal of her House of Representatives puts on record the fact that "none could see to read or write in the House, or even at a window, or distinguish persons at a small distance, or perceive any distinction of dress, &c., in the circle of attendants; therefore, at eleven o'clock, adjourned the house till two o'clock afternoon." At Ipswich, Mass., at half-past eleven, several educated gentlemen tested the depth of the darkness by attempting to read large print in a room with three windows of twenty-four panes, each, facing the south and east; but, although their eyesight was good, they could not at all distinguish the words. At twelve, with the three windows still uncovered and open, substances, by the light of a candle, cast well-defined shadows on the wall, and shadow profiles and images were as distinct and sharp in their outlines as in the evening. At one o'clock, a single gleam of light, coming hitherto from the east, was wholly withdrawn or shut out, and it became darker than at any previous time. The amazement of the party was very great. At two o'clock, the gleam which had disappeared in the east shone faintly in the west, as if the obscuring cloud had uplifted or passed over; but the gentlemen, with the three windows still open, found it necessary to have two candles on the table to enable them to appropriate the dinner now set before them. At four, the company said they had passed a very unexpected night together, and then parted, each musing on the strange adventure. With all these facts before us, we can discover no extravagance in the language of the *Boston Gazette*, when its editor exclaimed, "In short, there was the appearance of midnight at noon-day." Men were awe-struck; all busy sounds of labor ceased; and a calamity of some kind, none knew what, was confidently imagined to be approaching. It seemed, says one, like a great roof closing down upon the earth, and shutting out the glorious sunlight forever.

The general results of the darkness afford an interesting study both for the scientist and the divine. The natural world was singularly affected. All the brute and feathered creation seemed puzzled and agitated. The birds ceased to fly, and hid themselves in the branches of the trees. As the darkness increased, they sang their evening songs as they do at twilight, and then became silent. Pigeons on the wing took to the shelter of the forest as they do at night. The whip-poor-will, as if it were truly night, cheerfully sang his song through the gloomy hours. Woodcocks, which are night birds, whistled as they only do in the night time. Bats came out of their hiding places and flew about. The fowls marched solemnly to their roosts as they do only at nightfall, and after cackling for a while over the mystery of so short a day, became still. Cocks crowed as is their custom at nightly intervals and the early breaking of day. Frogs peeped their evening concert,

and dogs whined or howled and ran away as on the approach of an earthquake. The herds of cattle on New England's thousand hills sought the shelter of the shed or barnyard, lowing as they came to the gate, and sheep huddled around in a circle with their heads inward—the invariable token of apprehended danger.

On the human family, the effect was still more curious and terrifying. The mechanic left his tools in the shop, the farmer, his plow in the furrow, and each moved in silent and marveling mood toward the barn or dwelling. On the home threshold, they were met by pale and anxious women, who tremblingly inquired, "What is coming?" The alarmed traveler, seeking the sympathy of his fellow-man as one impressed with a sense of impending peril, put up at the nearest house, and mingled his anxious questionings and forebodings with those of the family. Strong men met and spoke with surprise on their countenances, and little children peered timidly into the deepening gloom, and then sought the sheltering parental arms. Schools broke up in affright, and the wondering pupils scampered homeward with many expressions of childish fear. The inevitable candle shone out at the windows of all dwellings—every countenance gathered blackness—all hearts were filled with fear of an approaching, unparalleled storm, or the occurrence of a terrestrial convulsion; but it was not the blackness of the storm cloud, such as sometimes with frightful agitation breaks over a single city; it was the silent spreading of the pall-cloth over the earth by strong, invisible hands. Many anecdotes of terror are related. Men well remembered the earthquake of a quarter of a century before, but this darkening of the earth at noonday—what could it portend? In Boston, from the hours of 11 or 1 till 3 o'clock, business was generally suspended and shops were closed. Those who had the courage to continue them open, illuminated them artificially. At Groton, a court was in session in a meeting-house full of large windows, as was the old style of houses of worship; but at half-past eleven all faces began to wear a somber hue, whereupon magistrate and people followed suit with all New England, and called for lighted candles—gas and kerosene being then unknown in the land.

Very little of jesting or humor concerning the day was indulged in. Indifferent persons who were enthusiastic and anxious during the darkness gave way to some railery as soon as the shadow disappeared before the welcome shining of the sun. When the news was carried to England, gentlemen who were prone to laugh at the expected discomfiture of the then revolutionary colonies interpreted the darkness allegorically of the gloom thrown over the minds of the "Boston rebels" by reason of the reduction of Charleston, the defeat of Clinton, etc.; but when subsequent letters confirmed the tidings and asserted the event to have been a sober, literal fact, astonishment knew no bounds. Meanwhile the jeering stories sent home word that "it was the devil spreading his wings over the northern rebellious colonies, and if they do not repent, the next time he will certainly fly off with them all." But the answer from England was: "I do not believe all the wise men of Boston will be able to explain it."

But it cannot be denied that the predominating feeling on that day was awe and fear. At many a dinner table no food was eaten; the family sat pale and often silent. Amazement hushed all boisterous sounds. If any spoke, it was in a low, subdued tone. Pious fathers took down the family Bible, read it reverently, and then kneeled and prayed. Prof. Samuel Williams of Harvard College testified years after that the terror "surpassed description." The bells were rung in the large towns, and the people in masses forsook their toils and crowded into the churches. Thousands sought the minister for an explanation of the darkness, who, in response, took Matt. 24: 29, 30, or Rev. 6: 12, or Isa. 13: 10, or Eze. 32: 7, or Joel 2: 31, or some other sacred prediction of the darkening of the sun, and improved upon them in sermons on the Last Day. The neighbors flocked around holy men, who calmly pointed them to the Lamb of God as their only refuge at all times. Some, with lanterns, went from house to house with warnings on their lips. The darkness was compared to that which overspread Judea at the crucifixion of our Saviour, and it was asserted to be not a whit less divinely caused. Sober men, unaccustomed to such a freak of nature, deemed

the Day of Doom at the door. We cannot sneer at these alarms; they were legitimately born. President Dwight, an adult eye-witness, asserts this to have been "the general opinion." Even the gathered wisdom of the Council of Connecticut waited and listened, writes Whittier,

"To hear the thunder of the wrath of God
Break from the hollow trumpet of the cloud."

The darkness of the day having been succeeded for an hour or two before evening by a partially clear sky, and the shining of the sun, still obscured by the black and vapory mist, this interval was followed by a return of obscurity with greater density, that rendered the first half of the night hideously dark beyond all former experience of the probably a million of people who saw it. From soon after sunset till midnight, no ray of light from moon or star penetrated the vault above. It was pronounced "the blackness of darkness." Horses in numerous instances, when wanted for service, could not be compelled to quit the stable. Others on the highway, unable to see for the darkness, seemed to be seized with fear, and moved their feet cautiously and with bewildering hesitation, as if apprehensive of plunging into an abyss. Travelers on foot, who supposed themselves acquainted with every foot of the road, lost their way in familiar localities. Some, totally bewildered, shouted for aid but few rods from their own door. Lost persons in some instances felt their way home, being guided by the fence. Dr. Adams says almost everybody who was out that night got lost. Sharp eyes could not distinguish between the heavens and the earth, the line of the horizon was totally invisible, and large, white substances placed before the eyes could not be discovered either in their color or outline. At nine o'clock the moon rose at her full, but had not the least effect to dispel the death-like shadow. At between nine and ten, a sea captain more than a hundred miles from New England coast, ordered his men to take in some sails, but they could not find their way without light of candles from one mast to another. Like a chain, this blackness bound the whole coast line for more than 200 leagues. It was compared to a solid wall, impenetrable and forbidding, and had an oppressive, choking, overpowering effect on all who tried to brave it. At Salem an intelligent writer said: "Perhaps it was never darker since the children of Israel left the house of bondage." Dr. Samuel Adams and Hon. Wheeler Martin, as also others, testify that "it could be felt" on waving the hand in the air; language used by Moses concerning the supernaturally and miraculously produced cloud that shut down over Egypt, causing a "thick darkness" of three days' duration. But lest this description may be considered exaggerated by the excitement engendered by the immediate occurrence of this phenomenon, we here reproduce the strong language of Dr. Samuel Tenney, written in calm mood to the Historical Society five years subsequent to the scene he is describing; the language of a philosophic mind deeply impressed. He says: "The darkness of the following evening was probably as gross as ever has been observed since the Almighty first gave birth to light. It wanted only palpability to render it as extraordinary as that which overspread the land of Egypt in the days of Moses. And, as the darkness is not substantial, but a mere privation, the palpability ascribed to that by the sacred historian must have arisen from some peculiar affections of the atmosphere, perhaps an exceeding thick vapor that accompanied it. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."

What was the cause of this darkness? Here the wisdom of New England was baffled. Newspaper men, who are generally regarded as competent to explain all passing events, gave up in despair, and said: "It is to be desired that curious and philosophical gentlemen would favor the public with a solution of this phenomenon." They said, "There was nothing terrible in it," but nevertheless nearly everybody was terrified. It was pronounced a *usus nature*, past the vulgar comprehension, and which it was requested that the Royal Society of England should be consulted to frame a solution. But this learned body never explained it. Dr. Tenney, in 1785, wrote

the Historical Society that the ability of the land had endeavored to present a cause, but, said he, "You will agree with me that no satisfactory solution has yet appeared." In similar language wrote Noah Webster in 1843. The theory of some, that it was smoke and ashes from forest fires, extensively raging, is overturned by Dr. Webster, who argued that "no fires in our forests could have been sufficient to spread a dense cloud over the whole of New England and even some parts of the Middle States." He might have added: "And this in so short a time, when the swiftest clouds move but ten miles an hour." The theory of Webster himself, that it was the "smoke of some volcano in the northern regions of this continent, wafted in a vast volume by the wind," is equally untenable. No great density of smoke was observable, and in Boston, as elsewhere, "there was," says a Bostonian, "not the least appearance of fog, smoke, or haziness."

The old poems declare that smoke from the burning of every town and forest in the land would not create so dismal a gloom. And all analogies teach they were right. The notion of some, that Venus or Mercury intercepted the sun's rays, is refuted by the fact that there was no transit of either of these planets during that year. Some said it was a solar eclipse—a conclusion rendered impossible by the moon's having fulfilled the day before. And very aptly does the astronomer of Paxton ask: "If the darkness of the day was caused by a solar eclipse, what then darkened the night, as the moon was more than forty hours' motion past her opposition?" Others said a comet interposed the baleful shadow of its nucleus between men and the sun, or flung its tail upon the earth. Dr. Tenney attributed the darkness to a substratum cloud of vapor of great thickness and density, the sun's rays getting lost in the struggle to penetrate the dusky shield. And Stearns regarded it as caused by exhaled particles of various qualities of matter highly condensed and impervious to sunlight. It is possible these views were borrowed from Dr. Thomas Burnet, the English geologist, who, more than a century earlier (in 1667), had written that in the "Latter Days," in accordance with our Lord's prediction, "The sun and moon will be darkened, or of a bloody hue or pale countenance, produced by an infectious and corrupt air, filled with thick vapors and fumes or turbid exhalations, atmospheric obscurities to a great extent intercepting the sun's rays, causing it thus to appear, and proportionably diminishing the light of the moon." (Vide Theory of the Earth.) To say the least, many of the views of the New Englanders coincided with those of Burnet respecting the *modus operandi* by which an unusual solar obscuration could take place. Far more likely is the view already hinted at, that the secondary cause was not at all in the body of the solar orb or in the earth, but of cosmical origin, and traceable to cometic or meteoric material consuming in the upper regions and falling in a great cloud into the atmosphere in the form of cosmic dust. The sooty and sulphurous smell in the air, the faint electrical flashes, and the black dust seen on the surface of water in many localities, favor this view. The cause was evidently cosmic, cometic, and celestial.

But while New England admitted a secondary cause, her Christian people, sharing the feeling of the devout and philosophical Stearns, imputed the flinging of this black shadow "like a funeral pall" over the land inhabited by nearly one-third of the people of the United Colonies, to the direct interposition of the God of the Universe, who himself, by means unknown to mortals, darkened both the sun and the moon, both the day and the night, as a token of his indignation against every prevailing iniquity, and an omen of a future day of universal destruction and wrath! It made no difference that it was not supernatural, or that secondary causes had produced the result witnessed. The effect only was sought for; the sacred Scriptures had announced a darkening of the sun and moon, and these signs had been fulfilled before their eyes—locally, to be sure—but so were all physical and moral signs. The gravest minds reverently went behind all secondary cause and declared it was the immediate hand of God. The ministry insisted it was occasioned by a divine arrangement of nature, and in the spirit of the sacred Hebrew writers, who ascribed all remarkable and accountable acts of the natural world to the working out of the vast designs of the

Infinite, said: "This is the Lord's doing, and it is marvelous in our eyes!" In more modern times, men would doubtless have said: Oh! it is only a temporary obscurity of the light by a cloud of exhaled vapor, or by terrestrial contact with cosmic particles, and nothing more. Few minds would see God in the mysterious cloud. Not so with our fathers. They saw in the strange sun-darkening shroud a sure celestial token of the approaching consummation, and so proclaimed it in all ways. The impression was most profound, and was not effaced during the remainder of that century. The view was reiterated seventeen years later by the orthodox Spaulding in the pulpit of the Tabernacle at Salem, and was indorsed in the first religious paper in the world, published at Portsmouth in 1808. Indeed, it was opposed by none. To-day, nearly the entire body of believers, comprising the sect of Advent Christians in the United States and Canada, sustain the views of the New England Christians of the last century concerning the significance of the darkness of Friday, May 19, 1780. We argue nothing here *pro* or *con*, but only state facts, and should be unfaithful chroniclers of historical fact did we omit to record this abiding conviction of nearing Judgment on the old New England mind, and transmitted to hundreds of thousands of their posterity by the scenes of the never-to-be-forgotten Dark Day.

We may learn lessons of good from these recollections of the famous Black Friday. Individually, the multitudes who live in 1871 may not feel that such old-time and far-off events, however ominous, at all concern them. Nevertheless, there was wisdom in the words, and a certain heroic principle in the conduct of Abraham Davenport, Colonel, and afterward Judge of Stamford, Conn., and State Counsellor in the Legislative Chamber at Hartford—a wisdom and a moral worth remembering. The providence of God found him serving his day and generation when the great darkness fell. Amid the deepening gloom that wrapped about the city, darkened the rooms of the State House, and set the law-givers trembling and many of them to exclaim: "It is the Lord's Great Day," and move to adjourn, Davenport refused to be frightened from his post, but when all eyes turned to him, boldly said: "I am against the adjournment. Either the day of Judgment is at hand, or it is not. If it is not, there is no cause for adjournment. If it is, I wish to be found in the line of my duty. I wish candles to be brought." Men will lose nothing while in the true line of present duty. In the words of the poet Whittier in allusion to the scene we here describe: "Simple duty hath no place for fear." The line of duty is the true path for all to walk in, come what may.—D. T. TAYLOR, in *Boston Journal*.

What Harm?

It is often asked, What harm is it for a lady to wear a modest flower? The manner in which the question is put implies that it is unanswerable. To oppose the practice now become general among professing Christians, is denounced as narrow-mindedness and bigotry. A secular paper furnishes us with one answer. It states that fifteen millions of dollars are expended in this country annually, for artificial flowers. Is there no harm in spending this enormous sum every year for that which can possibly answer no other purpose except to minister to vanity and pride?

What should a denomination professing the self-denying religion of Jesus think of their piety when the men spend more money for tobacco, and the women for artificial flowers, than they can raise by every possible effort for the conversion of the heathen? Is this a mark of spiritual life? "Where shall the line be drawn?" Where the Bible draws it. There can be no mistake. Pass over this line, and who shall say where to stop? "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. 3: 3, 4.

PRIDE often leads us to put the false light of our own understandings in the place of truth; we think we love it, when we love only our prejudices and our own thoughts.

SATIRE is a glass in which the beholder sees everybody's face but his own.

The Advent Review

AND HERALD OF THE SABBATH.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

VOLUME 43.

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 20, 1874.

NUMBER 6.

The Review and Herald.

IS ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association
BATTLE CREEK, MICH.

ELDER JAMES WHITE, PRESIDENT.

TERMS: See Last Page.
Address REVIEW & HERALD, BATTLE CREEK, MICH.

THE BELIEVER'S HOPE.

Jer. 23:6; Heb. 6:17-20.

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.
On Christ, the solid rock, I stand;
All other ground is sinking sand.

When darkness seems to veil his face,
I rest on his unchanging grace;
In every high and stormy gale,
My anchor holds within the veil.
On Christ, the solid rock I stand;
All other ground is sinking sand.

His oath, his covenant, and blood,
Support me in the 'whelming flood,
When all around on earth gives way,
He then is all my hope and stay.
On CHRIST, the solid rock, I stand;
All other ground is sinking sand.

—Sel.

The Sermon.

I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD. 2 Tim. 4:12.

NOAH'S TIME AND OURS.

Christ's Coming Near, Even at the Doors.

BY ELDER JAMES WHITE.

TEXT: "Now learn a parable of the fig-tree. When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be." Matt. 24:32-37.

No truth of inspiration can be more clearly stated than that God reveals his designs to his prophets, that men and nations may be warned before their accomplishment. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. Before visiting men and nations with judgments, God has sent forth warnings sufficient to enable the believing to escape his wrath, and to condemn those who have not heeded the warning. This was the case before the flood. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark for the saving of his house, by the which he condemned the world." Heb. 11:7.

At a later period, when the nations had become sunken in idolatry and crime, and the destruction of wicked Sodom was determined, the Lord said, "Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" Gen. 18:17, 18. And due notice was given to righteous Lot, who, with his daughters, was preserved; and none, even in that guilty city, perished without due warning. Lot evidently warned the people; and, in thus communing with them, was "vexed with the filthy conversation of the wicked." 2 Pet. 2:7, 8. When he warned his sons-in-law, "he seemed as one that mocked." Gen. 19:14. And when "the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter," Lot warned them, and entreated them to desist from their wickedness. And they at once did that which all sinners, since the days of righteous Lot, have been disposed to do to those who faithfully warn them of their sins; namely, they charged him with being a judge.

Before the destruction of Jerusalem by Titus, a forerunner was sent to prepare the way before the Lord. Those who did not receive Christ were rejected, "because," as he said to Jerusalem, when warning the people of the destruction of their city and temple, "thou knewest not the time of thy visitation." Luke 19:44. We have on record the Lord's prediction of the destruction of Jerusalem during the time of the generation that rejected him, which was fulfilled in less than forty years from the time of his crucifixion. And, that the Christians in Judea might escape its impending doom, they were told that when they should "see Jerusalem compassed with armies," or, as recorded by Matthew, "the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," they were to "flee to the mountains." Luke 21:20; Matt. 24:15. They heeded the admonition, and escaped in safety to Pella.

Such is the testimony of inspiration respecting the dealings of God with his people in past ages. And it cannot be supposed that he will change his course relative to the future, when that future is to realize the crowning consummation of all prophetic declarations.

We accept the Bible as a revelation from Heaven. What God has revealed in that book, let no man call a mystery, or a secret of the Almighty. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children forever." Deut. 29:29. If the sacred Scriptures do not designate any period in particular for the second appearing of Christ, then men should at once abandon the search for proofs of his soon coming. But if prophecy, in a most harmonious manner, does point to the period of that great event, and if there is evidence that "it is near, even at the doors," the subject at once assumes vast importance.

Can anything be learned from the Bible relative to the period of the second advent? is a question unsettled in many minds. This is a grave inquiry; and, from the nature of the subject, is worthy of close investigation and a candid answer. It is a matter of painful regret that many, under the influence of popular prejudice, have decided that the period of the second advent is a secret, hidden with the Almighty. While these may scarcely be reached with this subject, as long as they remain under the influence of those religious teachers who denounce all investigation of it as prying into the secrets of the Almighty, there is still a larger class who wait for evidence before deciding. It is with ardent hope of benefiting these that we write.

When the disciples inquire, "What shall be the sign of thy coming, and of the end of the world?" Jesus does not reprove them for inquiring into that which was purposely hidden from all men; but he answers that question in the most definite manner. He even states that there should be signs of that event, and adds, "When ye shall see all these things, know that it is near, even at the doors." The simple fact that the Lord mentions signs of his second advent is the best proof possible that his people were not to remain ignorant of the relative nearness of the event. Add to this evidence his declaration that when these signs should be seen, his people should know that it was near, even at the doors, and the case becomes an exceedingly strong one.

The prophecies, especially those of Daniel and John, clearly point to the period of the second coming of Christ, but do not give the definite time of that event. Some of the prophetic periods reach to the time of the end. Others extend still further down very near the end itself, to an event of which we shall speak when we consider the subject of the sanctuary of the eighth chapter of Daniel. But none of the periods of Daniel reach to the second appearing of Christ.

The scriptures of the Old and New

Testaments were given by inspiration of God for our instruction, faith, and practice. The prophetic numbers of Daniel and John are a part of that inspired word, and were especially designed to guide the people of God in the solemn warning to the people of the last generation to prepare for the coming of the Son of man. And having reached the period to which the prophecies distinctly point, as the time of expectation, preparation, waiting, and watching, we should feel the force of that class of admonitory declarations from Christ, especially applicable to our time, like these words in Mark 13:33: "Take ye heed, watch and pray; for ye know not when the time is."

The definite time of the second advent of Christ is purposely hidden from man. "But of that day and hour knoweth no man, no, not the angels of Heaven; but my Father only." Many hastily conclude from this text that nothing whatever may be ascertained relative to the period of the second advent. But, in taking this position, they greatly err, in that they make this class of texts prove too much, even for their unbelief, and which at the same time arrays these declarations against others uttered by the Saviour, the most plain and pointed. We object to this position:

1. Because our Lord, after stating that the sun should be darkened, and that the moon should not give her light, and that the stars should fall from heaven, gives the following forcible parable, and makes the most distinct application of it to this subject. He says: "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Verses 32, 33. No figure should exceed the fact illustrated in a single particular. This being the case in the parable of the fig-tree, the point becomes an exceedingly clear one. No language can be more direct. No proof can be more complete. With all that certainty with which we know that summer is nigh when we see the buds and the leaves shoot forth from the trees in spring, may we know that Christ is at the doors. The most daring unbelief will hardly venture to deny these words of the Son of God, and assert that nothing can be known of the period of his second coming.

2. Because our Lord declares that as the days of Noah were, so should also the coming of the Son of man be. Said God to Noah, "My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." Gen. 6:3. The period of the flood was given to the patriarch. And under the direct providence of God, he prepared the ark and warned the people. So the fulfilling prophecies and the signs distinctly declare that the second coming of Christ is at the doors, and the solemn message of warning has gone forth.

3. Those who claim that the text proves that nothing may be known of the period of the second advent make it prove too much. As recorded by Mark, the declaration reads: "But of that day and that hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father." If the text proves that men will know nothing of the period of the second advent, it also proves that angels will know nothing of it, and also that the Son will know nothing of it, till the event takes place! This position proves too much, therefore, proves nothing to the point. Christ will know of the period of his second advent to this world. The holy angels, who wait around the throne of Heaven to receive messages relative to the part they act in the salvation of men, will know of the time of this closing event of salvation. And so will the waiting, watching people of God understand. An old English version of the passage reads, "But that day and hour no man maketh known, neither the angels which are in Heaven,

neither the Son, but the Father." This is the correct reading, according to several of the ablest critics of the age. The word *know* is used in the same sense here that it is by Paul, in 1 Cor. 2:2: "For I determined not to know [make known] anything among you, save Jesus Christ, and him crucified." Men will not make known the day and hour, angels will not make it known, neither will the Son; but the Father will make it known.

Says Campbell, "Macknight argues that the term *know* is here used as a causative, in the Hebrew sense of the conjugation *hiphil*, that is, *to make known*. . . . His [Christ's] answer is just equivalent to saying, The Father will make it known when it pleases him; but he has not authorized man, angel, or the Son, to make it known. Just in this sense Paul uses the term *know*: 1 Cor. 2:2: 'I came to you *making known* the testimony of God; for I determined to *make known* nothing among you but a crucified Christ.'"

Albert Barnes, in his Notes on the Gospels, says, "Others have said that the verb rendered *knoweth* means sometimes to *make known*, or to reveal, and that the passage means, 'that day and hour none maketh known, neither the angels, nor the Son, but the Father.' It is true the word has sometimes that meaning, as 1 Cor. 2:2."

The Father will make known the time. He gave the period of the flood to Noah, which well represents the proclamation of the second advent, given in connection with the evidence of the termination of the periods of Daniel, during the great second advent movement. And when the patriarch's work of warning and building was finished, God said to him, "Come thou and all thy house into the ark." "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights."

So when the waiting, watching, toiling time shall be finished, and the saints shall all be sealed, and shut in with God, then will the voice of the Father from Heaven make known the definite time.

As we look back to the great movement upon the second advent question and its disappointment, and to the numerous efforts to adjust the prophetic periods by many of the first-day Adventists since that time, and the numerous disappointments which have followed, we can but feel the force of the words of the prophet: "Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God: I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord; I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged; for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God." Eze. 12:22-25.

"I will speak," saith the Lord, "and the word that I shall speak shall come to pass." The voice of God will be heard from on high in the midst of the awful scenes just preceding the second advent. "And the seventh angel poured out his vial into the air, and there came a great voice out of the temple of Heaven, from the throne, saying, *It is done*." Rev. 16:17. See also Joel 3:16; Jer. 25:30.

The burden of the prophecy of Ezekiel, quoted above, evidently is time. "The days are prolonged, and every vision faileth." God will make this proverb to cease, by speaking himself. In this way the Father will make known the time, a work not given into the hands of men, angels, nor even the Son.

The present is emphatically the waiting, watching time. It is the especial period of the patience of the saints. Rev. 14:12. In definite time we would find relief from

the state of suspense to which our present position subjects us. The Lord appeals to us thus: "Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockerowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch." Mark 13:35-37.

The time of Christ's coming is near. The signs of his second advent, in the sun, moon, and stars, have been fulfilled.* He is near, even at the doors. "Verily I say unto you, This generation shall not pass away till all these things be fulfilled." Those who suppose that our Lord here speaks of the generation living who listened to his teachings, should consider the following facts:—

1. It is certainly true that what is embraced in the phrase, "all these things," was not fulfilled in that generation.

2. It could not be the generation living in the days of his flesh, for he said to them (Luke 11:29), "There shall no sign be given it but the sign of Jonas, the prophet."

It is evident that our Lord refers to the generation who were to see the signs fulfilled, and who were to be instructed by the parable of the fig-tree. In this prophetic discourse, he leads the minds of his disciples down over the events of the Christian age, mentions the signs in the sun, moon, and stars, which were to appear in the last generation, and then declares that this generation shall not pass away till all these things be fulfilled.

In like manner, Paul carries his brethren forward to the resurrection, when he says, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." 1 Cor. 15:51, 52. Or, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4:17. The things here mentioned by the apostle did not take place in his day. They have not yet taken place. Notwithstanding, he speaks of them as though they would take place in his day, and he have a part in them.

Also, in like manner is the mind carried backward in Ps. 95:10: "Forty years long was I grieved with this generation." The generation here spoken of provoked the Lord in the wilderness, long before David lived. He goes back and speaks of it as though it were present. In this manner our Lord goes forward, and speaks of the last generation as though it were present.

We do not believe that the phrase, "this generation," marks any definite number of years. Some suppose that our Lord designed to teach that some who were witnesses of the dark day in 1780 would live to witness the second coming of the Saviour. But it is our opinion that the Lord designed to teach that the people who should live at the time of the fulfillment of the last sign (the falling stars of 1833), and should hear the proclamation of the coming of Christ, based partly upon the fulfilled signs, should witness the scenes connected with his coming.

The proclamation of the coming and kingdom of Christ is given to the last generation. God did not send Noah to preach to the next to the last generation before the flood, but to the last. The very generation which was destroyed by the waters of the flood saw Noah build the ark, and heard his warning voice. So God has raised up men to give the solemn warning to the world at the right time to give force to the warning. And the very generation of men that live after the three great signs are fulfilled, and who hear and reject the warning message from Heaven, will drink the cup of the unmingled wrath of God. For such, the seven last plagues are reserved. And those of this very generation who receive the message, suffer disappointments, and endure the trials of the waiting position, will witness the coming of Christ, and exclaim, "Lo, this is our God; we have waited for him, and he will save us." Isa. 25:9.

With what emphasis our Lord gave utterance to this sentiment. It is a rebuke upon our unbelief. As we read it, God help us to believe it: "Verily I say unto you, this generation shall not pass till all these things be fulfilled." And as though this were not enough to lead us to unwavering faith, he adds these forcible words: "Heaven and earth shall pass away, but my words shall not pass away."

Then follows, in the same chapter, the usual, earnest exhortation of Christ, when speaking of his second coming, to watchfulness, and a readiness for the event. "Watch, therefore, for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh."

One of the fatal consequences of not watching is distinctly stated in Rev. 3:3: "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." The consequence of not watching will be ignorance of the time. And the natural inference is unavoidable that the result of watching will be a knowledge of the time. In answer to the agonizing prayer of the Son of God, "Father, glorify thy name," there came a voice from Heaven, saying, "I have both glorified it, and will glorify it again."

The disciples understood these words from Heaven, while the people that stood by said it thundered. John 12:27-29.

So will the waiting, watching disciples of Christ understand the voice of God when he shall speak from on high. But the unbelieving world will not understand the voice. The prophet Daniel, overwhelmed with what the angel Gabriel had shown him of the closing events of this world's history, inquires, "How long shall it be to the end of these wonders?" Again he earnestly inquires, "O my Lord, what shall be the end of these things?" The angel answers in these emphatic words, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Dan. 12:6-10.

In comparing Noah's days and ours, the Lord continues: "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." A picture of the present condition of the mass of mankind is here drawn. How dark the features! The people of the last generation will be like those before the flood, while the ark was preparing. Noah preached, and warned them of the coming flood, and they mocked. He built the ark, and they scoffed and jeered. He was a preacher of righteousness. His works were calculated to give edge to, and set home to the heart, what he preached. Every righteous sermon, and every blow struck in building the ark, condemned a careless, scoffing world.

As the time drew nearer, the people were more careless, more hardened, more bold and impudent, and their condemnation surer. Noah and his family were alone. And could one family know more than all the world? The ark is a matter of ridicule, and Noah is regarded as a willful bigot. But the Lord calls Noah into the ark. And by the hand of Providence the beasts are led into the ark; and the Lord shuts Noah in. This is regarded at first by the scoffing multitude as something wonderful; but it is soon explained away by the wiser ones so as to calm their fears, and they breathe easier.

The day of expectation finally arrives. The sun rises as usual, and the heavens are clear. "Now where is old Noah's flood?" is heard from a thousand impious lips. The farmer is caring for his herds and lands, and the mechanic is pursuing his work of building. On this very day, some are being joined in marriage. With many, it is a day of unusual feasting and sports. And while all are looking to long years of future prosperity and happiness, suddenly the heavens gather blackness. Fear fills every heart. The windows of heaven open, and the rain in torrents descends. "The fountains of the great deep are broken up," and here and there come gushing up rivers of waters. The valleys are fast filling up, and thousands are swept away in death. Some flee to the highest points of land; but the water fast follows them up. Men bear their wives and children to the mountains, but are obliged to part with them there to drown, while they climb the highest trees. But soon, they, too, are covered with water, so that there is not a resting-place for Noah's dove. All are still in death. Horrid death! made still more hor-

rible by being in consequence of slighted mercy! But where is Noah? Ah! safe in the ark, borne upon the billows. Safe from the flood; for God "shut him in."

By most people, the evidences of the soon coming of Christ are considered insufficient to base faith upon. But the testimony and acts of one man condemned the people destroyed by the flood. The evidences then were sufficient, otherwise the world would not have been condemned. But a hundred times more convincing evidences come pouring in upon us that the day of the Lord is near, and hasteth greatly. We follow down the numerous prophetic chains of Daniel, and of the Revelation, and we find ourselves in every instance standing just before the day of wrath. We see the signs spoken of by prophets, by Christ, and in the epistles fulfilling, or fulfilled. And at the right time, and in the right manner, to fulfill certain prophecies, a solemn message arises in different parts of the world: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. Wherever we look, we see prophecy fulfilling. While the knowledge of God and the spirit of holiness are departing, spiritual wickedness, like a flood, covers the land.

But these evidences are considered insufficient to rest faith upon. Well, what kind of evidence would the unbelieving have? "When the signs of the end," says the skeptic, "are fulfilled, they will be so plain that no one can doubt." But if the signs are of such a nature, and are fulfilled in such a manner as to compel all to believe in the coming of Christ, how can it be as it was in the days of Noah? Men were not then compelled to believe. But eight believing souls were saved, while all the world besides sank in their unbelief beneath the waters of the flood. God has never revealed his truth to man in a manner to compel him to believe. Those who have wished to doubt his word have found a wide field in which to doubt, and a broad road to perdition; while those who have wished to believe have ever found everlasting rock upon which to rest their faith.

Just before the end, the world will be hardened in sin, and indifferent to the claims of God. Men will be careless about hearing warning of danger, and blinded by cares, pleasures, and riches. An unbelieving and infidel generation will be eating, drinking, marrying, building, planting, and sowing. It is right to eat and drink to sustain nature; but the sin is in excess and gluttony. The marriage covenant is holy; but God's glory is seldom thought of. Building, planting, and sowing, necessary for convenient shelter, food and clothing, are right; but the world has gone wholly after these things, so that men have no time nor disposition to think of God, Heaven, Christ's coming, and the Judgment. This world is their god, and all their energies of body and mind are devoted to its service. And the evil day is put far away.

The faithful watchman who sounds the alarm as he sees destruction coming, is held up before the people from the pulpits of our land, and by the religious press, as a "fanatic," a "teacher of dangerous heresies;" while in contrast is set forth a long period of peace and prosperity to the church. So the churches are quieted to sleep. The scoffer continues to scoff, and the mocker mocks on. But their day is coming. Thus saith the prophet of God: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt. And they shall be afraid; pangs and sorrows shall take hold of them. . . . Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." Isa. 13:6-9.

Most dreadful day! And is it near? Yes; it hasteth! It hasteth greatly! What a description given by the prophet! Read it; and as you read, try to feel how dreadful will be that day: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind

men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1:14-18.

Now we hear the "peace-and-safety" cry from the pulpit, and all the way along down to the grogshop. "Where is the promise of his coming?" is murmured from the impious lips of a thousand last-day scoffers. But the scene will speedily change. "For when they shall say, Peace and safety, then sudden destruction cometh upon them, . . . and they shall not escape." The scoffing of the haughty scoffer will soon be turned to wailing and howling. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." Isa. 2:11, 12. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:33.

The last plagues, in which is filled up the wrath of God, now bottled up in Heaven, waiting for mercy to finish her last pleadings, will be poured out. Unmingled wrath of Jehovah! And not one drop of mercy? Not one! Jesus will lay off his priestly attire, leave the mercy-seat, and put on the garments of vengeance, never more to offer his blood to wash the sinner from his sins. The angels will wipe the last tear shed over sinners, while the mandate resounds through all Heaven, Let them alone. The groaning, weeping, praying church on earth, who in the last message employs every power to sound everywhere the last note of warning, lest the blood of souls be found in her garments, is now hushed in solemn silence. The Holy Spirit has written within them these prophetic words of their soon-expected Lord: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22:11.

Now the ministers of truth have a message to the people, and gladly speak the words of life. They joyfully toil on, suffer on, and spend their energies in preaching to hearts as hard as steel, hoping that a few may be reached, gathered into the truth, and saved. But then they will have no message. Now their prayers and strong cries go up to Heaven in behalf of sinners. Then they will have no spirit of prayer for them. Now the church says to the sinner, Come; and Jesus stands ready to plead his blood in his behalf, that he may be washed from his sin, and live. But then salvation's hour will be passed, and the sinner will be shut up in darkness and black despair.

It will be a day of mourning, and lamentation, and famine for hearing the words of the Lord. "I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day. Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:10-12.

Now, the word of the Lord may be heard; but sinners in and out of the churches, with few exceptions, do not prize it. Then, it will not be heard; for the watchmen, set to watch and sound the alarm of danger, will be called down from their high stations. Now, the word of the Lord is carried to the sinner, and offered without money or price; but he treats it carelessly, or, may be, drives the humble servant of Christ from his door. But then will he go in search for it. "They shall wander from sea to sea, and from the north even to the east," but they cannot hear it. "They shall run to and fro to seek the word of the Lord, but shall not find it." From city to city, from State to State, from one country to another, will they go

*The historical facts relative to the supernatural darkening of the sun and moon, May 19, 1780, and the falling stars of November 13, 1833, will be given in a discourse devoted to the subject of the signs.

to find a man commissioned of high Heaven to speak the word of the Lord; but such a one is not to be found. All such will then have finished their high commission. The word of the Lord! The word of the Lord! Where can we hear it? is heard in every land. One general wall—the word of the Lord! goes up to Heaven, but the heavens are brass. Then will the people turn and rend the false shepherds, who deceived them with the cry of “peace and safety.” Children will reproach parents for keeping them back from walking in the truth, and parents their children.

The miser now loves his money, and holds it with an iron grasp. But it will be said in that day, “Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.” James 5:1-3. Now, silver and gold may be used to God’s glory, for the advancement of his cause. But in that day, “they shall cast their silver into the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord.” Eze, 7:19.

The Decay of Conscience.

HERE is a vigorous, searching article from Eld. Chas. G. Finney, president of Oberlin College. It deals unsparingly with the wishy-washy theology of the day which ignores the holy law of God, and has a sort of “love and honey” religion drawn especially from the gospel. The article is from a late issue of the *Independent*.

G. W. A.

I believe it is a fact generally admitted that there is much less conscience manifested by men and women, in nearly all the walks of life, than there was forty years ago. There is justly much complaint of this, and there seems to be but little prospect of reformation. The rings and frauds and villainies in high and low places, among all ranks of men, are most alarming, and one is almost compelled to ask: “Can nobody be safely trusted?” Now, what is the cause of this degeneracy? Doubtless there are many causes that contribute more or less directly to it; but I am persuaded that the fault is more in the ministry and public press than in any and all things else. It has been fashionable now for many years to ridicule and decry Puritanism. Ministers have ceased, in a great measure, to probe the consciences of men with the spiritual law of God. So far as my knowledge extends, there has been a great letting down and ignoring the searching claims of God’s law, as revealed in his word. This law is the only standard of true morality. “By the law is the knowledge of sin.” The law is the quickener of the human conscience. Just in proportion as the spirituality of the law of God is kept out of view will there be manifest a decay of conscience. This must be the inevitable result. Let ministers ridicule Puritanism, attempt to preach the gospel without thoroughly probing the conscience with the divine law, and this *must* result in, at least, a partial paralysis of the moral sense.

The error that lies at the foundation of this decay of individual and public conscience originates, no doubt, in the pulpit. The proper guardians of the public conscience have, I fear, very much neglected to expound and insist upon obedience to the moral law. It is plain that some of our most popular preachers are phrenologists. Phrenology has no organ of free will. Hence, it has no moral agency, no moral law and moral obligation in any proper sense of these terms. A consistent phrenologist can have no proper ideas of moral obligation, of moral guilt, blameworthiness, and retribution. Some years since, a brother of one of our most popular preachers heard me preach on the text, “Be ye reconciled to God.” I went on to show, among other things, that being reconciled to God implied being reconciled to the execution of his law. He called on me the next morning, and among other things said that neither himself nor two of his brothers, whom he named, all preachers, had naturally any conscience. “We have,” said he, “no such ideas in our minds of sin, guilt, justice, and retribution, as you and father have.” “We cannot preach as you

do upon those subjects.” He continued: “I am striving to cultivate a conscience, and think I begin to understand what it is. But, naturally, neither I nor the two brothers I have named have any conscience.”

Now, these three ministers have repeatedly appeared in their writings before the public. I have read much that they have written, and not unfrequently the sermons of one of them, and have been struck with the manifest want of conscience in his sermons and writings. He is a phrenologist, and, hence, he has in his theological views no free will, no moral agency, and nothing that is really a logical result of free will and moral agency. He can ridicule Puritanism and the great doctrines of the orthodox faith; and, indeed, his whole teaching, so far as it has fallen under my eye, most lamentably shows the want of moral discrimination. I should judge from his writings that the true ideas of moral depravity, guilt, and ill-desert, in the true acceptance of those terms, have no place in his mind. Indeed, as a consistent phrenologist, such ideas have no right to be in his mind. They are necessarily excluded by his philosophy.

I do not know how extensively phrenology has poisoned the minds of ministers of different denominations; but I have observed with pain that many ministers who write for the public press fail to reach the consciences of men. They fail to go to the bottom of the matter and insist upon obedience to the moral law as alone acceptable to God. They seem to me to “make void the law through faith.” They seem to hold up a different standard from that which is inculcated in Christ’s Sermon on the Mount, which was Christ’s exposition of the moral law. Christ expressly taught in that sermon that there was no salvation without conformity to the rule of life laid down in that sermon. True faith in Christ will always and inevitably beget a holy life. But I fear it has become fashionable to preach what amounts to an antinomian gospel. The rule of life promulgated in the gospel is precisely that of the moral law. These four things are expressly affirmed of true faith, of the faith of the gospel:

1. “It establishes the law.”
2. “It works by love.”
3. “It purifies the heart.”
4. “It overcomes the world.”

These are but different forms of affirming that true faith does, as a matter of fact, produce a holy life. If it did not, it would “make void the law.” The true gospel is not preached where obedience to the moral law as the only rule of life is not insisted upon. Wherever there is a failure to do this in the instructions of any pulpit, it will inevitably be seen that the hearers of such mutilated gospel will have very little conscience. We need more Boanergeses or sons of thunder in the pulpit. We need men that will flash forth the law of God like livid lightning and arouse the consciences of men. We need more Puritanism in the pulpit. To be sure, some of the Puritans were extremists. But still, under their teaching, there was a very different state of the individual and public conscience from what exists in these days. Those old, stern, grand vindicators of the government of God would have thundered and lightened until they had almost demolished their pulpits if any such immoralities had shown themselves under their instructions as are common in these days. In a great measure, the periodical press takes its tone from the pulpit. The universal literature of the present day shows conclusively that the moral sense of the people needs toning up, and some of our most fascinating preachers have become the favorites of infidels, skeptics of every grade, Universalists, and the most abandoned characters. And has the offense of the cross ceased, or is the cross kept out of view? Has the holy law of God, with its stringent precept and its awful penalty become popular with unconverted men and women? Or is it ignored in the pulpit, and the preacher praised for that neglect of duty for which he should be despised? I believe the only possible way to arrest this downward tendency in private and public morals is the holding up from the pulpits in this land, with unsparing faithfulness, the whole gospel of God, including as the only rule of life the perfect and holy law of God.

The holding up of this law will reveal the moral depravity of the heart, and the holding forth of the cleansing blood of Christ will cleanse the heart from sin. My beloved brethren in the ministry, is there

not a great want in the public inculcations of the pulpit upon this subject? We are set for the defense of the blessed gospel and for the vindication of God’s holy law. I pray you let us probe the consciences of our hearers, let us thunder forth the law and gospel of God until our voices reach the capital of this nation, through our representatives in Congress. It is now very common for the secular papers even to publish extracts of sermons. Let us give the reporters of the press such work to do as will make their ears and the ears of their readers tingle. Let our railroad rings, our stock gamblers, our officials of every grade, hear from its pulpit, if they come within the sound, such wholesome Puritanic preaching as will arouse them to better thoughts and a better life. Away with this milk-and-water preaching of a love of Christ that has no holiness or moral discrimination in it. Away with preaching a love of God that is not angry with sinners every day. Away with preaching a Christ not crucified for sin.

Christ crucified for the sins of the world is the Christ that the people need. Let us rid ourselves of the just imputation of neglecting to preach the law of God until the consciences of men are asleep. Such a collapse of conscience in this land could never have existed if the Puritan element in our preaching had not in a great measure fallen out.

Some years ago, I was preaching in a congregation whose pastor had died some months before. He seemed to have been nearly universally popular with his church and with the community. His church seemed to have almost idolized him. Everybody was speaking his praise and holding him up as an example: and yet, both the church and the community clearly demonstrated that they had had an unfaithful minister, a man who loved and sought the applause of his people. I heard so much of his inculcations and saw so much of the legitimate fruits of his teachings, that I felt constrained to tell the people from the pulpit that they had had an unfaithful minister; that such fruits as were apparent on every side, both within and without the church, could never have resulted from a faithful presentation of the gospel. This assertion would, doubtless, have greatly shocked them had it been made under other circumstances; but, as the way had been prepared, they did not seem disposed to gainsay it. Brethren, our preaching will bear its legitimate fruits. If immorality prevails in the land, the fault is ours in a great degree. If there is a decay of conscience, the pulpit is responsible for it. If the public press lacks moral discrimination, the pulpit is responsible for it. If the church is degenerate and worldly, the pulpit is responsible for it. If the world loses its interest in religion, the pulpit is responsible for it. If Satan rules in our halls of legislation, the pulpit is responsible for it. If our politics become so corrupt that the very foundations of our government are ready to fall away, the pulpit is responsible for it. Let us not ignore this fact, my dear brethren; but let us lay it to heart, and be thoroughly awake to our responsibility in respect to the morals of this nation.

Moral Sleep.

THERE is a state of moral stupor which persons often fall into which resembles sleep, and is sometimes called so in the Bible. Literal sleep is both necessary and useful. But this indifference to our spiritual interests is never a benefit, but always hurtful to those who indulge in it.

When people fall into a state of sound sleep they become insensible. They are not sensible of their own condition. They have no idea of what is passing around them. There may be scenes of the most joyful kind passing around them, but they know nothing of it. So there may be scenes of the deepest sorrow going on within their own dwellings which would excite their sympathies in a wonderful manner if they were awake; but they are not moved in the least, because they are in a state of profound slumber. The robber may be at their bedside ready to take their lives if they should show the least sign of awaking; but they are not at all alarmed, because they are asleep.

So when men are spiritually asleep; they have no just sense of the truths the Bible reveals; no right sense of the “exceeding sinfulness of sin,” or of the awful danger of those who live and die in their sins. They are not sensible of the goodness of

God, who “daily loadeth them with benefits.” They are insensible to the amazing love of Christ. They are not really sensible of the fact that their friends and neighbors are on the high road to perdition. They do not realize that their spiritual foes are secretly lying in wait, ready at any moment to shoot them. As men in literal slumber are not aware how fast time flies, and are astonished on awaking to find that it is so far advanced, so moral sleepers have no idea how soon their day of probation will be over, and the great day of God come on.

Sleep is a *state of forgetfulness*. However active and earnest a man may be in the labors of life during the day, when night comes on and he has fallen into a sound sleep, he forgets all the toils of the day; he forgets his joys and sorrows and anxieties, also the success or want of success that has attended his labors during the day. These interest him no more till he awakes.

So, in a spiritual sense, when persons sleep, they forget many important things that have occurred in their past history. They forget the “wormwood and the gall” they tasted, when they felt their “iniquities going over their heads,” as a heavy burden too heavy for them to bear. They have forgotten, too, the joys they felt when first the Saviour’s pardoning blood was applied to their hearts. It may well be said to them now, “Where is the blessedness ye spoke of?”

The apostle Peter had in his mind the case of such when, writing of the Christian graces, he said, “He that lacketh these things is blind, and *hath forgotten* that he was purged from his old sins.” And John, writing to one of the seven churches, said, “Thou hast left thy first love. *Remember from whence thou art fallen*, and repent, and do the first works.” Rev. 2:4, 5. They had forgotten the high place to which they had been raised by the grace of God, and so were called upon to remember it. Many are very forgetful now. They have left their first love. They have but a feeble idea of the joys of communion with God. They walk in darkness.

Again, sleep is oftentimes a state of *misapprehensiveness*. This is when people dream. They seem to themselves to see and hear and act, but really they sleep. Sometimes they think themselves rich and happy, when really they are poor and miserable.

So it is spiritually with people who are dreaming. They suppose themselves to be rich and increased in goods, having need of nothing; when in truth they are “poor and miserable and blind and naked.” They think they are in a good condition, when the True Witness threatens to spue them out of his mouth, so loathsome are they in his sight. They are not aware of their true condition, nor of the condition of their dearest friends, their children, nor of the world at large. They act as if this world was worth more than the world to come; as if the approbation of men was of more value than the approbation of God. They feel more anxious to have their children become respectable in the eyes of their fellows, and fashionable in their attire, than to have them adorned with “the ornament of a meek and quiet spirit, which is in the sight of God of great price.” They are ready to invest much money in worldly enterprises, but only a little in the cause of God and humanity. As they are in this dreamy state, they seem to feel that the enjoyment of things seen by the natural eye are of more importance than the “eternal weight of glory,” which God has promised to those who love him.

Finally, persons when asleep *are not prepared to engage in the active labors of life*. Just so it is in the cause of God. Those who are in a sleeping or sleepy condition are unprepared to labor successfully in the cause of truth. If they talk of these things, it is with so little earnestness that it produces no feeling. If they undertake to warn the world of its coming doom, it is done so easily that no one is alarmed. God’s servants are called upon to “*Cry aloud* and spare not, to *lift up their voice like a trumpet*,” to “show the people their sins.”

It is *high time now* to awake out of sleep. The predicted signs of the Lord’s coming have been seen. The last message of mercy to mankind is being given. The harvest of the earth will soon be reaped. Oh! how applicable to us the words of the Saviour, “What I say unto you I say unto all, watch.” C. A. OSGOOD.

Rochester, N. Y.

they did not commence in the year named, and that papal supremacy did not there begin.

This is the argument. It has two fatal defects: 1. The 1335 days do not mark the setting up of the papacy. They date from the taking away of the daily abomination (paganism) to set up the abomination that maketh desolate (papacy). Dan. 12:11, margin. But paganism was taken away preparatory to the setting up of the papacy, in 508, thirty years before the papacy was established. 2. The 1335 days do not extend to the coming of Christ. No prophetic period extends to that point. This is the great fallacy on which all time-setters founder. It is impossible to set a time for Christ to appear. We have no data on which to base a calculation. The prophetic periods, all of which can be located without difficulty, bring us to great events to transpire in close connection with the coming of Christ, so that we know that it is near. Daniel stands in his lot (the decisions of the investigative Judgment, not the lot of his inheritance—that is another word in the Hebrew) before Christ comes.

Feeling himself driven from 538, the writer looks for another date, and finds none till he comes to 553. The 1335 days, if commenced in that year, extend to 1888. But the 1260 dating from that point reach to 1813 with nothing whatever to mark their termination. This throws him into perplexity; and there we leave him racking his inventive powers to find a new adjustment for his periods. So long as men will ignore this fundamental fact that no prophetic period reaches to the coming of Christ, so long we suppose they will go on with the work of setting new times for that event—a work futile in itself and a reproach and disgrace to the Advent name. U. S.

How a Roman Catholic Feels about Us.

THE *Western Home Journal*, a Roman Catholic paper published in Detroit, Mich., in its issue of March 7, 1874, thus speaks of us:—

"Incomparable! If you want to read the most nonsensical, bigoted, sanguinary, and ridiculously ignorant paper, not only of the United States, but of the round globe, just read the 'Advent Review' of Battle Creek, Mich. In fact, it exhibits the most delicious mental food for lunatics, fanatics, and all kinds of visionary ignoramus. Here are a few specimens of this 'highly enlightened' gospel-paper doctrines, truly and really printed in the edition of Feb. 17: 'The Catholic Church, the great beast of the prophecies, has butchered fifty millions of saints for the faith.' The Roman mother has ordered the adoration of images. The priests of the papacy forgive sins even before they are committed.' People indulging in such sublime stuff, even if they are so styled 'Reverend Pastors of the true Gospel,' surpass in ignorance the cannibals and in wild frenzy the worshipers of the fetich. We would not have believed such nonsense possible in the nineteenth century. There are evidently people whose want of shame is more to be wondered at than their want of knowledge. To this description belong the managers of the incomparable Battle Creek Advent Review."

The reader will perceive the point more clearly when we remind him that the number of the REVIEW referred to above is the one which contains the illustrations of the four beasts of Dan. 7, the last one, in two forms, representing pagan and papal Rome. In preparing that illustration we endeavored to throw into it the spirit of Daniel's description. He calls it a beast diverse from all others, strong exceedingly, terrible and exceeding dreadful, with teeth of iron and nails of brass. This it seems was too much for the amiability of our Catholic friend, and in attempting to disprove the application of that symbol to his church he unwittingly strengthens it by manifesting the same spirit which that beast, judging from an inspection of his countenance, seems to possess.

But the *Journal* does not regard the REVIEW as such a nonsensical, ridiculous sheet as it pretends. If it does it would pass us by unnoticed. What sensible person would care for the ignorance of a cannibal, or the ravings of a fetich worshiper? And it must have cost no little effort to get up such an amount of venom, unless it deals in that commodity so largely that it has a stock always on hand.

We wonder if the statements above quoted are a specimen of Roman Catholic veracity. Although it puts them in quotation marks, and says they were "truly and really printed in the edition of Feb. 17," not one of the expressions quoted occurs in that paper! It is said, to be

sure, that the Catholic church has been a persecuting power; and history abundantly proves it. Happily it is now restrained by the better spirit of its neighbors. It is said also that they worshiped images and granted indulgences; and they must admit these facts or repudiate their own writers and historians. But we suppose we must excuse their false statements on the ground that their beautiful religion allows them to lie without restraint when dealing with a heretic.

The application of the fourth beast of Dan. 7 to Rome, and the second phase of it, to the papacy, is so apparent that it cannot be reasonably disputed. It can be answered only in the way the *Journal* has attempted in the foregoing quotation. It has done as well, perhaps, as could be expected under the circumstances. U. S.

More Authority for Sunday.

THIS is found, not in the Bible, but in a French letter which a Protestant French lady of Seneca, Illinois, handed me a short time since. This letter claims to have been written by "God, the Almighty, the Lord of Heaven and earth." It purports to have been communicated to man in a wonderful manner. It claims to have been first seen suspended in the air and magnificently written in gold letters, before the city of Magdenburg, Prussia, June 2, 1816. It opens with a curse against those who labor on Sunday, and reads thus:—

"Whosoever worketh on Sunday, or the Lord's day, is cursed. I, Jesus Christ, ordain that you should not work on Sunday, but that you should spend that day in going to church with that devotion which is requisite. . . . Thou shalt labor six days, but shalt sanctify the seventh, which is the Lord's day. Consider that I created heaven and earth in six days, and that it is in my power to destroy them: If thou dost not sanctify the Lord's day, I shall send you war and pestilence, or I shall send you incendiaries, inundations, and famine. I shall poison your fields and chasten you with swellings as I chastened the Egyptians. If you do not repent, but continue to sin before the Lord, the Eternal, I shall punish you in the abyss of hell as I punished Sodom and Gomorrah."

"I, Jesus Christ, command you to not work late Saturday night, but to rest, that you may be able to get to church early Sunday to confess your sins, repent sincerely and reform, that you may be forgiven. Labor not for gold and silver, or for great riches which lead to perdition. Abstain from fornication, which is abhorred by Heaven, and will be punished in time and in eternity. Cease to swear and to speak evil of others. Keep your children under strict discipline. A slack discipline will prove their ruin. And you who fail in your duty shall be punished in body and in soul. Thou rich man, cause the poor to rejoice. Thou virtuous poor shalt be recompensed by my blessings. . . . Children, honor your parents by your piety, and you will receive the crown."

"I, Jesus Christ, Son of God, have written this letter with my own hand. Whosoever shall contradict it shall be excluded from my power and favor, and shall be cut off from the Christian church. He who shall have this letter in his house and shall not communicate it to the children of men, shall be cursed with his house. But if your sins are as numerous as the sand of the sea or as the blades of grass in all the earth, they shall be forgiven you, if you repent sincerely and reform. I shall call you to a strict account in the day of Judgment if you have had this letter in your houses and have not communicated it to others. If you have committed this error, you shall not be protected against inundations, against incendiaries, or against the lightning; but he who shall communicate this letter to his neighbor and shall keep it constantly on his person through love for me, to keep my ordinances, such a one shall be recompensed publicly."

"Communication made by an angel, June 2, 1816."

I was surprised to learn that even some Protestants in France as well as in this country respect this letter and preserve it as a choice relic. But I do not know as this is a greater error than to reject such documents and yet receive Sunday for the Sabbath on the authority of the Roman Catholic church. The curses that are here threatened are calculated to frighten the timid, who are kept in darkness, while the blessings that are promised, being associated with some good instructions, will lead some truly conscientious, but uninformed, souls to render implicit obedience to all that is here enjoined.

But if the Bible is not a sufficient rule of faith and practice, and if the Catholic church is the only authority for the first-day Sabbath, why is not the letter before us as good argument in favor of Sunday-keeping as any that can be produced? Here is a letter claiming to have been written by God, the Father, and by the very hand of Jesus Christ! At the same time, it is a "communication made by an angel!" It also presents curses and blessings which relate to this life and to that which is to come. If you obey it strictly you will have the privilege of going early to a Roman Catholic

church every Sunday morning, and of confessing your sins to a Catholic priest. And you may derive as much virtue in carrying this letter on your person as you would in wearing any other relic of the Catholic church. Why should not those Protestants who so scrupulously observe the first day, knowing that they have no other authority than the Church of Rome for their practice, receive this document, and turn Catholic?

The first lesson I ever learned on the authority of the change of the Sabbath was in an interview with a Roman Catholic priest eighteen years ago this winter. I claimed that as a true Protestant I took the Bible and the Bible alone as my rule of faith and practice, and promised that if he could show me that I did not follow the Bible, I would correct my faith and practice. The priest replied: "We, the Catholic church, take the Bible and tradition. We have changed the Sabbath to the first day by our tradition, and not by the Bible, which says not a word in favor of a change of the Sabbath. You Protestants are very glad to adopt this relic of our tradition. Why not come wholly over to the mother church?"

Thank God for this lesson, and that I was disposed to correct myself by the Bible on the Sabbath question.

D. T. BOURDEAU.

The Breath of Lives.

NOT long since, I heard a funeral sermon preached by a minister of the M. E. church, who mentioned that in Gen. 2:7, "the breath of lives" (plural) is said to have been given to man, and he affirmed that a two-fold life was given to him, or, rather, two lives, one of the body and one of the soul or spirit. And then he challenged the world to prove that it did not mean that man was possessed of immortality or an immortal soul! But "the world" probably thought it was unbecoming to accept a challenge at a funeral, as it certainly was to give one, and therefore it very properly held its peace.

It may be worth while to look at this point to see if any conclusion can be rightfully drawn from this text in favor of natural immortality.

1. The man who became a living soul, not to whom an immortal soul was imparted, was made of the dust of the ground. It was into this man, made of dust, that the breath of lives was breathed.

2. That nothing can be claimed on the term "living soul" is proved in that the same term is applied to the creeping things of the earth, in the first chapter of Genesis.

3. That the plural—lives—is not decisive of man's immortality is shown in Gen. 6:17, and 7:21, 22, wherein the same form of expression is used in reference to the lower animals. The last cited text is very strong—"the breath of the spirit of lives," applied both to man and to other animals.

4. It must be admitted that man was deprived of access to the tree of life in order to the execution of the sentence that he should die; that is, he was deprived of the means of perpetuating his life. Said the Lord, "Lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden."

5. It is clearly shown by this that if man had been permitted to eat of the tree of life, he would have lived forever, or have been immortal; and that he could not continue to live because not permitted to eat of that tree.

6. But the word *life* in the phrase, "tree of life," is always in the Hebrew in the plural; literally, *tree of lives*; and therefore if the plural in the breath of *lives* proves that two lives were given to man, the plural in the tree of *lives* proves that the continuance of these lives was suspended on his partaking of the tree. If he had a plurality of lives, yet when he was shut out from the tree of *lives* lest he should live forever, evidently both or all his lives were involved in the loss.

7. Therefore it is seen that it is not enough for the advocates of natural immortality to merely show that lives, plural, is found in Gen. 2:7, nor to assert that immortal life was imparted; but it must be proved that one of his lives was immortal or eternal, and that it could not be affected by his being deprived of the *tree of lives*, which is contrary to the obvious meaning of Gen. 3:22-24.

8. It is neither frank nor honorable to draw a conclusion from an expression or a word in the original which a harmony of the original plainly contradicts. But if they who put forth the claim referred to, do not know what the harmony of the original is, it does not increase our respect for their frankness or ability to hear them "challenge the world" to meet them on a point on which they are so evidently ignorant.

9. The more this subject is examined the more evident it appears that man is a weak, perishing mortal, entirely dependent on Jesus Christ for eternal life, which will be given to the righteous in the first resurrection, over which "the second death hath no power;" and that men, instead of exalting themselves and boasting of their strength and glory, would do well to acknowledge that they are vanity, and of the dust, and pray as one of old, "Lord, make me to know mine end, and the measure of my days, what it is, that I may know how frail I am." May a sense of our frailty lead us to seek "eternal life through Jesus Christ our Lord."

J. H. WAGGONER.

Experience and Character of the Living Christians at the Second Advent.

WE often hear it asserted that it is of no importance to us to know when the advent is near, if we are only prepared for it; as if one could live in the day of God's preparation, amidst the fulfillment of signs in heaven and on earth, and pass the last conflict between truth and error, and the last persecution of the church in the time of trouble such as never was since there was a nation upon the earth, from which all of God's people are to be delivered in connection with the resurrection from the dead, Dan. 12:1, 2, and not be aware that the end is at hand, and yet be a believer in Christ and the Bible! and hence perfectly prepared for what is coming, prepared for the last trial and the final deliverance!

For the benefit of those who entertain such a view, we call their attention to the fact that the experience of the last of the church is clearly foretold in prophecy. In the first place, from the fulfillment of signs in the sun, moon, and stars, they will know that the advent is near, even at the doors. Matt. 24:29-35. Then, the prophetic numbers being unsealed, which were sealed up to the time of the end, a message is heard to the ends of the earth, "Fear God, and give glory to him, for the hour of his judgment is come," the fall of Babylon is announced, and the final warning is given against the worship of the beast and his image, and the impending day of wrath proclaimed. Rev. 14:6-12. The order of events is foretold, the programme is laid down, the experience of the church is clearly foretold. What believer in God and his word can pass through all this, and still not be aware that the end is at hand? Who, without the benefit of hearing and heeding the last warning, will be all prepared to be delivered in the day of wrath? The living church, at the second advent, will have passed this, their foretold experience. Can they be believers who can pass all this and not know it?

Again, the character of the church at the second advent is foretold. They will be distinguished from merely nominal Christians from the fact that they "keep the commandments of God and the faith of Jesus." The fact that under a terrific warning a people are tested out from nominal Christianity that keep the commandments of God is proof positive that the others are not keeping them. This separation, effected by the last message, will lead to the last persecution. This persecution will come upon them because they "keep the commandments of God and have the testimony of Jesus Christ." Rev. 12:17; 13:15. From this they will be delivered, and they will stand with the Lamb upon Mount Zion, because they have his Father's name written in their foreheads, and not the mark of the name of the beast. Rev. 14:1. Here are two distinguishing characteristics.

1. They keep the commandments of God. If any desire to know what commandments are here referred to, the answer is, The very ones on which the Christian world is divided—the ones which are now in agitation among the people. Nothing can be plainer than this. Let those who would obey God keep those commandments of God which are in dispute. There is no dispute about the ceremonial or Jewish law. The contention is on the moral law or ten commandments. These, then, are the commandments. The Sabbath of this law is especially the bone of contention. This, then, is of special importance at the present time. And what is the only safe course? Keep the commandments.

2. The remnant of the church are distinguished from the others by having "the testimony of Jesus Christ." This is defined to be "the spirit of prophecy." Rev. 19:10. Compare Rev. 22:9. This is their second characteristic, and the second ground of the final war upon them. Amid the false spirit manifestation of these days, where will the true be found? The answer is, With those who keep the commandments of God. They will certainly be found with the last of the true church.

R. F. COTTRELL.

The Dark Day.

THE testimony of a living witness of the dark day, May 19, 1780.

The venerable centenarian, Miss Hannah Worcester of Berwick was one hundred and one years old on Saturday, and appears to be in the enjoyment of perfect health. She has never been troubled with sickness of any consequence, has never taken snuff or used tobacco in any form, and believes it to be "poor business for any one." She has a remarkably clear voice, articulates every word distinctly, and has sound front teeth. She seems to take pleasure in telling of things that happened five and ninety years ago, and remembers well how she watched at the window for the return of her father from the Revolutionary war. She remembers, though she was only eight years of age at the time, the dark day, May 19, 1780, and said it commenced to grow dark in the middle of the forenoon. Candles were lighted, hens went to roost, and all day long the darkness continued. She has seen the cars, but never rode in them. She has a good appetite. She sits up usually from ten in the morning until after dark, and sometimes does not retire until nine o'clock. —*Boston Transcript*, 1874.

TRUTH is tough. It will not break, like a bubble, at a touch; nay, you may kick it about all day, like a foot-ball, and it will be round and full at evening. Does not Mr. Bryant say that truth gets well if she is run over by a locomotive, while error dies of lockjaw if she scratches her finger?

The Advent Review

AND HERALD OF THE SABBATH.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

VOLUME 44.

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 18, 1874.

NUMBER 9.

The Review and Herald

IS ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association.
BATTLE CREEK, MICH.

ELDER JAMES WHITE, PRESIDENT.

TERMS: TWO DOLLARS A YEAR IN ADVANCE. When paid by Tract Societies or individuals for the poor, or to other persons for investigation, \$1.00 per year.

Address REVIEW & HERALD, BATTLE CREEK, MICH.

"FORWARD."

"Speak unto the children of Israel that they go forward."

FORWARD! be our watchword,
Steps and voices joined;
Seek the things before us,
Not a look behind;
Burns the fiery pillar
At our army's head,
Who shall dream of shrinking,
By Jehovah led!
Forward through the desert,
Through the toil and fight;
Jordan flows before us,
Zion beams with light!

Forward, when in childhood
Buds the infant mind;
All through youth and manhood
Not a thought behind,
Speed through realms of nature,
Climb the steps of grace;
Faint not, till around us
Gleams the Father's face.
Forward all the lifetime,
Climb from high to high,
Till the head be hoary,
Till the eve be light.

Forward, flock of Jesus,
Salt of all the earth;
Till each yearning purpose
Spring to glorious birth;
Sick, they ask for healing,
Blind, they grope for day;
Pour upon the nations
Wisdom's loving ray.
Forward out of error,
Leave behind the night;
Forward through the darkness,
Forward into light!

Glories upon glories
Hath our God prepared,
By the souls that love him
One day to be shared;
Eye hath not beheld them,
Ear hath never heard,
Nor of these hath uttered
Thought or speech or word.
Forward, marching eastward
Where the heaven is bright;
Till the veil is lifted,
Till our faith be sight.

Far o'er yon horizon
Rise the city towers,
Where our God abideth,—
That fair home is ours;
Flash the streets with jasper,
Shine the gates with gold,
Flows the gladdening river,
Shedding joys untold.
Thither, onward thither,
In Jehovah's might!
Pilgrims, to your country,
Forward into light.

—Sel.

THOUGHTS ON PROPHECY,

And the Immediate Coming of Christ, and the Inconsistencies of the Opposition Exposed.

BY ELDER D. T. BOURDEAU.

Taken mainly from the summing-up Speech by Eld. Bourdeau in a French Discussion between himself and Eld. Auger, held at St. Anne, Ill., on the evenings of July 5-9, 1874.

I. Possibility and importance of understanding the prophecies.

1. The prophecies are a part of the revelation of God to man, and Moses affirms that "the secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Deut. 29:29.

2. They form an important part of those Scriptures which St. Paul declares to be "profitable" (2 Tim. 3:16), and which can therefore be understood.

3. As history given in advance, they (especially those fulfilling in our day) furnish a stronger evidence in favor of the divine origin of the Scriptures than miracles performed in Bible times; for, to substan-

tiate miracles performed in past ages, we simply have the written testimony, whereas in favor of prophecy fulfilling in our times, we have besides the written testimony our own senses to seize the events meeting the prophecy; and thus prophecy is made a *living* miracle, whereby God is made especially near to us, and speaks to us as it were face to face.

4. They are not dark sayings, but are compared to a candle which shines in a dark place. 2 Pet. 1:19. As such, they show us our whereabouts and our dangers; and certainly we would not refuse a light in a dark night; neither should we refuse the light of prophecy.

5. Christ and Peter command and exhort us to pay attention to and be mindful of the prophecies. Matt. 24:15; 2 Pet. 3:2.

6. According to the English translation, the Holy One of Israel, our Maker, commands us to ask and command him concerning things to come, Isa. 45:11, as though it was our privilege to understand them.

7. Accordingly, ancient prophets, as examples of the church, prayed, wept, and fasted, to get an insight into future events. Dan. 9:3; Rev. 5:4, etc.

8. A blessing is pronounced on those who read and on those who hear what is said to be the most difficult portions of prophecy; Rev. 1:3; but none can be blessed in reading the prophecies or in hearing them read, unless they can be understood.

9. Without the prophecies it would be difficult to prove that Christ is the Messiah, and Christ and the apostles frequently appealed to the prophecies to establish this doctrine.

10. Prophecy is the burden of at least twenty books of the Bible, besides being interspersed in nearly every other book of Holy Writ; so that were the prophecies excluded from the Scriptures, we would be left with a sieve-like Bible much smaller than our present Bible. This would be taking away from the words of this blessed book. Rev. 22:19. Yet this is virtually done by saying that the prophecies are forbidden ground, and cannot be understood.

11. They are very firm, 2 Pet. 1:19, and therefore we can depend upon them.

12. They are practical, showing the duties of men in different ages of the world. Rev. 1:3; 22:10, 14, and consequently it is highly necessary to comprehend them.

13. We see the importance that God attaches to them in the scriptural fact that "surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7.

14. At the time of the end, or at the time determined, knowledge was to increase on the prophecies, Dan. 12, and the seal which had been placed on some of the prophecies was to be removed by the transpiring of events fulfilling them. Rev. 10.

II. On precision or positiveness.

Although we are forbidden to be positive as to the day and hour of Christ's second coming, yet,

1. We may be positive as to the meaning of prophecies relating to Christ's coming when those prophecies are either fulfilled or fulfilling; otherwise such prophecies were written in vain, unless for the purpose of puzzling men's brains.

2. It is necessary to be positive in regard to God's prophetic word at the close of each dispensation and when solemn and important events, involving the ruin or salvation of men, according as they relate themselves to them, are about to transpire; as, for example, before the flood, before the destruction of the cities of the plain, before the first and second destructions of Jerusalem, before Christ's first and second advents. If God now deals with men as he has in past ages, he certainly will give them through his word means of determining when the coming of Christ is impending.

3. The Scriptures teach plainly that a message relative to the proximity of the

Judgment and the coming of Christ shall be proclaimed by the church living at the close of this dispensation; Rev. 14:6; 10; Matt. 25; but such a message can never be heralded, and consequently the scriptures foretelling its proclamation are spurious if it be true that the church may never be positive in regard to the near coming of Christ. Then men are at full liberty to reject the closing portions of all those long chains of prophecy that bring us to the end of the gospel age. They may also repudiate all those isolated and short prophecies that are thrown in to indicate the approach of the day of God. Then the unfaithful servant who smites or opposes those who proclaim the coming of Christ near, Matt. 24, needs no censure from his Lord; and the mockers who were to arise in the last days, 2 Pet. 3:3, 4, saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning," should mock on; for no one can know anything about the nearness of Christ's coming, as there are no changes to indicate it. But,

4. When the great signs of the coming of Christ in the sun, moon, and stars, have appeared, we are commanded to "know that the Son of man [French translation] is near, even at the doors." Matt. 24, and we may also then know that we have reached the last generation, with the same certainty that we know that summer is nigh when the trees put forth their leaves in the spring.

5. It was the precision and positiveness of Noah and his family that proved their salvation, because it was connected with faith in God's prophetic word which led to a reform and to good works; while a lack of precision on the part of those who rejected Noah's preaching, based on God's word, led to unbelief and ruin. It was so at Christ's first coming; and will be the same at the time of his second coming. Luke 18:8. Indefiniteness as to the nearness of Christ's coming, when that coming is impending, excludes the use that is made in the prophecies of the swift approaching day of God as a strong incentive to repentance and holy living, and as a means of testing the genuineness of the love of the church for her returning Lord; for if we love the Lord, we shall long to see him. It is therefore as necessary to preach the immediate coming of Christ in our day, if the special signs of his coming have appeared, as it was to preach the approach of the deluge in the days of Noah, or to proclaim the coming of the Messiah in the time of John the Baptist.

III. Evidences of Christ's soon coming.

1. The gospel has been preached in all the world as a witness to all nations, and the end may be expected. Matt. 24:14. Historical authorities: J. O. Choules, author of the greatest work ever published on missions, and Mr. James, agent of the American Bible Society.

2. The special signs of Christ's coming in the sun, moon, and stars, have appeared. They occurred immediately after the tribulation of the church by her persecutors, and we may know that Christ is near, even at the doors; and it is easier for heaven and earth to pass than for the words of Christ on this point to fail. Matt. 24:35. The sun was supernaturally darkened May 19, 1780, and the night following, the moon refused to give her light; and the night of November 13, 1833, witnessed by far the greatest display of falling stars or meteors that has ever visited our earth. My authorities are President Dwight, in Ct. Hist. Collections, Tract No. 379 of Am. Tract Society, Noah Webster, Prof. Olmstead, the famous meteorologist, and Mr. Smith, astronomer of New York city, etc.

3. In following the prophecy of the seven seals, we arrive at the same signs under the sixth seal, and reach the same inevitable conclusions. Rev. 6; 7:1.

4. In pursuing the interesting prophecy of the seven trumpets, we see that the

sixth trumpet closed by the fall of the Ottoman Empire in passing into the hands of the allied powers of Europe in 1840, and that just at that time a message on time, connected with the finishing up of the work of the gospel, was going by sea and by land agreeably to the prophecy of Rev. 10, thrown in between the sixth and seventh trumpets. Rev. 7-11.

5. We have reached the end of all prophetic periods, the longest of which, the 2300 days, or years, ended in 1844, when Christ entered upon the closing work of his priesthood in the sanctuary in Heaven, preparatory to his coming to earth. Dan. 8:14.

6. The man of sin, papacy, has arisen, has had his prosperous, but cruel and audacious, reign of 1260 years over the nations; he has lost his civil dominion; the end is right upon us; and the caution of Paul to not look for Christ is removed. 2 Thess. 2; Dan. 7:25, 26.

7. In fulfillment of prophecy, the foul and degrading delusion of modern spiritualism is performing its wonders and doing its work of destruction, while the church are looking for Christ, who is about to come as a thief. Isa. 8:17-20; Matt. 24:24; 2 Thess. 2:8-12; 1 Tim. 4:1; 2 Tim. 3:6-9; Rev. 16:13-15.

8. And finally, the three advent messages of Rev. 4 are going forth. The last of these is developing a people keeping all God's commandments, and its proclamation is to be immediately followed by the unmingled wrath of God, and the appearing of the Son of man on the white cloud. This synopsis might be greatly extended.

IV. Literality of the signs in the sun, moon, and stars.

It has been claimed that these signs are figurative, representing the corrupting and darkening influence of error, the fall of the church, or the fall of large and small powers of earth. As the work of corrupting the truth commenced in the apostolic age and continued for ages, and as the church apostatized in departing from the truth, and earthly powers fell in the first century and onward, this application would give the world the signs of the immediate coming of Christ more than seventeen hundred years ago! thus deceiving the world for ages!!

Our reasons for believing these signs to be literal are briefly as follows:—

1. They are given in a literal prophecy in connection with the literal coming of Christ and the literal scenes associated with that event.

2. They have been given literally in the past, and why may they not be given again literally? When the judgments of God were falling on the hardened Egyptians, the sun, moon, and stars, did not shine for three days; and when Christ hung upon the cross, the sun was darkened and the earth was robed in gloom, fitly prefiguring the sorrow and misery awaiting those who receive not Christ as their Saviour. A star led the wise men to the infant Saviour at his first advent. How proper then to have these signs appear literally before the second coming of Christ and the ushering in of the day of wrath!

3. John, in the subject of the seals, which was presented to him in A. D. 96, 26 years after the destruction of Jerusalem, represents the signs as to take place in close connection with the coming of Christ and the day of wrath; and the manner in which he describes the stars as falling "as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind"—answers completely to the manner in which the stars fell in 1833, proving conclusively the literality of the signs. Read also Joel 2:30; Luke 21:25.

The signs have been fulfilled literally at the very time specified by the Saviour, immediately after the tribulation of the elect.

5. They made the very impression that such signs should make; caused those who feared God to seriously consider, and were

regarded as forcible evidence of the proximity of the Judgment.

6. They are explained in a manner to lead the reader to believe them to be figurative.

7. As it would be absurd to make a literal application, when a figurative application is intended (as in the case of Joseph's dream, concerning the sun, moon, and eleven stars, that of the fourth trumpet, and that of the symbolic woman of Rev. 12), so it would be absurd to make a figurative application when a literal one is intended.

8. And finally, in the case under consideration, reason unites with Scripture in requiring that the leading signs of so important an event be described literally, that they relate to things which all can appreciate, that they may serve as a key which can be used in opening to other evidences, and a firm basis on which to build a glorious and harmonious system of truth, which the most skeptical minds cannot fail to comprehend, if they will take pains to examine it with that candor that its importance demands.

V. *Objections against precision, etc.*

OBJ. 1. The apostles wrote as though Christ might come in the apostles' days.

ANS. This objection not only represents the inspired apostles as making wrong impressions in their writings, but it is directly opposed to the teachings of the apostles. Paul strongly cautioned the church of his time not to be deceived by spirit, by word, or by letter, as that the day of Christ was at hand. 2 Thess. 2.

OBJ. 2. No man can tell the day and hour of Christ's coming.

ANS. This does not prove that we may not know when Christ is near, even at the doors, or when we have reached the last generation.

OBJ. 3. Christ will come to all as a thief.

ANS. If this objection is genuine, then all will be lost; for a thief comes to destroy. But it is to those who cry peace and safety that Christ comes as a thief. The watching, believing church are not in darkness, that the day of the Lord should overtake them as a thief. 1 Thess. 5:2; Rev. 3:3.

OBJ. 4. Christ says, "Ye know not when the time is." Mark 13:33.

ANS. The time Christ here speaks of is the "day and hour." See previous verse.

OBJ. 5. The coming of the Lord will be like the lightning. Matt. 24:27.

ANS. As the lightning that cometh out of the east and shineth even unto the west, so Christ is speaking of the publicity and extent of his coming by way of opposing those views which represent that coming to take place in a secret manner. Read previous verse.

OBJ. 6. Peter declares, "One day is with the Lord as a thousand years, and a thousand years as one day." 2 Pet. 3:8.

ANS. Peter is writing to counteract the influence of the latter-day scoffers who would say, "Where is the promise of his coming?" and to inspire confidence in the certainty of the Lord's promise concerning his coming. It is in regard to God's promises that a thousand years are with the Lord as one day. That is, what God has promised one thousand years ago will be as surely fulfilled as though he had promised it to-day.

OBJ. 7. You were disappointed in 1844, and may fail again.

ANS. The Jews who came out of Egypt were disappointed when, instead of entering into the land of Canaan three weeks after the exode, they remained forty years in the wilderness to be tempted. Was not the Lord leading them? The disciples were also greatly disappointed when their Lord was crucified. Was the message which they had faithfully borne for over three years a false message? There was to be a tarrying time, and progressive advancement in the truth by the church, and many prophecies were to be fulfilled in the disappointment, to give still greater force to the advent doctrine. Matt. 25:5; Heb. 10:35-39; Rev. 10.

OBJ. 8. Why did not the apostles dwell more upon these prophecies and upon the prophetic periods?

ANS. The apostles wrote quite largely upon these prophecies as to be fulfilled in the future from their day. They laid stress on prophecies and times fulfilling in their day. Christ commenced his preaching by saying, "The time is fulfilled." Mark 1:15. He evidently referred to the sixty-nine weeks reaching to Messiah the Prince. Dan. 9. We should also lay special stress upon the prophecies and periods fulfilling in our times. Why was not a Noah raised

up to preach the flood in the days of Adam? And why did not a special message go forth on the immediate first advent of the Messiah in the days of David?

OBJ. 9. The important thing is to be ready.

ANS. Yes; but to be ready we must love Christ, and if we love Christ we shall long to see him, and shall respect and cheerfully welcome evidences of his speedy return.

VI. *Inconsistencies of the opposition.*

Truth is a unit, and those who defend it can present a connected, consistent and harmonious theory, while error is noted for its zigzag course, and those who maintain it will naturally run into various inconsistencies and contradictions.

For instance, those who oppose us on the speedy return of Christ, will commence their opposition by saying, "Christ may come to-day, and he may not come for one or two thousand years;" but before they get through you will perhaps hear them plead that the world must be converted before the coming of Christ. If Christ may come to-day, how can they be positive that the world will be converted? How can they tell that Christ will not come in this generation? and why oppose us?

Again, sometimes our opponents will claim that our points of difference consist in non-essentials, yet they will make these points essential in fiercely opposing our views. But the worst feature of this claim is that it bears directly against the sacred Scriptures, and when made deliberately and in the blazing light of truth, we cannot regard it as being less than sacrilege. One of our points of difference is, that we believe the prophecies may be understood, while many say that some prophecies cannot be understood. Thus they leave the impression that God undertook to give a revelation to man, but failed by putting into the Bible things that are not and can never be a revelation to fallen man. We claim it to be an important duty to proclaim the immediate coming of Christ in response to the many prophecies which show that he is near, and that he should be preached as such. But those who oppose us say we should not engage in such a work, and thereby they lower and oppose the numerous scriptures which enjoin this work on the church.

But in no one thing are the inconsistencies of our opponents more apparent than in their efforts to evade the force of the signs in the sun, moon, and stars. Some will take the position that these signs given by the Saviour were fulfilled, as recorded by Josephus, just before the destruction of Jerusalem, and that the destruction of Jerusalem is the tribulation spoken of in connection with the signs. But the fallacy of such views is clearly exposed by the following facts:—

1. This makes the signs appear before the tribulation, while Christ says, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matt. 24:29.

2. Josephus speaks of no such signs, but speaks of signs very unlike these; as the sword hanging over Jerusalem, the gates of Jerusalem being opened without hand, and the man walking around the doomed city for days, crying, "Woe to this city," and finally saying, "Woe to me," when a stone fell upon him, and he died. But,

3. The tribulation itself cannot refer to the destruction of Jerusalem, for, first, it was to be the greatest that had been "since the beginning of the world." But the destruction of the world by a flood was a far greater tribulation than the destruction of Jerusalem. Secondly, The days of the tribulation were to be shortened for the elect's sake, and except those days should be shortened there should no flesh (of the elect understood) be saved. But hundreds of churches of the elect outside of the land of Judea, in other parts of Asia, in Europe, and Africa, would have been saved if every soul in Judea had perished. How natural and easy the application of the tribulation to the sufferings of the church under heathen and papal persecutions, and to have the literal signs appear immediately after that tribulation, according to facts in history. This tribulation was indeed the greatest that the church had experienced, or that they ever would pass through.

And no less futile are the appeals of so-called learned men to science to counteract the force of the signs. To illustrate: Some with quite a show of learning will affirm that the dark day of May 19, 1780, and

the unusual darkness of the night following, were the result of an eclipse. But in tracing eclipses back by astronomy, you have to halt this side of the dark day or beyond that day to find an eclipse. It could not be an eclipse caused by the moon, for an eclipse of the sun as caused by the moon can take place only at new moon; but that darkness occurred at about the time of full moon; so that men of science affirm that "the causes of these phenomena are unknown. They certainly were not the result of eclipses." "For which no satisfactory cause has been assigned."—*Robert Sears' Guide to Knowledge*. Noah Webster, in *New Haven Daily Herald*.

Astronomy is also too much for our opponents on the falling stars; for it meets them by saying of the meteoric display of November 13, 1833, "The greatest meteoric display ever known." "We now come to by far the most splendid display on record. . . . In many districts the mass of the population were horror-struck, and the more enlightened were awed at contemplating so vivid a picture of the apocalyptic image—that of the stars of heaven falling to the earth, even as a fig-tree casting her untimely figs, when she is shaken of a mighty wind."—*Asa Smith's Astronomy*, p. 23.

The fact that these displays are periodical does not lessen the force of this wonderful exhibition. It is not to be expected that Jehovah shall lay aside the laws he has established, and discard all natural means in accomplishing his wonders to fulfill the prophetic word. Not long since, a preacher in opposing us on this point said: "Our earth in its circuit around the sun passes through two belts of gases at different points, and it passes through these gases with such velocity that it ignites them, and the result is falling stars." But the question still recurs, Why was there such a wonderful display in 1833? Did the earth go faster through one of the belts that year? or did God add more gas for the occasion? The hand of God was in that sign.

Our views on this subject being reasonable and scriptural, what is the nature of the opposition? I do not now speak of man's motives and of the amount of light our opponents have. I leave these points between them and the Judge of all, who tries the reins and the hearts, and will bring every work into Judgment, with every secret thing. Our message being a Bible message, we are shut up to the following conclusions:—

1. The opposition is a war against God and his word.

2. It tends to calm the people in unbelief, so that they will not discern the signs of the times, and that the great day of God shall overtake them as a thief.

3. It encourages those who mock at the idea of Christ's immediate coming to mock on.

4. It encourages men to act as the masses acted in the days of Noah.

5. It destroys in the minds of those who maintain it the strong motive to repentance, that is based on the fact that "the great day of the Lord is near and hasteth greatly." Zeph. 1:14; 2:1-3; Joel 2:1.

6. It grieves those who long to see Christ and faithfully proclaim his coming, and adds to their already arduous task of preaching unpopular truth.

7. And, finally, it unqualifies the masses to be in a state of readiness to exclaim at the revelation of Jesus from Heaven, "Lo, this is our God; we have waited for him, and he will save us." Isa. 25:9.

Dear reader, I beseech you in the name of Christ to be on the safe side.

WHEN I think of many a poor, hard-working man, toiling from morning to night all the year round for a wretched subsistence, ground down by dire poverty, with neither the opportunity nor the inclination for mental improvement, whose whole sum of knowledge is comprehended in being able to spell out with difficulty the plainest parts of the Bible; when I think of such persons, I thank God that it is only necessary to touch the hem of Christ's garment in order to be saved; that one or two simple gospel truths—such as, "Christ came not to call the righteous, but sinners to repentance," "Come to me, all ye that labor and are heavy laden, and I will give you rest," are sufficient, by the blessing of the Spirit, to save and comfort the soul.

WE account the Scriptures of God to be the most sublime philosophy.

Let Him Alone.

THERE, before the Saviour's gaze of tears, lay a city, splendid apparently and in peace, and destined to enjoy another half century of existence. And the day was a common day; the hour a common hour; no thunder was throbbing in the blue, unclouded sky: no deep voices of departing deities were rolling through the golden doors: and yet,—soundless to mortal ears in the unrippled air of eternity—the knell of her destiny had begun to toll: and, in the voiceless dialect of heaven, the fiat of her doom had been pronounced: and in the realm which knoweth and needeth not any light save the light of God, the sun of her moral existence had gone down while it was yet day. Were her means of grace over? No, not yet. Was her temple closed? No, not yet. Were her services impossible? No, not yet. The white-robed Levites still thronged her courts; the singers still made the heavens ring with their passionate litanies and silver psalms; the high priest yet sprinkled, year by year, the gold of the holiest altar with the blood of unavailing sacrifice. No change in her was visible to mortal eyes. And yet for her, from this moment even until the end, the accepted time was over, the appointed crisis past—the day of salvation had set into irrevocable night. It was with her as it was with the barren fig-tree, on which, next day, the Lord pronounced his doom. The leaf of her natural life was still glossy green; the sun still shone on her; the rain fell; the dew stole down; but the fruit would grow on her no more, and therefore the fire was kindled for the burning, the ax uplifted, which would crash on the encumbering trunk.

She was not spared for her beauty; she was not forgiven for her fame. And if it were so with the favored city, may it not be so with thee, and thee, and me? What shall the reeds of the desert do, if even the cedar be shattered at a blow? Yes; the lesson of the tears of Jesus over Jerusalem as she gleamed before him in the vernal sunshine, a gem upon her crown of hills, is this: and oh! may we all have grace to learn it now—learn it even in this solemn week: that as for her, so for us, there may be a too-late; the door may be shut without a sound; the doom sealed without a sight; life may be over before death comes. It is not—(oh! mark this) it is not that God loses his mercy, but that we lose our capacity for accepting it: it is not that God turneth away from us, but that we have utterly paralyzed our own power of turning back to him. And then the voice sighs forth with unutterable sadness, "Ephraim is joined to his idols, let him alone." Let him alone, O preacher, for he hates the words of truth! Let him alone, O Word of God, for he hath set his face as a flint against thee; let him alone, O conscience, for he is bent on murdering thee; his sins have become not willful only but willing; he has chosen them,—let him have them. He has loved death more than life, and lies rather than righteousness, and vice more than virtue, and the world more than Heaven, and the lusts of the flesh rather than the law of God. And the Spirit of God hath striven with him, and striven in vain; all, all hath been in vain: let him alone; let him eat of the fruits of his own works, and be filled with his own devices.—*Sel.*

A Fine Sermon Spoiled.

THE *Christian*, of Quincy, Illinois, relates how effectually a fine "effort" of a smart young preacher was spoiled by an unappreciating father in the ministry who endured the discourse with much long-suffering. The incident fairly illustrates the modern practice of spiritualizing texts of Scripture, and giving them a meaning foreign to that intended by the inspired writer. Any judicious hearer is able to apply privately the same method of cure, and no opportunity of doing it should be neglected.

A young preacher—a graduate of one of the theological schools of the country—preached a very nice discourse from the following words: "Then, fearing lest they should fall upon rocks, they cast four anchors out of the stern, and wished for the day." Acts 27:20.

Said the young preacher, "The ship represents the church. The four anchors are faith, hope, love, and prayer. Christians are the crew. The sea represents the great ocean of life. The storm that prevailed is the trials to which we are incident here, and the island of Melita, where

sidered by humble and teachable souls. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Matt. 5:14, 16.

Blessed is the man who pays attention to the word of life, and learns diligently in the school of God's saving grace, until, like a ripe sheaf, he is gathered home to the heavenly garner.

THIS GENERATION.

This expression, found in Matt. 24:34, has led many to conclude that the entire chapter met its fulfillment at the destruction of Jerusalem.

The chapter, with the one following, contains a discourse given by our Lord in reply to two questions propounded by his disciples: "When shall these things be?" and, "What shall be the sign of thy coming, and of the end of the world?" Christ pointedly answers both of these. The predictions given in answer to the first, relating to the destruction of the temple and city of Jerusalem, were accomplished by the Roman armies, without a preceding sign, in A. D. 70. Dan. 9:26; Matt. 24:15; Luke 21:20.

The second question was answered by a recital of events to occur from that time till the second coming of Christ at the end of the world, or the Christian age. Christ carried the minds of his disciples forward from the time of their flight from the city, through the long period of tribulation of 1260 days (years) while the church was to be nourished in the wilderness; verse 22; Rev. 12:6; he noticed the rise of false Christs and prophets who should, if possible, deceive the very elect; and, lastly, he spoke of the signs which were to appear, the darkening of the sun and moon, and falling of the stars, foretelling his coming, and the shaking of the powers of the heavens.

The fulfillment of these events embraced a period of more than seventeen hundred years; and this period must include more than one generation. Now, to which one of these did Christ refer when he says, "This generation shall not pass, till all these things be fulfilled?" Why, says the objector, he refers to the generation to whom he is speaking. But wait, let us see. In Mark, 8:11, 12, we read: "And the Pharisees came forth, and began to question with him, seeking of him a sign from Heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation." In Matt. 16:4 and Luke 11:29, he makes the single exception of the sign of the prophet Jonas.

Now we would ask: Would Christ, after he had told that wicked and adulterous generation that there should no sign be given to it, at any subsequent time, give them, in the sun, moon and stars, signs by which they might know when Jerusalem was to be destroyed? This would make Christ stultify himself, and show him to be a false prophet, witnessing against himself. Let those think thus who can.

Where are the facts which support this view? Does history furnish us with the evidence that that generation, previous to A. D. 70, saw a supernatural darkening of the sun and moon, or the stars falling from heaven? that they witnessed the shaking of the heavens and the earth? or that all the tribes of the earth mourned when Jerusalem was besieged and made desolate? No such testimonies are recorded. And surely there was one tribe, or nation, the Romans, who were not mourning when their armies were riding triumphantly into the city, and shouting victory over the besieged.

And we ask again, What shall we do with the predictions recorded by the seer of Patmos, Rev 6:12-17, in A. D. 96, twenty-six years after Jerusalem was destroyed, when he speaks of the same events of which Christ has spoken above? Surely here is another false prophet if these things were fulfilled prior to A. D. 70. But here, again, it is Jesus Christ himself who testified these things to his servant John. Chap. 1:1. Therefore, this testimony proves positively that Christ, in Matt. 24, did not give these signs in the sun, moon, and stars, to the generation living previous to the destruction of Jerusalem.

But how natural and reasonable that Christ should carry the minds of his disciples, by these events following in their order, down to the people or generation which should see the last sign fulfilled—the falling of the stars in 1833—and then speak of this generation as the one that should see the consummation and the end. He had

passed over the periods lived by other generations, and it would be highly proper for him thus to speak. It is a principle endorsed by all scholars that the adjective "this" refers to the thing nearest or last mentioned.

In the language of another, "We do not believe that the phrase, 'this generation,' marks any definite number of years. Some suppose that our Lord designed to teach that some who were witnesses of the dark day in 1780 would live to witness the second coming of the Saviour. But it is our opinion that the Lord designed to teach that the people who should live at the time of the fulfillment of the last sign (the falling stars of 1833), and should hear the proclamation of the coming of Christ, based partly upon the fulfilled signs, should witness the scenes connected with his coming.

"The proclamation of the coming and kingdom of Christ is given to the last generation. God did not send Noah to preach to the next to the last generation before the flood, but to the last. The very generation which was destroyed by the waters of the flood saw Noah build the ark, and heard his warning voice. So God has raised up men to give the solemn warning to the world at the right time to give force to the warning. And the very generation of men that live after the three great signs are fulfilled, and who hear and reject the warning message from Heaven, will drink the cup of the unmingled wrath of God. For such the seven last plagues are reserved. And those of this very generation who receive the message, suffer the disappointments, and endure the trials of the waiting position, will witness the coming of Christ, and exclaim, 'Lo, this is our God; we have waited for him, and he will save us.' Isa. 25:9.

"With what emphasis our Lord gave utterance to this sentiment. It is a rebuke upon our unbelief. As we read it, God help us to believe it: 'Verily I say unto you, this generation shall not pass till all these things be fulfilled.' And as though this were not enough to lead us to unwavering faith, he adds these forcible words: 'Heaven and earth shall pass away, but my words shall not pass away.'"

R. M. KILGORE.

THE WORD OF GOD.

"AND his name is called the Word of God." Rev. 19:13.

Jesus Christ, our Advocate and Intercessor, is called in the Holy Scriptures by a variety of names and titles, each one indicating in itself a separate and distinct office, in which he acts by authority from his Father, Jehovah. He is here called the Word of God, to indicate his authority to make known to man the word or will of God.

He is called the Word of God in John 1:1, 14; and in this connection it is stated that the Word was made flesh and dwelt among us. He is also called the Faithful and True Witness, Rev. 3:14, showing that the Scriptures given by his authority are not to be doubted or denied; nor are they like the works of man, liable to error and deceit. They are not an idle romance of the day, written for display or for profit, but the very book God has provided for man, to guide him aright, to warn him of danger, to instruct, or to reprove, as may be necessary.

"I and my Father are one" is an assertion made by the Lord (John 10:30) to show the perfect agreement existing between Jehovah and himself; and Paul, in Heb. 1:1, 2, states that "God, who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

So we must conclude that the Holy Scriptures are the gift of God, through Jesus Christ, who personally interested himself in making known to man those truths which it is most important for him to understand. He did not satisfy himself with merely enlightening the people of a particular age or nation, but he commanded that they should be written and preserved for coming generations.

To this end, the Scriptures of divine truth have ever been committed to the keeping of good men, who have so valued and appreciated them as often to willingly die the most painful death rather than give up the word of God; and many have died in its defense.

It is well known by the best and wisest men that the Sacred Scriptures have ever been the especial care of God; and that while the powers of darkness have often tried to wholly destroy them, their Author has ever found ready means for preserving them from the fury of Satan.

The being here spoken of as the Word made flesh, and dwelling among us (John 1:14), is certainly a very exalted personage; for he is called "Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace."

Various needless and absurd theories have been brought out from these titles; but when we consider that they signify the offices conferred upon him by his Father, Jehovah, the mystery is explained, and the darkness vanishes. All the fog of theological controversy is blown away by the power of the word. The expression, "My Father is greater than I" (John 14:28), shows two distinct persons, one greater than the other.

What kindness and condescension it is in so exalted a being to make known to man so much concerning himself as is made known in the Bible; so much, and so interesting, and so profitable; oh, is not the word of God a priceless treasure, a vast mine of wealth?

The Word of God was made flesh; that is, the Lord Jesus, who made known to man the Holy Scriptures, impersonated in himself the word and will of God, just as George Washington was a representative in himself of national freedom, or Nero of tyranny. By the same figure of speech, Jesus, in one of his offices, personifies the word of God. He fulfills also the office of advocate, and priest, and king. Truly, fallen Adam's race found a true friend, and a powerful one, in Jesus Christ.

Now, how shall this subject be made a profitable one to us at this time? let us see, for a moment, what is the conclusion of the above train of reflections.

The word of God, coming to us by inspiration, is in our hands. Forty or fifty cents of American currency will purchase a good, readable copy of this priceless treasure. You and I can read from three to ten chapters per day; we can reflect upon this; we can pray over it; we can speak of it to our associates in the great highway of life. This will preoccupy the mind, and, with proper improvement, may sanctify our hearts, driving out gluttony, lust, and avarice, as darkness flees at the approach of day.

JOS. CLARKE.

THREATENING SITUATION IN EUROPE.

"DISCOUNT as we please the numerous rumors of warlike preparations in Europe, and explain as we may the circumstances which may precipitate hostilities, there will still remain the hard, solid fact that no one would be greatly surprised—that is, no one who has given any attention to European affairs—if it were announced to-day that a war had broken out in that continent. Russia, since the Crimean war, has been busily constructing railroads with the double purpose of opening up her territory to commerce and of facilitating the transportation of troops. She has steadily endeavored to give a good elementary education to her people; and her soldiers are not only admirably drilled and under perfect discipline, but are vastly superior in general intelligence to those who formerly fought against the troops of other powers. The German army is the admiration of military nations, and the example which they keep in view in contemplating reforms. Austria, since her recent loss of territory, has striven hard to bring up her means of offense and defense. France has brought nearly as much skill to bear upon her army re-organization as she has upon her financial difficulties, and with nearly equal success. Other countries have done what they could do in the same direction.

"Every European nation is jealous of the slightest movement on the part of its neighbors. National existence seems to be considered absolutely dependent upon the readiness to resist attack. All Europe appears to be living during a period of armistice of uncertain duration. The wisest statesmen do not know how soon the thunders of cannon may call the nations to engage in a deadly struggle. In almost every country there is a financial crisis approaching, which impels its rulers to seek some way of reducing the present costly armaments.

"An attempt has been made to place Europe upon a peace footing by mutual agreement, and it has failed. One power hesitated to begin before another, and no beginning was made. But neither Russia nor Germany nor Austria can afford to sustain much longer the enormous drain upon industrial resources by the present huge armaments. Commerce and agriculture in Russia are threatened with stagnation and collapse. Germany is far from a condition

of prosperity. Austria is in a precarious financial state. The opinion is not unwarranted that a pretty general war is now looking forward to as the only available means of clearing the political atmosphere, and producing a subsequent peace less costly than the present one.

"One almost trembles to think what will be the effect of an outburst of war in Europe. The storm which is long in gathering is long in dispersing. Besides the ordinary causes serving to produce war, it is impossible to shut one's eyes to the fact that the strife once begun the religious element will enter largely into it. Utterances in unguarded moments by papal dignitaries like Cardinal Manning have shown that the Vatican is plotting for the restoration of the temporal power of the pope; and Bismarck and Gladstone are of the same opinion.

"Great Britain, by the purchase of the Suez Canal, has declared that European complications are to be no longer a matter of indifference to her. Her army is to be mobilized and the war office has matured a plan. With the exception of some modification to meet the possible needs of the colonies, the method is substantially the same as that of Germany. The regular force is about 129,000 men, the total reserve, 340,000 at present. The whole of the regular and auxiliary troops are to be divided into an active and a garrison army. At Colchester the first army corps will have its headquarters, and it will be available for foreign service. The second corps is to be at Aldershot, while the other corps are to have their stations at Croydon, Salisbury, Chester, York, Edinburgh and Dublin. Whether by conscription or increase of pay, the condition of the army is to be vastly improved, both in number and efficiency.

"Our own government, unless through some marked departure from a time-honored policy, need not be drawn into the conflict impending in Europe. To prevent in time any possibility of the struggle the Church of Rome to obtain control of the direction of the State—the most dangerous and subtle of all the war-producing causes in Europe,—having any effect here it will be wise to prevent effectively and speedily as possible all possible establishment, openly or in disguise, of anything like a State church. The hierarchical power of the papacy must be kept in proper subordination to the civil power; and our measures will answer the purpose if they are applied in time."

The foregoing condensed view of the condition of Europe, from the New York Weekly Witness, of Jan. 13, 1876, shows us unmistakably where the nations are drifting.

The idea that "it is impossible to shut one's eyes to the fact that the strife once begun the religious element will enter largely into it," is quite significant. It plainly to be seen from the conclusions of the article that the prediction of some of our statesmen that a religious war is impending is not wholly unfounded. The Witness fears the establishment of a State church. Active measures are already in operation to secure such a church; therefore, the opposers of this movement know there is danger ahead.

WM. PENNIMAN.

REVIEW OF STORR.

Answers to Objections Raised by Him.

(Concluded.)

OBJ. 1. "A person traveling east or west and making the circuit of the earth, will gain or lose a day; and beyond the polar circles the sun does not rise for days, and even months together; therefore, it is impossible to keep the Sabbath with precision anywhere."

Ans. Was not the earth as round on the day that God uttered his law from Sinai and wrote it upon tables of stone as it is now, and was it not therefore as impossible to keep the Sabbath then as now?

Jesus said that the Sabbath was made for man—for all mankind. Mark 2:27. God said to man, "Be fruitful, and multiply, and replenish the earth;" that is, fill it with inhabitants. It is possible, therefore, for all mankind to keep the Sabbath in all parts of the world. If the objection is of any force, will it not apply equally well to the first day of the week?

Obj. 2. "The fourth commandment contemplates the sanctification of one-seventh part of time, and does not refer to any particular day of the week."

Ans. If this be true, those who keep the seventh day are as near right as any people in the world; and since we must begin to reckon at some day as the first in order to

Our business meetings were encouraging. The brethren and sisters subscribed liberally for the tent. Up to this date, \$213.00 have been subscribed. Three new ones took their stand upon the present truth at this meeting.

Dec. 11, 12, met with the church at Powder Mills. I had good freedom in speaking the truth. This is the largest church in the State; but has been lessened by the removal of some to Kansas. Oh! if our people could realize the shortness of time, and, as Paul says, having food and raiment be therewith content, there would be much means saved to themselves and the cause. All will have to give account of their stewardship in the Judgment. At our business meeting, organized s. n., amounting to \$40.00, though on account of sickness many were not present. One more signed the covenant at this meeting.

Dec. 17, 18, spent with the church at Edgefield Junction, Tenn. Had a good, encouraging meeting. Sunday, the 19th, in company with Bro. Owen, of Edgefield Junction, rode twenty-eight miles to Cheatnam Co., where the brethren had written urgently requesting me to come. This being a very thinly settled part of the State, there was no meeting-house of any note within four miles of us; but a brother having a large room in his house, prepared it with temporary seats, and I lectured there for three weeks, sometimes once and sometimes twice a day. The interest was small in the beginning, but increased until the close. There was never such excitement at that place in reading the Bible as was caused there by these lectures. There were pressing invitations from all directions for lectures. I appeal to the General Conference again to send this people help if it is possible. My field of labor is too large. There were eleven covenanted together to keep all of God's commandments and the faith of Jesus.

The day of the fast was a glorious day for this little company. There were some Sabbath-keepers present from Edgefield Junction. It reminded me of the three fast days in 1865, proclaimed by the General Conference. Baptized five, who gave every evidence of being truly converted to God. May the Lord sustain this little company. There are others interested, and perhaps they will take their stand ere long on the truth.

I went to Edgefield Junction to rest a few days. Commenced meetings there on the eve of the 13th, and continued over Sunday. This little church was much encouraged and strengthened. Notwithstanding the rainy weather, there was some outside attendance. Celebrated the ordinances Sunday evening. There were some present who had been very bitterly opposed to our people. Some came, no doubt, for fun, but left with feelings of solemnity. My heart goes out for that people. God bless them.

S. OSBORN.

ILLINOIS.

SINCE my last report, I have labored among the friends of the cause at Greenup, Oakland, Campbell, Milton Station, Lovington, Dalton City, Princeville, Eugene, Martinsville, and at one or two other points where we have but few brethren. In some of these places, a few are drawing back, I fear, "unto perdition;" however, new ones are coming in to fill their places. Upon the whole, I think the cause is making advancement.

It is sad to think that some of our older brethren are losing their first love; that their zeal and energy are on the decrease. But we remember that "the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." Only two of that mighty host who left Egypt, from twenty years old and upward, reached the promised land; and "these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come." Let us read the 3d and 4th chapters of Hebrews, and take warning.

Near Oakland, some new ones have embraced the truth and most of the brethren seem to be growing strong. May the Lord save his remnant people from blacksliding.

C. H. BLISS.

NORTH TISBURY, MASS.

THE interest to hear is good still. Many are in the valley of decision. The M. E. minister gave out last Sunday that he would speak on the Sabbath question, and would prove from the Bible and history that the first day should now be kept. We hope his discourse may make the truth shine more clearly.

D. A. ROBINSON.

MONTICELLO, MINN.

WE closed our meetings here Jan. 30. Twelve have taken a firm stand to observe the Sabbath in the different neighborhoods where we have labored. Others are interested, who we hope may yet obey God. We are going from this place to Otsego, about ten miles distant, where there is a desire to hear the truth. If the way opens, we design to commence meetings there immediately; if not, we intend to go to Ellsworth, in Wisconsin, where there has been a call for us for several weeks. We desire to work wherever the Spirit opens the way before us.

D. P. CURTIS,
L. M. ELLS.

STURGEON BAY, WIS.

JAN. 16, I closed a course of lectures at Sturgeon Bay. The interest was not very good. Eight substantial persons decided to fear God and keep his commandments. Among the number is a prominent lawyer. He has held the office of district attorney for twelve years, and has served two terms in the State legislature. There were four Sabbath-keepers in the place when I went there. They now have regular meetings established.

I am now at Fish Creek, Door Co. Have had six meetings. The interest is good. The house is crowded every night. I never saw a people more eager to hear the truth.

H. W. DECKER.

Jan. 24, 1876.

ST. ANNE AND KANKAKEE, ILL.

BRO. MORIN writes respecting his meetings among the French in these places:—

My meetings in St. Anne have been very well attended. I have also held a very good Sabbath meeting a few miles from Kankakee. In Kankakee there were present two Frenchmen, a father and his son-in-law, who do not keep the Sabbath, but they avow their belief that it is the right day. Their hearts were touched in that meeting. The father grasped my hand with emotion, and wished me much success in the conversion of sinners. I think we shall count soon two brothers more, and perhaps with them their families. I pray the Lord to enlighten them.

The Protestant ministers whom I meet are treacherous, denying to-day what they have for years preached for the edification of their churches, for the purpose of resisting the truth. I know a first-day Baptist minister who has lost many members of his church by the violent opposition which he has made, and continues to make, against S. D. Adventists. He had formerly preached obedience to the word of God, also obligation to keep Sunday, and obedience to the law of God. Now he preaches to fight against the present truth. He said that in order for a religion to be holy and just it must have for its basis not only the Bible, but also the learned men; that is, the fathers of the church. Secondly, he denied the necessity of keeping a special day, leaving to man's discretion the choice of a day, provided it is one day in seven. Thirdly, he taught that the immutable law of God was abrogated at the cross; also even giving to understand that God had not written with his own finger the ten commandments on the tables of stone. Most of the members of his church, perceiving his hypocrisy, have left him. Several of his flock have become Adventists, and have embraced the truth which their minister rejects. Some of them are held by the ties of the world. May they break them soon and enter the field of the Saviour.

In St. Anne I met a French lady who told me that she remembered, in her childhood, having heard of people who lived at Soligny, at the foot of the Jura mountains in France, who kept the Sabbath. These persons were not Jews, but Christians; this was about sixty years ago. The village is not far from Switzerland.

There is much work to be done here, but I am of good courage. I pray God to help and not forsake me.

BETTER THAN EVER.

A SUBSCRIBER writes from Jefferson Co., N. Y.:—

I think the REVIEW better than ever before. The HEALTH REFORMER is something to be proud of. Our publications are the very life and soul of the third angel's message. May God bless them and speed them on their errand of love and mercy and warning to those sitting in darkness.

WISCONSIN T. & M. SOCIETY.

THE quarterly meeting of the Wisconsin Tract and Missionary Society was held at Oakland, Jefferson Co. Wis., Jan. 21-23, 1876. The President, O. A. Olsen, in the chair. Prayer by Elds. Sanborn and Olsen. Minutes of last meeting read and approved. The report for the present quarter showed the following:—

No. of districts, 15; No. of reports, 13; No. of families visited, 550; No. of letters written, 160; No. of new subscribers for REVIEW, 20; INSTRUCTOR, 115; REFORMER, 80; SIGNS, 52; TIDENDE, 36; ADVENT HARBOLD, 1; REVIEWS distributed, 600; INSTRUCTORS, 90; REFORMERS, 225; SIGNS, 85; almanacs, 610; pages of pamphlets loaned and given away, 96,000.

Rec'd on membership,	\$ 36.00
Donations,	172.00
Book sales,	62.50

Total, \$270.50

Voted, that the brethren in La Cross County be permitted to unite with Dist. No. 15.

Adjourned until 3 o'clock, p. m.

SECOND SESSION.

Meeting assembled at the hour appointed. Prayer by Bro. Tenney.

On motion, \$150.00 were voted for Camp-meeting purposes, to be raised by the several districts according to their financial standing.

Adjourned to call of Chair.

THIRD SESSION.

First-day, Jan. 23, 9 o'clock A. M. Executive Committee on tent and camp-meeting fund reported as follows:—

Tent, rope, & freight,	\$342.32
Camp-meeting expenses, groceries, &c.	110.59

Total, 452.91

Rec'd from treasurer, 445.14

Due Committee, 7.77

Treasurer's report read, which was as follows:—

Received, from July 1875 to Jan. 18, 1876,	\$246.93
Paid out,	142.00

Balance on hand, 104.93

The meeting was quite well attended, a good spirit manifested throughout, and much good done. Eight districts were represented by directors, or by leading brethren, and all went away resolved to engage anew in the work. Bro. Olsen spoke upon the necessity of united action, and urged that it was indispensably necessary that directors be fully alive to the work. In those districts where the director was fully aroused, a good report was returned; but where the director was faithless and unbelieving, little, or nothing, was done. The people will not rise higher than those that lead. How necessary, then, that those who have the oversight of this work should be men of energy and courage in the Lord.

Adjourned *sine die*.

O. A. OLSEN, Pres.

E. R. GILLET, Sec.

THAT BROTHER H.

HE is an eastern man. New England, I conclude, is his field of labor. It appears that there is a Tract and Missionary Society there, of about two hundred members who are well drilled, and have become very efficient. It is gratifying indeed to hear of their progress in the good work. And they are not selfish, either, but by their love and good works are trying to provoke other Tract Societies to the same. Their gentle hints of what others *might* do, compared with what they *do* do, and their kind admonitions and words of good cheer, are not lost but are gradually having their effect. We know that we have been not a little provoked in this way.

But we have sometimes thought that our brother overestimated our ability to do—not our real ability; for we are assured that we are not doing one-twentieth part of what we might do; but as a Society we have not learned how, and have not been consecrated to God and the work. If our strength and efficiency were according to our numbers, they would be great indeed; but it must be remembered that most of our Tract Society members are just beginning to drill in the awkward squad, while many others belong to the home guards. We long for the time to come that whenever a call is made there may be a response along the whole line, and that all, or nearly all, may report, "Ready for duty." We long for a well-drilled, enthusiastic Tract and Missionary

Society. We have very strong faith that we shall have it. Let our dear brother and any one else whose soul is in the message, still point out duty, and encourage with words of good cheer. Progress is being made, and we hope sometime to come up to the help of the Lord against the mighty. Courage in the Lord, brethren.

H. A. ST. JOHN.

AN AGED SABBATH-KEEPER.

WHILE lecturing in Crawford Co., Iowa, I was requested to visit an elderly lady, who keeps the seventh-day Sabbath. I called, and found her agreeable and entertaining, although she is eighty-five years of age. From her lips I received some facts in her history which were very interesting to me, and may prove the same to some of the readers of the REVIEW.

She was born in Pennsylvania in the year 1790. Her mother, who was a believer in the Jewish religion, was a witness of the dark day, and considered it an omen of the approach of the Messiah, a fulfillment of Joel 2:30. Her father died when she was but ten years of age, at which time she was separated from her mother and thrown into the hands of strangers. She has no farther recollections of her mother. She saw the stars fall in 1833, and was enabled to recognize in these things signs of the near approach of the second advent of our Lord, without having heard the third angel's message.

Being brought up under the influence of the Christian faith, she embraced the same; but the impressions received from her mother's teaching in her early life resulted in the conviction that the seventh day was the Sabbath, which she has endeavored to keep for thirty years. She expressed her faith and confidence in God with simplicity, and is now patiently waiting the return of the Bridegroom, whom she thinks she may live to see. The words of our Saviour came forcibly to my mind, "Thou art not far from the kingdom."

J. W. McWILLIAMS.

Little Sioux, Harrison Co., Iowa.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."

DIED, Nov. 10, 1875, near Union City, Branch Co., Mich., sister Ann Webber, wife of Baldwin Webber, in the twenty-eighth year of her age. A post-mortem examination showed the cause of her death to be cancer of the stomach. She endured much pain, and the last hours of her life were marked with intense suffering. She was a member of the Burlington church. We laid her away to rest with a bright prospect of immortality. Two children suffer the loss of a dear mother. An address was given from Rom. 14:8, 9.

M. B. MILLER.

DIED, of consumption, at Pine River, Gratiot Co., Mich., Jan. 21, 1876, Matilda S., wife of Amos Johnson, in the 47th year of her age. She lived an irreproachable Christian life from early youth. About twenty years ago she joined the Methodists. It has been our privilege to enjoy the benefit of her cheering testimonies during the last sixteen years; first, with the Methodists, but more especially with Seventh-day Adventists since the organization of the Alma church nearly eleven years ago. She died in full faith of the third angel's message, rejoicing in the evidence of Christ's soon coming. She was much cheered by a visit from brethren Canright and Fisher about four weeks previous to her death, who prayed with her and ministered words of comfort. She was made glad to see her companion and most of her children commence to serve the Lord, some for the first time and others by overcoming hindrances. Her death was triumphant, and though her family and the church feel their loss, they have the blessed assurance that she sleeps in Jesus, and will have a part in the first resurrection.

F. NELSON.

On the 21st of December, 1875, Etta B. wife of H. W. Cottrell, calmly fell asleep in Jesus, after enduring with great fortitude and patience fourteen months of suffering from that much-dreaded disease, consumption. The last few days of her life were marked with intense suffering. The reading of the word of God, and the prayers of his children were a great comfort to her in her hours of distress. We firmly believe she will have part in the first resurrection. She leaves a husband, parents, brothers and sisters, and many warm friends to mourn their loss; but we mourn not as those who have no hope. Funeral discourse by Eld. Geo. A. H. Peters, Lutheran. Text, Dan. 12:13.

MARIA A. SPARROW.

DIED, of lingering consumption, in Sutton, Vt., Jan. 2, 1876, James M., son of Bro. L. B. Caswell, in the twenty-seventh year of his age. A few months ago James came from the West to the residence of his parents, where he was faithfully cared for to the close of his life. Before he died he gave some evidence of his acceptance with God, which gives consolation to the surviving Christian relatives and friends of the deceased. Discourse by the writer. Text, "And there shall be no more death." Rev. 21:4.

A. C. BOURDEAU.

—was the mouth of the prophet: "For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble by the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore I have made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law." Mal. 2:7-9. It is worse than folly, it is impiety, to assert that the fourth commandment is binding—that the Sabbath of that commandment should be kept—and yet that it does not bind men to the observance of a particular day. God sanctified, and set apart, separated, appointed, the seventh day, because it was his Sabbath, the day on which he rested from the work of creation. He rested only on the seventh day of the seven; therefore his Sabbath is no other day than that of the weekly cycle so definitely and infallibly pointed out. And it will be finally discovered, to the infinite loss of many, that it makes vast difference whether we obey God, or not. It is extremely silly, as well as wicked, to attempt to undermine the fourth commandment, and circumvent Infinite Wisdom, by beginning where you please to number the weekly cycle, and so make any day you choose the one required to be kept holy—the Sabbath of the Lord, that is, the day on which the Lord rested. It is attempting an impossibility; it is a flagrant violation of common sense; a thing that never would have been undertaken, but from the most necessity to excuse self and maintain a tradition that had usurped the place of the Lord's Sabbath and made void the fourth precept of his law.

Ignorance will be the ground upon which many who lived in time past will be forgiven the sin of making the Lord's holy Sabbath a secular day; but light has come, the time of ignorance is fast passing away, and those to whom the light has come cannot be excused on the same ground. The Judgment is at hand; and men will be weighed in the just balances of the law of God. The gospel will save those who have repented of their sins, found pardon through Jesus Christ, and have followed the example of Him who said, "I have kept my Father's commandments." Jesus is soon coming. The signs of the times, which are the fulfillment of the predictions of Jesus, prophets, and apostles, declare it in language too plain to the believer to be misunderstood. The Jews were condemned as unbelievers, because they did not discern the signs of their times. Christians of our day will have their faith tested also on the signs of the times. Faith in Christ embraces the promise of his return, and accepts the fulfillment of the signs he promised, and which have been fulfilled. It is becoming too late to say, It makes no difference whether we believe his promise and the fulfillment of the signs he gave, on the fulfillment of which he bids us know that his advent is at hand, even at the doors. The inquiring, observing Christian lacks no evidence on this point. Nothing but stubborn unbelief can find much longer excuse itself from believing, saying, "It makes no difference, if we are only prepared." It will be found too late, by many, that that excuse is only a hiding place for unbelief in the words of Jesus, and that it is vain to hope to be prepared for his coming while having no real confidence in his words. Yes, it will make a vast difference whether we be found in faith or unbelief. "Here are they that keep the commandments of God and the faith of Jesus." R. F. COTTRELL.

TODAY.

"VERILY I say unto thee to-day, shalt thou be with me in paradise." Luke 23:43. I make this promise unto thee to-day, while I am suffering the pains of the crucifixion. And this moment, while the visible church and its wise men and its prelates are adding to my burdens and pains by their scorn and abuse, thou, a poor penitent criminal, art causing in my heart an unalloyed joy, and a holy pleasure, in the midst of my dying agony, as I realize in participation the ineffable joys I shall confer upon thee, and such as thou art, penitent, and made free in my future kingdom. In the sweet language of confession, thy words, just falling from thy lips, convey to my heart an infinite pleasure and comfort; they seem an earnest of other scenes in the future, when the truth shall reach distant nations, and future ages and untold numbers, shall, like thee, repent in sorrow and bitterness and pain; and, like thee, shall reap a rich harvest, in my future kingdom; therefore, to-day I do promise unto thee a place in paradise.

Yes, on this memorable day, the last of my earthly life, a day made memorable by the woes and pains I suffer, and by the crimes of my murderers, some of whom, like thee, will repent and find mercy, to-day I promise to thee a place in paradise.

To-day, while forsaken of my friends, and tormented by my foes, and almost forsaken of my God, almost alone, on the terrible cross, my hands and feet pierced by the cruel nails, and my spirit bowed down beneath the sins of a world, yes, to-day, it affords me an infinite pleasure to give pardon and peace to a repentant sinner.

To-day, as the earthquake rends the solid mountains, and darkness veils the sun, and earth hides her face in the darkness from the strange scene; to-day, while the Son of God suffers the agony of the atonement, and while wicked men and vile spirits gather around to insult and wound their Redeemer, thou, O penitent thief, art, in this thine hour of trial, a model of sincere and godly repentance; thou art free, and wise, and upright, in this thy final judgment and conclusion; therefore, to-day I set thee free from thy load of sin, and assume thy case at the bar of the Judge of the universe.

To-day, the last day of the Mosaic dispensation, to-day, as I by my death rend the veil, and abolish the forms and ceremonies of the earthly temple, and assume the priesthood in my own person, I begin the work by an act of pardon and clemency to thee, O repentant and dying sinner. "Turn you to the strong-hold, ye prisoners of hope; even to-day do I declare that I will render double unto thee." Zech. 9:12. JOS. CLARKE.

MAKING HER DESOLATE.

In Rev. 17:16 we read that the ten kingdoms should hate the harlot, the papacy, and make her desolate and naked, and eat her flesh and burn her with fire. The following facts show how this scripture is receiving its fulfillment, and this desolating process is going forward. Under the heading of "Persecution in Germany," the *Home Journal*, a Roman Catholic paper, published in Detroit, Mich., says:—

"The following letter appeared in the *London Times* of Tuesday, Jan. 25, 1876:—

"SIR: Will you allow me to call attention to the present condition of the Catholic clergy in Germany? A committee consisting of Lord Petre, Lord Arundel, of Warquer; Lord Howard, of Glossop; Lord Emly, Monsignor Pater-son, the Rev. H. J. Coleridge, Mr. T. W. Allies, Mr. John Young, Jr., Mr. J. H. Pollec, M. W. H. Lilly, and myself, have been engaged for some months in making inquiries on the subject, and we are now in a position to state the following facts:—

"1. By the law of April 22d last, an annual sum of between £135,000 and £150,000 has been withdrawn from the Catholic church of Prussia.

"2. This sum, the due payment of which had been solemnly guaranteed by concordats between the Prussian government and the holy see, was by no means a State subsidy to the Catholic church, but an allowance made in consideration of sequestered ecclesiastical property of far greater annual value.

"3. The number of priests whose income is thus stopped, either wholly or in part, is about 10,000.

"4. The only terms on which the clergy are entitled under the law of the 22d of April to claim the resumption of the payments thus stopped are by entering into a written engagement with the government to 'obey the laws of the State,' among which are the 'Falk' laws.

"5. The Falk laws are simply incompatible with the practice of the Catholic religion, providing as they do, *inter alia*, that the education of the clergy shall be conducted in State universities in which anti-Christian principles are openly taught; that no disciplinary power shall be exercised in Prussia by the pope; and that bishops may be deposed by the sentence of a purely civil court, the Royal Gerichtshof. The clergy have therefore been called upon to choose between beggary and apostasy. They have chosen beggary.

"6. But this is not all. In many instances the exercise of purely spiritual functions has been punished as a criminal offense; the ordinary public worship of the church, the administration of the sacraments, even the burial of the dead have been treated as crimes. Six bishops and a very large number of priests have been deprived of their personal liberty; some are confined with, and treated as, common criminals, and thousands of the faithful are without pastors and spiritual consolation.

"7. Nor is it possible for the Catholics of Prussia to do much for the support of the impoverished clergy who as yet have not been thrown into prison. It was stated in a telegram which appeared in your columns on the 10th of May last, that 'orders had been sent to the district administrators, according to which collections were made, without the sanction of the governor of the province, to compensate Catholic priests for the penalties inflicted upon them, constituted offenses punishable by law.' We are in possession of evidence that in many provinces the order is being enforced, and that in the poorer parishes, especially in rural ones, the

clergy are suffering the greatest privations, which their people are unable to relieve. A very high authority states that in the dioceses of Treves, Hildesheim, Limburg, Fulda and Culm it is utterly impossible for the faithful to support their priests, and any protest by the laity, through the public press or otherwise, against the policy of the government, is repressed by fine and imprisonment.

"In such circumstances it appears to us that an appeal may confidently be made on behalf of these sufferers for conscience' sake. Acknowledged to be men of exemplary lives and entire devotion to the duties of their sacred calling—the only crime alleged against them being their refusal to submit to the dictation of the State in matters of religion—they are entitled, as it seems to us, to the respect, compassion, and active sympathy of all Englishmen.

"I am, sir, your obedient servant,
"E. M. NORFOLK."

A CHEERING REPORT.

FROM a private letter to Bro. Canright from a brother in Memphis, Mich., we have the liberty to give the following cheering report to the readers of the REVIEW:—

"The Lord is blessing the church very much. One week ago last Sabbath [March 25], Bro. Lamson baptized thirteen, and yesterday [April 1], he baptized seven more, and quite a number of others united with the church. One brother who had kept the Sabbath for years, but had never been baptized, went forward, and was very much blessed.

"In the afternoon we all met at the church, and celebrated the ordinances. It was a precious season. The youth took hold, and some said they never were so happy in all their lives; others, that they would not give their peace of mind for all the pleasures of the world. Nearly every one of the children of our brethren and sisters have made a start, and others will be baptized in a few days. One brother said that he had looked for a great work to be done, but that it had gone beyond all his hopes, and he felt like praising God for his goodness."

GLEANINGS BY THE WAY.

THE COMING STRUGGLE BETWEEN FRANCE AND PRUSSIA—TESTIMONY OF A FRENCH SOLDIER.

As we were crossing France on our way to Switzerland, we fell in with a French soldier who had served his country in her late struggle against Prussia, and who was well qualified to give a true statement of the real feelings of the French toward the Prussians, and the prospects of a coming conflict between those two nations. He said:—

"We all expect that another war will break out between the two nations in less than six years, and we are preparing for it. We did not have a fair trial in the late struggle. We were shamefully sold. In the coming struggle, we will count on our valor as French soldiers, and the Prussians will be unable to stand before us."

As we see this storm gathering, God grant that we may not be indifferent in our efforts to persuade men to enlist and serve under the banner of the coming King, that they may be the happy subjects of his peaceful kingdom.

AN OBJECTION ANSWERED.

Should Europeans regard the darkening of the sun, etc., of 1780, and the shower of falling stars of 1833, as signs of the end?

But some will say: As the phenomenon of May 19, 1780, and that of Nov. 13, 1833, were confined to America, they were not sufficiently extensive to constitute so important a sign as the special sign of Christ's coming. To this we reply:—

1. It is not simply in America that the sun has been supernaturally darkened, and that there has been an extraordinary display of falling stars or meteors. Who has not heard of the remarkable darkness that occurred in Scotland only a short time after the dark day in America?

Tuesday, Sept. 3, 1839, there was a display of falling stars in England which seemed to be equal in splendor to that witnessed in America in 1833. It commenced about 10 o'clock P. M. and continued two hours, and toward morning the spectacle became still more wonderful. The fire engines were horsed, and galloped toward the supposed scene of destruction, followed by carriages, horsemen, and vast mobs. The same phenomenon was witnessed in America, but to a less extent than the described appearance in London. —*New York Commercial Advertiser*, Sept. 4, 1839.

Again, who is not familiar with the fact that in 1866 there was a wonderful display of falling stars in Europe, North Africa, and Asia? But

2. Were it even true that these phenomena were witnessed only in America, the objection under consideration would not be a valid one. The star that constituted one of the signs of

Christ's first coming was seen only by a few wise men or astronomers in the land of Palestine, who did not even belong to the Jewish nation. Did the Jews therefore do right in asking Christ for a sign, and in rejecting the true Messiah?

But what if God has seen fit to give Americans the priority on one of the signs? What if it could even be shown that Americans alone had had the privilege of being eye witnesses of one of the signs of the end? Must the people living in other countries reject this one sign because they did not see it? What would Europeans say of Americans if they rejected the striking evidences of the end, as seen in the history of the papacy which is made up of events of which only a portion of those living in Europe could be eye witnesses? There are many historical and geographical facts that we have to receive at second hand, i. e., through the testimony of others. For example: Everybody believes that such a city as Paris exists, yet there are but a few comparatively who ever saw Paris.

God has spoken, and has fulfilled his word. Let the world take warning and prepare for the coming of his Son.

"THE LIGHT-HOUSES HAVE APPEARED!"

Such was the language of the sailors and passengers on board our steamer as we were nearing the coast of England, after a very rough and dangerous passage from New York. Joy beamed on every countenance, and all longed for the light of morning, and when it came, all were especially cheered at the sight of land, which seemed all the more precious for our having been deprived of it. As we looked back to our dangers amid the angry and surging waves, deliverance seemed very precious. We thought of the glorious deliverance of the saints beyond the trials and perils of the brief future. Can it be that final victory is so near. It is even so. "The light-houses have appeared." They are still in sight. They have been erected by the arm of Omnipotence, and are as firm as the pillars of Heaven. They show us our dangers, and that we are about to enter the haven of eternal rest. May the language of each heart be: Let perils and trials come, if victory is so sweet. D. T. BOURDEAU.
Locle, Switzerland, March 1, 1876.

TO CORRESPONDENTS.

A. SMITH: The Bible Student's Assistant gives the complete use of the words soul and spirit in the Bible, with the different renderings of the Greek and Hebrew words from which they come. The word "pit" in Isa. 14:15 and 38:17, 18, is not from *sheol* but *bohr*.

J. HILTON: The Bible does not forbid the use of tobacco by name, and it would not have been consistent to do so; for it was not known when the Bible was written. But the Bible lays down principles that clearly condemn its use. It is one of those "foolish and hurtful lusts which drown men in destruction and perdition." 1 Tim. 6:9. Being a species of intemperance, its use is one of the works of the flesh enumerated in Gal. 5:19-21, of which it is said that "they which do such things shall not inherit the kingdom of God." Our bodies are the temple of God. 1 Cor. 3:16; 6:19. By such an indulgence as the use of tobacco, which benumbs and stupefies the sensibilities, and wars upon the vital economy, this temple is defiled; and if "any man defile the temple of God, him shall God destroy; for the temple of God is holy which temple ye are. Let no man deceive himself." 1 Cor. 3:16-18. The same reasoning which would make the words of Christ in Matt. 15:11, justify the use of tobacco, would make them also justify the use of whisky, brandy, and other intoxicating liquors; for these liquors are taken in through the mouth. But they certainly defile the user; for no drunkard shall inherit the kingdom of God. 1 Cor. 6:10. Christ was speaking of articles of food, which tobacco, whisky, &c., are not, and rebuking the hypocrisy of the Pharisees, who were so scrupulous lest they should partake of something adjudged by the ceremonial law to be unclean, while their hearts were full of uncleanness and every evil.

From all of which it seems evident that the Bible condemns such indulgences as the use of tobacco, and that it is therefore a proper matter for discipline.

H. H. BRUNSTETTER: The righteous are judged during the investigative Judgment, before Christ comes; the wicked during the succeeding thousand years. This subject and Rev. 20:10, are explained in "Thoughts on Revelation."

ANSWERED BY LETTER. Wm. Cottrell, E. Hutchins, A. Droulow, G. T. Berg, W. J. Hardy, S. N. Haskell, E. Halferty, U. Affolter, J. H. Waggoner, H. Robinson. U. S.

The Advent Review

AND SABBATH HERALD.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

VOLUME 47.

BATTLE CREEK, MICH., FIFTH-DAY, APRIL 20, 1876.

NUMBER 16.

The Review and Herald,

ISSUED WEEKLY BY

Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

H. SHLEY, Secretary, M. J. CHAPMAN, Treasurer.

TWO DOLLARS A YEAR, IN ADVANCE, or One Dollar for
one of 25 Numbers. When paid by Tract Societies or individuals
for poor, or to other persons for investigation, \$1.00 per year,
Address, REVIEW & HERALD, Battle Creek, Mich.

WAITING FOR CHRIST.

We wait for Thee, all-glorious One!
We look for thine appearing;
We hear thy name, and on the throne
We see thy presence cheering.
Faith even now
Uplifts its brow,
And sees the Lord descending,
And with him bliss unending.

We wait for thee, through days forlorn,
In patient self-denial;
We know that thou our guilt hast borne
Upon thy cross of trial.
And well may we
Submit with thee
To bear the cross and love it,
Until thy hand remove it.

We wait for thee; already thou
Hast all our heart's submission;
And though the spirit sees thee now,
We long for open vision;
When ours shall be
Sweet rest with thee,
And pure, unfading pleasure,
And life in endless measure.

We wait for thee with certain hope—
The time will soon be over;
With child-like longing we look up
Thy glory to discover.
Oh, bliss! to share
Thy triumph there,
When home, with joy and singing,
The Lord his saints is bringing.

—From the German.

The Sermon.

Charge thee therefore, before God, and the Lord Jesus Christ
shall judge the quick and the dead at his appearing and his
coming; PREACH THE WORD. 2 Tim. 4:1, 2.

IS THE END NEAR?

BY ELD. D. M. CANRIGHT.

Text: "So likewise ye, when ye shall see all these
things, know that it is near, even at the doors." Matt.
24:32.

The end will come sometime; the Judgment will set; probation will close; Christ will return. God has promised it. We believe it. Do you? Why may it not be? Somebody will live to see it. Why not we? Do you say that you see no signs of its coming? Have you watched for them? Have you thought upon this subject? Do you know what the signs are to be? If they should come to pass, would you recognize them? Have you studied the Bible upon this point? or have you been so intent upon other matters that you have given this subject no thought? Or, if you have thought of it, has it been with anxiety and effort to ascertain the truth? or does not force men to see and believe the truth. His promise is to those who are watching, and searching, and praying. The popular churches can give you no light upon this subject; for they are in the dark themselves. The advent of Jesus is ignored and scoffed at by them. We warn you to be careful that that day does not come upon you unawares. In Daniel 2, God has given a prophetic outline of the story of the world under the image of a man. Commencing with Babylon, there are to be four great kingdoms, the last divided into ten parts. Then the end of the world should come. Please read that chapter. This prophecy is now all fulfilled, accepting the end, as you must know if you have examined the subject at all. The great prophecy of the 2300 years of Daniel 8:14, pointing to the cleansing of the heavenly sanctuary, which is the work of the Judgment, also ends about this time. See Scott, Hatcher, and others upon this question.

There are ten distinct chains of prophecies in the Bible, each one pointing to the end of time and the setting up of God's kingdom. A slight examination of these must convince any one that we are in the last link of each of them. Now notice some of the New Testament prophecies. In answer to the question, "What shall be the sign of thy coming and of the end of the world?" Matt. 24:3, Jesus says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," Matt. 24:14.

He does not say that all nations shall believe the gospel, be converted by it, and have a thousand years millennium before the end. No; it is simply to be preached to all nations for a witness against them. Then, not a thousand years after, shall the end come. Is this prophecy reliable? Do you believe the words of Jesus? Well, have they not been fulfilled? Do you not know that the whole world has the gospel preached to them to-day? There is not a nation who has it not. Listen to the following testimonies upon this point. The editor of the *Christian Union* says, "The whole world has been ransacked and explored; there is not a corner on the globe where Christianity is unknown." The Bible has been translated into about three hundred languages. Every nation has now heard the gospel. The prophecy of Jesus is fulfilled. Will his promise now fail? No, never. Then the end is at hand.

Another fact has a strong bearing on this question. The light of God's truth commenced in Eastern Asia, as far back as the days of Abraham. Steadily it has been making its course westward, till, like the sun, it has gone around the world. Asia had it first; next Africa stretched out her hands to God; then Greece and Italy were lighted up by the labors of Paul and his successors; soon the heart of Europe was warmed by the great Reformation, in the days of Luther and his successors; next the pure gospel under Wesley came West, not only to England, but it shone across the waters of the Atlantic, and lightened up all America. And now, quite across this continent, yea, among all the islands of the Pacific, this light is shining clearly. The end has been reached, the globe has been girdled, all nations have heard, God's appointed time has come,—the harvest of the Lord. Come to Judgment, ye nations of earth. Your allotted race is run.

Another fact has a strong bearing upon this question. It has been the faith of the church that at the end of the six thousand years the end would come. This faith has been well founded. There is something peculiar in the number seven in the Bible. Six days of creation; the seventh, the Sabbath of rest. Six years the Jews were to till their land; the seventh it had to rest; and so in many other instances. Just so we believe that after six thousand years, the seventh will be a thousand years of rest to the earth. Jesus will come, take his saints to Heaven, destroy the wicked from the face of the earth, and then it will be entirely desolate a thousand years, and thus enjoy its Sabbath. That the six thousand years are now just closing is agreed by all. Of course no one can tell just the year of the end, but that it is not far from this time is evident. This strongly indicates that the end of the world is at hand.

As a definite sign of the end, and that the last generation has come, the Lord has foretold that the sun and moon should be darkened, and that the stars should fall. This sign is made very prominent in the Bible, every time in the same order, with the same events following. See Joel 2:10, 11, 30, 32; Joel 3:13-16; Matt. 24:29-34; Mark 13:24-30; Luke 21:25-32; Rev. 6:12-17. Please read these scriptures, as I have not space to quote them. You will find them very plain. All three of these

signs have been remarkably fulfilled. May 19, 1780, the sun was darkened according to the prophecy. Beginning to grow dark about the middle of the forenoon, it became so dark at noon that persons could not see to read without lighting their lamps. The legislature of Connecticut, being in session, had to adjourn. It was so dark that the fowls went to roost; cattle came lowing to the barn-yard; frogs began to peep, the night hawks came out, and everything bore the appearance of gloom and night. The uncommon darkness lasted fourteen hours, or till after midnight. It could not have been an eclipse of the sun, as a total eclipse lasts only about five minutes. Scientific men have never been able to give a reason for it. So remarkable was this day that Noah Webster has noticed it in his dictionary, as the "DARK DAY." See Explanatory and Pronouncing Vocabulary of Webster's Unabridged Dictionary. That night, though the moon had full the day before, was so dark that white paper could not be distinguished from the blackest velvet a few inches from the eyes. One writer says it was so dark that the darkness could be felt. The general impression was that it was a sign of the day of God, and that the Judgment was at hand.

Nov. 14, 1833, the stars fell. Thousands are now living who witnessed that remarkable shower. Prof. Olmstead, the celebrated astronomer of Yale College, says, "Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world."

So remarkable was the falling of the stars that it is put down in books on physical geography, natural philosophy, and astronomy, as the most wonderful ever known. They fell thick and fast like snowflakes in a heavy storm. It looked as though the very heavens were raining balls of fire. This is just what the prophecy foretold. The Lord says when you see these things, know that the end is near at hand.

Modern spiritualism is another marked sign of the end. If I had space I could quote many scriptures plainly foretelling spiritualism, as the last sign just before the end. Here is one: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief." Rev. 16:13-15.

When is this to be? When Jesus is just about to come as a thief in the night, and when the battle of that great day of God Almighty is at hand. Then the prophet says the spirits of devils will go every where over the world, working miracles to deceive the people. To the same effect see Matt. 24:23, 27; 1 Tim. 4:1-3; 2 Thess. 2:8-12.

Spiritualism arose in 1848. In about a quarter of a century it has made 10,000,000 converts and it is spreading with wonderful rapidity. It does do miracles. It performs wonders. It claims to be the work of spirits. The Bible says it is the spirits of devils, and that it is a sign of the end at hand.

Wonderful storms by sea and land, and earthquakes, are to be another sign of the end. See Luke 21:25; Rev. 11:18, 19; Rev. 16:17-21. Every observer must be aware that the last few years have been remarkable in this very respect.

Of the frequency of earthquakes the *Christian Statesman*, of July 17, 1875 says, "The continued occurrence and great severity of earthquakes has distinguished the period in which we are now

living above all others since the records of such phenomena began to be generally preserved."

The *New York Observer* says, "There has been a perfect epidemic of sad disasters by storm and flood during the present summer."

Look at the terrible fires, destructive floods, fearful storms of thunder and lightning, which have occurred in the last few years. These are only precursors of the wrath of God which is soon to destroy a guilty world.

Just before the end the earth was to be morally corrupt, as in the days of the flood. See Matt. 24:37; Gen. 6:5, 12. That the world is becoming fearfully corrupt is testified to on all hands.

Says the *Scientific American*, "It is admitted by all parties that crimes of the most outrageous and unprecedented character abound throughout the country, and probably throughout the world, to a degree wholly unparalleled."

Testimonies like these may be read from almost any paper. Lying, cheating, forgery, stealing, adultery, murder,—these are the order of the day, and rapidly increasing. Look at the corruption of our great cities. If God overthrew Sodom for its crimes how much longer can he spare these cities?

A spirit of war, and great preparations for war was to be another sign of the end. See Rev. 11:18; Joel 3:9-15. Now look over the world. See the vast military camps. Not less than five millions of soldiers are in arms. See the wonderful preparations for war everywhere, the terrible weapons of destruction which are being formed. They are preparing for the battle of the great day.

Religiously, the professed church of Christ is in just the condition foretold in the Bible, as another sign of the end near. See 2 Tim. 3:1-5. Particularly love of money, love of pleasure, formality, etc., were to be prevalent sins among those professing godliness. This was to be the condition of things. Alas, the picture is but too truly filled up. The old simplicity and the power of God has died out of the churches. They are asleep, dreaming of a temporal millennium. Their pastors are fattening on high salaries, and feasting with the ungodly, while they are mocking at the coming of the Lord. But hark! what do I hear? All over this land, in every city, through the villages, out in the country, everywhere, is heard the solemn message of warning, "The Lord is coming; the Judgment is at hand; the day of wrath is near." For nearly forty years this solemn cry has been sounding through the land, though hated and disbelieved by the great mass, just as Jesus said it would be. See Matt. 24:37. I repeat my text again, "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." "Can you not discern the signs of the times?"

Reader, stop; open your eyes, and give attention. Look at this subject. We warn you, if you do not, you will soon repent of it. Are you ready? Are you reconciled to God? Are you prepared to meet your Judge? In the words of the apostle we warn you, "Beware therefore, lest that come upon you, which is spoken of in the prophets; behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Acts 13:40, 41.

A PASTOR visited one day a person who pretended that he could not believe. He tore a leaf from his memorandum book and wrote these words: "I do not believe that Jesus Christ is my Saviour!" "There, sign that," said he, handing him the paper. "No, never, I will not sign that," replied he with energy. "You see, then, that you do believe in Christ, but were afraid to acknowledge it to yourself."

er work wonders in any cause;—why
use these agencies in God's good work?
The Tract Society brings the good dis-
cussion in close brotherhood with the rich
man who perhaps has not so good ability
to distribute tracts; thus one furnishes
the other with the other works in visiting and
distributing tracts.
The Tract Society furnishes the printed
materials at wholesale prices, and, by its ex-
tensive influence and membership, scatters
the light evenly over the world; and by the
experience and ability of its leaders, it is
able to instruct its members in the wisest
ways of doing good.
The man who works alone is more ex-
posed to the enemy's guns, and often he
spends much time and labor to no ac-
count, or at least may find his work nearly
fruitless; but in association with the hosts
of the Lord, he will find results to be vic-
tory and peace.
All may work in harmony and union.
The carnal mind is ever at cross-points with
the new man in harmony with the
work of God. Let us then seek for a whole
consecration of heart to his work.
JOSEPH CLARKE.

QUARTERLY MEETING OF N. Y. & P. A. T. & M. SOCIETY.

This meeting was held at Ulysses, Potter
Co., Pa., March 25 and 26.
Owing to the circumstances, and the fact
that the district in which the meeting was
held is not centrally located, the attendance
of directors was small, but all the districts
furnished reports, and the attendance of the
members in the locality was good. The
following is the report of labor for the
quarter:—

Whole number of members reporting,	101
No. of families visited, 911; No. of let- ters written, 275; No. of new subscribers for REVIEW, 18; INSTRUCTOR, 122; REFORM- ER, 176; distribution of periodicals, 2620; copies of pamphlets and tracts distributed, 10,025; No. of copies of SIGNS subscribed during the quarter, 540.	
Rec'd on membership,	\$ 4.00
“ by donations,	157.36
“ on book sales,	89.82
“ “ widow and orphan fund,	10.00
“ “ periodicals,	274.80
Total,	\$535.98

Quite a number of those to whom the
VOICE was sent last year were reported as
having subscribed for the REVIEW or the
SIGNS OF THE TIMES, and several were re-
ported as having embraced the truth from
reading the VOICE.

A good degree of courage is manifested
on the part of the members of the Society,
and special efforts will be made during the
coming quarter to increase the circulation
of the SIGNS OF THE TIMES and REFORMER.
B. L. WHITNEY, Pres.
E. H. WHITNEY, Sec.

“BABYLON IS FALLEN.”

I AM more and more convinced that the
popular time-serving churches of our day
are mentioned prophetically in the Bible,
and that the language found in Rev. 14:8,
and placed at the head of this article is now
prophetically true. Every child of God
within the pale of such religious organiza-
tions should know it and “come out” as all
are plainly told to do in chapter 18:4.

The following extract, taken from the
Gouverneur Times, published in St. Law-
rence Co., N. Y., is significant, showing how
the churches with their ministers join in
with the world in fun and frolic.

At a spelling-school in St. Lawrence Co.,
N. Y., “a committee of three ladies were
chosen to decide who was the homeliest
man—and their united decision placed the
Rev. R. J., D. D., of Richville, N. Y.,
in possession of the prize, whereupon he was
named as a committee to pick out the hand-
somest woman. After passing once around
the room, he put on his ‘spectacles’ and
went again, amid the hearty laughter of all
present, and the prettiest looks of many an-
teasing fair ones.

“And true to the taste of all old men,
the Dr. selected a young lady, and the ex-
ercises closed by a promenade between
them. The Rev. Dr. representing one ex-
treme, and his fair companion representing
the other, walked side by side, making a
pleasant and interesting finish.”

I will only add that the Rev. D. D., men-
tioned above, opposed the work of proclaim-
ing the “third message” last winter, and
made a statement in public (on a funeral

occasion when I was not at liberty to make
any reply) that we had no Sabbath in this
dispensation, and he could find a good
many passages of Scripture where Sunday
was called the Lord's day.

JACOB WILBUR.
West Hoosick, N. Y., April 4, 1876.

THE T. & M. LOOKING-GLASSES.

THE demand for these, in Ohio, during
the last three months has been quite good.
Some districts in the State returned to the
State quarterly meeting one of these “Re-
ports of Labor” for every member of the
Society in the district. This is just as it
should be. When every member shall
have learned to report quarterly, according
to the rules of our organization, we shall
then feel that one important step has been
made in the direction of efficiency. One
district that made no report at all the first
quarter came forward nobly the second
quarter, presenting a report from every
member; and what was better still each
report represented a donation; that is, every
member made a donation. Every district
was represented, and each did well.

It seems to me that we cannot be other-
wise than profited by a frequent examina-
tion of ourselves in the light of the T. &
M. Looking-glass, and as we seat ourselves
at the end of each three months before this
mirror to make out our report of labor in
the Lord's vineyard, we do certainly bring
three months of our life in review.

Let the demand for these mirrors in-
crease, and let each director see to it that
each member has one upon which to repre-
sent his labor every quarter. We are much
encouraged in the good work; for progress
is manifest.
H. A. ST. JOHN.

WALK IN THE LIGHT.

[The following article was written for
“The Gleaner,” and read before our Tract
and Missionary Society at Adams Center,
N. Y. MARY L. BROWN.]

“Walk in the light, so shalt thou know
That fellowship of love,
His Spirit only can bestow
Who reigns in light above.”

God calls upon us as his followers to
walk in the light. As he is the light of the
world, so are we the children of light if we
walk in his footsteps; but if we follow not
him, we become the children of darkness.
And again, if “we walk in the light as he
is in the light, we have fellowship one with
another, and the blood of Jesus Christ his
Son cleanseth us from all sin.” Oh, the
unspeakable privilege of being cleansed
from all sin! This preparation of heart
will only be attained unto by overcoming
everything unholy, impure, and wrong, in
the sight of God; and we are able to do
this by keeping the commandments of God
and the faith of Jesus. Shall not the
thought of standing without fault before
the throne of God inspire us cheerfully to
suffer and toil on in the work of overcom-
ing? Is it not sufficient to make up for all
our tears and trials? Let us remember,
“He that overcometh shall inherit all
things.”

When we walk in the light and are keep-
ing God's commandments, we do not feel
like standing still and doing nothing, but
we have a desire to move forward, and feel
we must make advancement in the work of
the third angel's message; and the more
we work the more of the Spirit of God do
we feel in our hearts. Each of us has some
work to do. We cannot, as followers of
Christ, remain with our hands folded and
have the favor of God. The Tract and
Missionary Society opens before all a means
of doing good. The highest in rank may
be approached (and perhaps with less of-
fense than by any other method) by send-
ing them a few tracts. The Holy Spirit can
go with and bless the smallest effort for
souls, and has often used the feeblest in-
struments for bringing about the most glo-
rious results. May we all feel the worth of
souls, and realize the shortness of time, each
feeling anxious to do something that may
benefit others and glorify God; then his
blessing will surely follow; and if faithful
unto the end, beauty and bliss untold and
unending, shall be ours.

SCOLDING.

SCOLDING is mostly a habit. There is
not much meaning to it. It is often the
result of nervousness and an irritable con-
dition of both mind and body. A person is
tired, or annoyed at some trivial cause, and

forthwith commences finding fault with
everything and everybody in reach. Scold-
ing is a habit very easily formed. It is
astonishing how soon one who indulges in
it at all becomes addicted to it and con-
firmed in it. It is an unreasoning and un-
reasonable habit. Persons who once get
in the way of scolding always find some-
thing to scold about. If there is nothing
else, they fall to scolding at the mere ab-
sence of anything to scold at. It is an ex-
tremely disagreeable habit. It is conta-
gious. Once introduced into a family, it is
pretty certain in a short time to affect all
the members.

People in the country more readily fall
into the habit of scolding than people in
town. Women contract the habit more
frequently than men. This may be because
they live more constantly in the house, in
a confined and heated atmosphere, very
trying to the nervous system and the
health in general; and it may be, partly,
that their natures are more susceptible and
their sensitiveness more easily wounded.
The proper remedy for the habit, if formed,
is to experience an endowment of that
divine love shed abroad in the new heart
by the Holy Ghost, the characteristics of
which are that it “is not easily provoked,”
“thinketh no evil,” and “beareth all
things.”—Bible Banner.

ANOTHER WITNESS TO THE DARK DAY.

THE following item will most likely be
of interest to the numerous readers of
the REVIEW:—

In this county, and four or five miles
from this place, lives a colored man, Jo-
seph Gunn, who claims to have reached
the ripe old age of 110 years—his age, as
he says, being on record in the Bible of his
old master who died long since. From the
incidents that he is able to recollect, we
presume he is not mistaken. He was born
a slave to Thos. Foster, in Maryland Co.,
Va. He was taken from Va. to North
Carolina, and brought from North Carolina
to Missouri by Thos. Gunn, deceased, about
fifty-four years ago. He says he has seen
Gen. Washington often, and recollects
many of the incidents of the Revolutionary
war, being a good-sized boy at that time,
large enough to carry water to the soldiers,
as he claims to have done.

He says he remembers the dark day very
distinctly, being engaged in hauling wood
from a clearing at the time, when it became
so dark that he could not see his oxen.
His impression was that the great day
had come, and he hastened to the house
where he found all the family of the same
impression. He says it remained dark un-
til late in the evening. He says he was al-
so a witness to the falling stars, being at
the time camped out on the way from
North Carolina to Missouri. His master
hearing a noise where the horses were fast-
ened waked him up to go and see what
caused it. He returned and told his mas-
ter that the stars were all falling, and that
the Judgment must be at hand.

This old man claims that his physical
powers are good with the exception of his
eyesight, which is poor. He says he can
walk several miles without tiring, and is
able to work about the premises. He says
he is a Methodist and was converted early
in life. He seems to be of a very religious
turn, and sensible in his conversation.
Who knows but this old man may live to
see the Saviour come? How earnest
ought we to be in the work of giving the
last warning message!

J. M. GALLEMORE.
Salisbury, Mo.

THE DAY IS AT HAND.

My night is far spent, my day is at hand.
The wilderness is nearly traversed; Canaan
and Jerusalem are almost within my view;
the summits of the everlasting hills are al-
ready appearing. What manner of person,
then, ought I to be in all holy conversation
and godliness, looking for and hastening
unto the coming of the day of God!

I must press forward; and so much the
more as I see the day approaching; I must
be consistent and heavenly-minded, so walk-
ing worthy of my calling, and setting my
affections on things above. For what have
I, who have a crown in prospect, a king-
dom in reversion, to do with the vanities or
pleasures of this poor and passing world?
My eye is above; my treasure is in Heaven;
shall not my heart be there also? If I am
in Christ, I must seek to be like him, and to
follow him more and more closely, as the
night is hastening to an end, and the day

about to break. If I am in sorrow, I shall
call to mind that weeping endureth but for
a night, but joy cometh in the morning.
If I am in comfort, I must see that this
prosperity which God has given me is mak-
ing me a holier man, and a more self-deny-
ing worker for Him who loved me and wash-
ed me from my sins in his own blood. If
I am poor, I shall rejoice that my day of
wealth is just at hand. If I am rich, I shall
take this gold which my Lord has given me,
and lay it all at his beloved feet. Mine must
be no half discipleship—no service of two
masters—no divided heart. The night is
far spent, the day is at hand. What re-
mains of this brief life of mine must be
given wholly to the Lord.—H. Bonar.

A JEWISH rabbi of Chicago is anxious to
have a legal settlement of the question, “Is
Christianity a part of the common law of
this country?” He has written a letter on
the subject to the Albany Law Journal.
He asks American jurists to investigate his
question, to let Jewish citizens know how
far the practical application of legal Chris-
tianity may possibly go, and to take proper
steps for the abolition of the un-American
principle of established Christianity. But
whatever any lawyer may have told this
Chicago rabbi, his question is one which he
should not have been under the necessity
of asking. He should have known, as an
intelligent citizen, that the Christian religion
forms no part of the common law, or of our
legal system, any more than it does of our
political legislation or constitutional system.
There are men who desire the adoption of
an ecclesiastical amendment to the Consti-
tution making Christianity the recognized
religion of the country. But the mere fact
that such an amendment would disfranchise
more than fifty thousand Jewish citizens
and voters who must refuse to take the oath
to support and maintain it, is itself conclusive
evidence that it could not be adopted. The
Jews are perfectly safe in the enjoyment of
all their religious and political rights.

To every one man who reads the Bible,
there are one hundred who read you and
me. Remember that fact. We are known
and read of all men, and if we would pre-
serve God's kingdom on earth we must be-
come living witnesses of its power to save
the world and to ennoble the hearts of sin-
ful men.

Obituary Notices.

“Blessed are the dead which die in the Lord from henceforth.”

FELL asleep in Jesus, the 29th of March, 1876,
at his father's residence in Washington, N. H.,
Bro. Albert F. Ball, aged twenty-seven years. His
disease was consumption. At the time Bro. and
Sr. White were at that place, eight years ago last
February, he, with thirteen others, commenced to
serve the Lord. Of this number three have now
fallen asleep, and rest in hope. Bro. Albert has
ever manifested that evenness of character which
is so commendable in a Christian; also a willing-
ness to bear such responsibilities as the providence
of God indicated that he should. His last words to
his mother were, “Be faithful.” He was asked
when dying if all was well; he whispered: “All
is well.” He leaves a wife and child to mourn
their loss, but not without hope.

“He sleeps in Jesus—peaceful rest—
No mortal strife invades his breast;
No pain, nor sin, nor woe, nor care,
Can reach the silent slumberer there.”

Remarks at the funeral, from 1 Thess. 4:13-18,
by the writer. S. N. HASKELL.

DIED, in the triumphs of a living faith, of con-
sumption of the bowels, at Omaha, Neb., March
16, 1876, John Whitlock, in the 65th year of his
age. Father Whitlock embraced the faith of Ad-
ventists about sixteen years ago in Munoy, Pa.
He embraced all the commandments of God two
years ago while living in Rock Island, Ill., under
the personal labors of Eld. R. F. Andrews, and
kept the Sabbath faithfully up to the time of his
death. He was a firm believer in the soon coming
of Christ, and longed for that event. He leaves a
wife and six children. “Blessed are the dead that
die in the Lord from henceforth.”

THEO. F. KENDALL.

DIED, of Paralysis, Feb. 16, 1876, at Albert Lea,
Minn., our dear mother, Diadama Squier, aged
fifty-nine years. Mother embraced present truth
three years ago this winter, under the labors of
E. H. Ellis, and H. F. Phelps, and has lived it ever
since, and loved it, though she had to keep the Sab-
bath alone during the last year and a half of her
life. She sleeps in Jesus, awaiting the resurrection
morning. She leaves five sons and four daughters,
and many friends, to mourn the loss of her good
counsel.
M. H. & L. BROWN.

DIED, probably of a rupture of a blood-vessel in
the head, after an illness of less than two days, at
Lodi, Columbia Co., Wis., April 5, 1876, Etta M.,
youngest daughter of N. M. and F. L. Jordan, aged
three years and nine months. We mourn our loss,
but she sleeps in peace. Funeral service by Eld.
Boman, Baptist, from John 19:41.

N. M. JORDON.

Strongsville church and Bro. Gustavus to represent the one at Mendon. That the Strongsville church be hereafter, as the Cleveland church. That the Wakeman church be hereafter, as the Norwalk church. The appointing of committees were appointed: Committee on Nominations, George Bisel, Wm. Chin-O. T. Noble. On Auditing, B. B. J. W. Lucas, R. A. Underwood, J. J. Boardman, J. B. Mock. On Resolutions, A. A. Hutchins, A. M. Mann. Credentials and Licenses, W. F. Crouse, Van Camp, E. C. Penn. Adjourned to call of Chair.

SECOND SESSION.

Conference convened Aug. 13, at 10 A. M. by Eld. James White. Committee on Nominations reported, and report was accepted. The following were elected by a unanimous vote of the Conference: President, H. A. St. John; Secretary, E. H. Gates; Treasurer, A. Hutchins; Executive Committee, H. St. John, J. B. Gregory, B. B. Francis. Meeting Committee, J. Edgerton, O. Noble, Origen Hes. Committee on Credentials and Licenses reported, recommending that the credentials of H. A. St. John and T. J. Butcher be renewed; that Wm. Cottrell be ordained to the ministry, and receive credentials; and that license be granted to A. M. George Smith, and O. T. Noble. Report was accepted, and the credentials and licenses were granted as recommended.

Committee on Resolutions reported following, which were passed by the Conference:—
Resolved, That we hail with joy the tokens of the rapidly increasing progress of the cause of the third angel's message, both in our own and foreign countries, and we are happy to express our confidence and increasing confidence in this

Resolved, That we consider the increasing prosperity of the cause in our own country a matter which calls upon us for gratitude to God.

Resolved, That we hereby express our love to the General Conference for the presence and earnest labors of Bro. St. White.

Resolved, That we deem the pointed practical truths presented to us at this meeting most important and timely; and would hereby exhort all those who have been to them, to show their gratitude by living them out.

Resolved, That we hereby express our love to God for the earnest and faithful labors of the President of our Conference during the past year.

THIRD SESSION.

Conference convened Aug. 14, at 9:30 A. M. That the Ohio State Conference be the sum of \$300.00 to the General Conference.

That the minutes of the meeting published in the REVIEW.

The following resolution was presented, and unanimously adopted:—

Resolved, That this people extend to Mr. Rogers, the owner of this camp-ground, the sincere thanks for his kindness in giving us the free use of this ground, and the generosity and liberality extended in other matters, in all of which he acted the part of a true gentleman.

H. A. ST. JOHN, Pres.

H. GATES, Sec. pro tem.

CONFERENCE DIRECTORY

Ohio the Present Conference Year.

PRESIDENT.

A. St. John, Clyde, Sandusky Co.

SECRETARY.

H. Gates, Battle Creek, Mich. (Col.)

TREASURER.

A. Hutchins, Clyde, Sandusky Co.

EXECUTIVE COMMITTEE.

A. St. John, Clyde, Sandusky Co.

B. Gregory, Bowling Green, Wood Co.

B. Francis, Claylick, Licking Co.

CAMP-MEETING COMMITTEE.

J. Edgerton, Cleveland, Ohio, Sta.

T. Noble, Wellington, Lorain Co.

O. Hes, Chesterville, Morrow Co.

OHIO T. & M. STATE QUARTERLY MEETING.

A BRIEF session of the Ohio Tract and Missionary Society was held in connection with the annual meeting, on the camp-ground, at Norwalk, Aug. 9, 1876. After the usual opening exercises, the report of the previous meeting was read and accepted. This was followed by the reading of the report of the last quarter's labor, of which the following is a summary:—

District.	Membership.	No. of Reports.	No. of Donors.	Families visited.	Letters written.	New Members.	Donations.	Book Sales.	Periodicals.	New Subscribers.	Periodicals Distributed.	Tracts & Pamphlets Distributed.
No. 1	17	17	17	160	10	8	48.56	16.15	12.80	41	62	23.416
No. 2	33	33	33	29.75	7	1	29.75	8.40	15.880	1	80	15.880
No. 3	20	20	20	6.40	9	6	6.40	6.35	9.25	21	187	10.678
No. 4	60	26	26	93.60	13	12	93.60	4.55	35.86	74	359	58.897
No. 5	60	40	40	10.05	26	43	10.05	10.05	26	43	10.05	10.008
No. 6	31	30	30	5.417	3	3	5.417	1.30	1.30	1.30	1.30	1.30
Total	230	127	106	457	102	3	3192.57	83.45	75.90	163	726	133.886

TREASURER'S REPORT.

Cash on hand,	\$179 27
Received during quarter,	228 53
Paid out,	407 80
Balance on hand,	15 00
	392 80

Adjourned to call of the Chair.

H. A. ST. JOHN, Pres.

M. E. UNDERWOOD, Sec.

ANNUAL REPORT OF THE OHIO T. & M. SOCIETY.

THE fifth annual meeting of the Ohio Tract and Missionary Society was held on the camp-ground at Norwalk, Huron Co., Ohio, Aug. 14, 1876. After the usual opening exercises, it was moved that the President appoint the nominating committee. The committee was appointed, and the meeting adjourned to call of the Chair.

SECOND SESSION.

This session was opened with prayer by Eld. James White, after which report of previous meeting was read and accepted. Report of past year's labor was as follows:—

Membership, 230; No. of families visited, 1000; No. of letters written, 357; No. of pages of pamphlets and tracts distributed, 341,424; No. of almanacs, 1,426; No. of periodicals, 1,975; No. of new subscribers obtained, 399.

The report of Committee on Nominations was presented and accepted, and the following persons were unanimously elected: President, H. A. St. John; Vice President, R. A. Underwood; Secretary, M. E. Underwood; Treasurer, M. E. Guilford. Directors: Dist. No. 1, J. W. Lucas; Dist. No. 2, A. M. Mann; Dist. No. 3, R. A. Underwood; Dist. No. 4, George Smith; Dist. No. 5, J. J. Boardman; Dist. No. 6, Wm. F. Crouse.

Next in order was the reading of an essay, "Rise and Progress of the Ohio T. & M. Society" by the secretary.

Voted, That the essay be furnished to REVIEW AND HERALD for publication.

Voted, That the secretary prepare another essay for our next annual meeting.

Brief remarks were made by Eld. James White relative to our publications as being the right arm of our strength.

Adjourned, sine die.

H. A. ST. JOHN, Pres.

M. E. UNDERWOOD, Sec.

[The following extract from a private letter shows the effect the truth has on minds in various parts of the country. The writer is a brother, living in Catawba Co., N. C.]

Yesterday I took some of the tracts you sent me and went to my neighbor's house, where several were assembled for work. I distributed them, all seeming anxious to read. The effect as yet I cannot tell; however, I think, yea, I know that it will do some good. While they seem slow to practice, I have never found but one of our best-informed farmers who did not seem half

convinced that Saturday is the Sabbath; and if I were to speak my mind in full, I would say they are altogether convinced so far as the Bible is concerned. Tradition seems to blind them, yet the work is beginning, and I believe the Spirit of God is with it; if so, it will have its effect in spite of traditional doctrines. May God help his children to join heart and hand in this great work of reform.

The people here are generally poor, but hospitable; generally ignorant, yet they manifest a desire to know the truth. I think this truth should be preached in every city and town, and not only so, but in every church and school-house, and in every other convenient place over this broad land; and I believe the time is here when it should be done. With this impression continually upon my mind, I can scarcely retain the plow handles.

"WHY STAND YE HERE ALL THE DAY IDLE?"

ARE there not many of us alone simply because we are idle? Christ says, "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." Little do we know what good may be accomplished by a single effort in the right direction. We no doubt feel lonesome and well-nigh discouraged at times. Very often we think if there could only be a course of lectures where we live, much good would be done. Now we should live in such a way that all true Christians will want to investigate our faith.

Perhaps it might encourage others to know what success I met with in reading Nos. 3 and 4 of the present volume of the REVIEW to my neighbors, and comparing with the Bible. It resulted as follows: One brother, fifty-four years of age, who has belonged to the Baptist church thirty-five years, has been keeping the two last Sabbaths with me. His mother, over eighty years of age, who has been a member of the Methodist church sixty years, kept the last Sabbath. His daughter has also promised to keep the Sabbath with her father.

We will do what we can to get others to keep the Sabbath, and look to God for assistance. Pray for us, that our feeble efforts may result in some good; and may God help us to see our own faults and overcome them.

N. L. COURTER.

Iron Mountain, Mo.

A WELCOME VISITOR.

WE usually prize very highly the weekly visits of a dear friend who comes to our homes, not only bearing good news, but bringing to us those things which are necessary to sustain life. We should feel very sorry to have him discontinue his calls were we going to sustain such a loss. Two dollars a year would be a very small sum for us to pay to insure the weekly calls and benefactions of such a friend.

Such is the REVIEW. It makes us a visit once a week, bringing us good news from far countries, and presenting before us that kind of food which is calculated to sustain spiritual life. It tells us of the dangers that beset our pathway to the glorious city, and admonishes us to be faithful in living out the truth, that we may gain an entrance into the everlasting kingdom of God.

Truly I can say that the REVIEW is next to my Bible, and it is a great wonder to me how so many of our people can let the REVIEW cease making its calls when two dollars would secure its weekly visits for one year. Brethren and sisters, the REVIEW needs your help, and certainly you need the strength and encouragement which it will give you. Look at the Progress Department; can you read the good reports from the workers in this cause and not be stirred up to greater diligence yourself? Is it not a feast of fat things? Does your heart beat in unison with this work of the third angel's message? If so, how can you let the REVIEW pass you by, when all that it calls for is two dollars for one year? Let us do our duty in the fear of God, and his blessing will rest upon us.

J. B. GOODRICH.

ANOTHER WITNESS OF THE DARK DAY.

A SHORT time ago, I had the privilege of meeting Mr. James Bowlby, now one hundred and six years of age. Hearing of this aged pilgrim, I traveled some distance to see him. As we drove into the yard, Mr. Bowlby, with hoe in hand, was on his way to the garden. With a quicker step

than often carries those of threescore years, he advanced to meet us. I note the following brief sketch of his past life, as given by himself, in the conversation which followed:—

He was born in March, A. D. 1770, near Hampton, New Jersey, and was brought up by his parents on a farm and in a grist mill. He spent some time in the U. S. navy. He also taught school in Ohio, Louisiana and Arkansas, his last term being in the winter of 1873-4.

I inquired if he remembered the dark day of May 19, 1780. "Oh, yes," said he, "I shall never forget that day. On account of the darkness which prevailed, work was suspended, and the young people came together. In company with others, I took a boat ride and was capsized on the mill-pond."

Mr. Bowlby says that from youth it has been impressed upon his mind that he shall not die, but live to see the King in his glory; and I see no reason why his expectation may not be realized. He bears the appearance of one who has hardly passed the allotted age of man. His eye is not dim and his hearing is good.

For many years he has been a member of the Baptist church. Efforts will be made by a brother who accompanied me to call his attention to the Sabbath truth. May this light burst upon his vision, and he be spared to join that company who shall exclaim: "Lo, this is our God; we have waited for him, and he will save us."

CHAS. L. BOYD.

TO MAKE A HAPPY HOME AND VIRTUOUS FAMILY.

1. LEARN to govern yourselves, and to be gentle and patient.
2. Guard your tempers, especially in seasons of ill-health, irritation, and trouble, and soften them by prayer, penitence, and a sense of your own shortcomings and errors.
3. Never speak or act in anger, until you have prayed over your words or acts, and concluded that Christ would have done so, in your place.
4. Remember that valuable as is the gift of speech, the gift of silence is often much more so.
5. Do not expect too much from others, but remember that all have an evil nature, whose developments we must expect, and we should forbear and forgive, as we often desire forbearance and forgiveness ourselves.
6. Never retort a sharp or angry word. It is the second word that makes the quarrel.
7. Beware of the first disagreement.
8. Learn to speak in a gentle tone of voice.
9. Learn to say kind and pleasant things whenever an opportunity offers.
10. Study the character of each one, and sympathize with all in their troubles, however small.
11. Do not neglect little things, if they can affect the comfort of others in the smallest degree.
12. Learn to deny yourself, and to prefer others.
13. Beware of meddlers and tale-bearers.
14. Never charge a bad motive, if a good one is conceivable.
15. Be gentle but firm with children.
16. Do not allow your children to be away from home at night, without knowing where they are.
17. Do not allow them to go where they please on the Sabbath.
18. Do not furnish them with much spending-money.
19. Remember the grave, the judgment-seat, and the scenes of eternity, and so order your home on earth, and you shall have a home in Heaven.—Sel.

A MIND quite vacant is a mind distressed.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."

DIED, in South Kingston, R. I., July 22, 1876, of quick consumption, sister Mary A. Collins, aged twenty years, eleven months, and fourteen days. She loved the present truth and lived a consistent life for several years; but she deeply deplored her unworthiness before God, sought earnestly for acceptance in Jesus' name, found peace in believing, enjoyed his pardoning love, and so fell asleep in hope of a better resurrection, and that soon. She left a testimony to her friends and young associates not to leave a duty undone, but to walk in all the commands and ordinances of the Lord faithfully. Discourse by the writer from Rev. 14: 13 to a company of attentive hearers.

P. C. RODMAN.

The Review and Herald.

"Sanctify them through Thy Truth; Thy Word is Truth."

BATTLE CREEK, MICH., FIFTH-DAY, NOV. 9, 1876.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH, } . . . EDITORS.

C. W. STONE, - - - LOCAL EDITOR.

SABBATH IN BATTLE CREEK.

WHILE cheering reports come to us from all parts of the field, telling of the progress of the cause and of the way God is preparing openings for the reception of his word, and blessing his servants who faithfully do his work, we want to tell what the Lord is doing in Battle Creek.

We are having excellent Sabbath meetings. Two weeks ago last Sabbath, Bro. White preached two sermons. He had passed a restless night, and the morning found him hardly able to be up. After presenting his case to the Lord he felt impressed to go to meeting and try to speak to the people. He selected the eighteenth chapter of Matthew as his subject. The chapter is a beautiful discourse in itself; but the wonderful connection of its different parts and the touching and instructive lessons to be learned from it were so clearly brought out by the speaker that the words of the Master seemed to arrange themselves in living sentences of light before our eyes.

We never saw Bro. White more free. The Lord blessed him in speaking; and when he had finished his discourse in the afternoon, he said that he had been improving in physical strength all day.

Much has been done in planning and executing improvements at the College, in regulating the affairs of the Health Institute so that they present a more promising phase than ever before, and in setting things in order in the church; and the heft of this labor has rested upon Bro. White.

Sister White is keeping all hands busy with her pen, and Bro. White is hard at work several hours each day in arranging the manuscript for publication in a book, and at the same time selecting portions of it to be printed in several pamphlets. The presses are kept busy. Everybody here has enough to do, and God blesses in doing his work. He sustains his servants in their arduous labors wonderfully.

Last Sabbath, Nov. 4, Bro. White preached upon baptism and the necessity of walking in newness of life, putting on those qualities without which none can be a child of God. The Lord gave great freedom; and as the speaker closed his discourse, the blessing of God rested upon him with great power. The place seemed sacred, and we were loth to leave the house as the assembly dispersed.

The Lord is good, and in doing his will there is joy. If it is pleasant to work hard in his cause, what will it be to rest in his kingdom?

c. w. s.

BATTLE CREEK.

TWENTY-ONE years since the REVIEW AND HERALD press was moved from Rochester, N. Y., to Battle Creek, Mich. Here we have battled for truth, and the manifestation of true and undefiled religion among our people for more than a score of years. Here we have witnessed the growth of our publishing work with deepest interest. Here we have seen the establishment of our Health Institute and the planting of our first College. And we are happy to record that prosperity attends all these institutions.

At Battle Creek there is a large membership with whom we have during the last seven months enjoyed the happiest days of the past twenty-one years. We have never enjoyed so great freedom in preaching the word to this people or to any other, as to the Battle Creek church since our return from California last April. This church has had trials, and has made mistakes. But having acknowledged those wrongs, and having entered into a most solemn covenant to stand unitedly for the right, the blessing of God has been returning, and last Sabbath morning was the best and happiest service we have ever enjoyed with this people.

The Battle Creek College was never as prosperous as at the present term. There are about one hundred and fifty students in attendance. And we shall be disappointed if this number be not increased to two hundred and fifty for the winter term. There should be a class of not less than one hundred at the Biblical Lectures the next term. Eld. Smith is eminently qualified for this important work. All our State Conferences should be represented in his classes by those who have the ministry in view.

The Battle Creek Health Institute is poor

from bad management, so bad that we have refused to be a director the past two years; but with the change of physicians we have taken hold again with perfect confidence that the Institute will see better days, and rise to the position which God designed that it should occupy in his cause. Our publishing work has not been so seriously affected by unfortunate changes as our other institutions have. This grand institution has been doing its work with prosperity and efficiency.

A prosperous and happy era for our institutions and cause at this post has come. The wonderful blessing of God has come upon his servants and upon his cause in standing fearlessly and firmly for the right, and in dealing with wrong and sin with a prompt and decided hand. And as an act of justice to this church, we here state the fact that nearly all the obstacles which have been thrown in the way of the cause here at head quarters during the past four years and nearly all the disgrace that has been brought upon the cause here during this time have been by those who have come here from other States under the profession of helpers of the cause. If the Battle Creek church failed in the past to stand with those whom God was leading—and no one acquainted with the facts in the case will deny this—then those who fell under the power of Satan so soon after coming to the rescue, and turned their hands to tear down the ones they professed to have come to help, made a terrible failure.

Many things in the past have been very unpleasant and harmful to the cause. And some movements which seemed necessary, and which partook very much of the nature of experiments, have been pretty clearly demonstrated. And the result strongly impresses our mind that the members of the Battle Creek church are entitled to our confidence as fully as those of any other church on the Continent. There was a time when we suffered much from this church. But as the members fully cleared themselves from the wrongs by confession, and as the Holy Spirit has been poured out upon us and the congregation as we have spoken the word of God to the people, our union is stronger to-day than it could have been had we suffered no injustice at the hands of this church.

We would not represent those who came to Battle Creek as helpers, and who made a failure, and now refuse to see, and neglect to acknowledge, their wrongs, as correctly representing their brethren in the several States from which they came. And yet, no doubt very many of our brethren in the several States know so little of the trials which Satan presses upon us who stand at head quarters of the cause, that should they come to Battle Creek as helpers in the work here they might fall under the power of Satan, and make greater failures than others have made. But few of our people understand anything of the labors, trials, and sacrifices of the Battle Creek church. And we settle here, after seeing what we have seen, and knowing what we do know, that there is more practical experience, power of endurance, and real moral reliability, in the Battle Creek church than can be found in the same number of persons composing whole churches in any of the States. Some will say that we state this matter in too strong and decided terms. They may be correct. They doubtless think they are. But should they pass through what we have, they might view this matter as we do. This, however, we may safely say, that as things have been working out for a few years past, complaints come with an ill grace from the other States against the Battle Creek church, which has redeemed the past, and is now coming up to the help of the Lord.

The good news of prosperity and freedom at the very heart of the work will send a thrill of joy through the entire body. God is working for our cause here and elsewhere gloriously; and our weary heart revives, and our spirit is triumphant in the mighty God of Jacob.

We soon leave this dear people to return to the Pacific Coast, where we shall probably remain over two winters. The Lord sent us to Battle Creek in early spring last; he has been with us in power on the complete circuit of the camp-meetings east of the Rocky Mountains, and has given us the strongest consolations of his grace and power while laboring to set things in order at head quarters. We have labored as never before, even in our more youthful strength, and are in better health and heart to labor than at any time during the past ten years. God has wonderfully sustained us under a tremendous pressure of care and toil at Battle Creek, and we feel that we honor God and do justice to this dear people in the foregoing frank statements.

Mrs. W. and the writer are growing old, and

without special advantages and care from our people, it would be preposterous for us to undertake the round of all our camp-meetings for 1877. And as we are well aware that but very few of our people have a just idea of the strain of care and of labor of one-third of the whole year in camp-meetings at our age of life, we decide to rest from this kind of labor one year, and if it please God, we hope to visit the camp-meetings for 1878, refreshed by the Pacific climate and that rest which change gives. And as we are about to leave the seat of battle, these words press themselves up from the depths of the soul, "If I forget thee," O Battle Creek! Here we have spent twenty-one years of the very strength of life. Here we have fallen low beneath the pining stroke of disease. Here we have felt the slight and oppression of those we loved. Here the hand of God has lifted us up. Here we have known the joys of forgiving and being forgiven. And here we have felt that inexpressible satisfaction and holy, confiding joy that is the fruit of divine grace, which more than heals, in our feelings at least, all the errors and sorrows of the past. God bless the church at Battle Creek.

J. W.

THE SANCTUARY.

Thirty-Ninth Paper.—The Seven Last Plagues.

We have now brought our investigation of this subject down to the time when all cases have been examined and decided. The investigative Judgment in the most holy place has then transpired. The mystery of God is finished. Christ is no longer an intercessor. Probation has closed. We have endeavored to anticipate and answer all queries that properly arise in reference to this subject thus far; and we now turn our attention to what follows the work of this awful moment in which are concentrated the bliss and the woes of an eternity.

When Christ ceases to plead, and steps out from between God and rebellious and incorrigible man (for such are all those who at this time stand unreconciled to God), there is nothing to longer stay the vials of long-merited judgments from the shelterless heads of the wicked. Then can be fulfilled the punishment threatened by the third angel's message against the worshipers of the beast, which is the visitation of God's wrath with no mixture of mercy; Rev. 14: 10; and then we can have, as described in chapter 15: 1, the pouring out of those vials in which is filled up his indignation. Neither of these could be fulfilled while a divine mediator stood between God and men. For so long as God regards the pleading of his Son, which he will do so long as he pleads at all, he could not visit judgment upon men in which no mercy was mingled, nor pour out any vials filled up with wrath alone. This is proof that the third angel's message is addressed to the last generation of men; for on no others can the punishment threatened be visited.

We now propose to show that these judgments are the seven last plagues and that they immediately follow the close of our Lord's work in the sanctuary above.

In the 15th of Revelation, verse 5, John speaks of the opening of the tabernacle of the testimony in Heaven. This is the opening of the most holy place of the sanctuary, as elsewhere explained. After this, seven angels come out of the temple having the seven plagues, represented as seven golden vials full of the wrath of God. They go forth to pour these out upon men, and the temple or sanctuary is filled with smoke, so that no man, or no being, as it might be translated, is able to enter therein, or carry forward a work of ministration there, till the seven plagues of the seven angels are fulfilled.

In verse 1 of this chapter it is said that in these plagues is filled up the wrath of God, which shows that they are poured out after probation is ended, and the sun of mercy has withdrawn its last warning ray from this apostate earth.

The statement of verse 8, that no one was able to enter into the temple till the seven plagues are fulfilled, is another proof of the same point, and if possible still more positive. For ever since Christ commenced his work in Heaven, there has been some one in the sanctuary. So this scene has not transpired in the past, and it is certain that the seven last plagues have not yet commenced to be poured out. And until Christ closes forever his service as priest, there will be some being in the sanctuary; for there is no break in this work from beginning to end. So the scene of verse 8 cannot transpire till the sanctuary work is done.

The prototype of this scene is found in Ex. 40: 34, 35: "Then a cloud covered the tent of

the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because a cloud abode thereon, and the glory of the Lord filled the tabernacle." This was at the commencement of the typical work here on earth, the scene described in Rev. 15 is at the close of the real work in Heaven. Thus this work, far as man has to do with it, is bounded at its beginning and close with an overpowering manifestation of the glory of God. He takes sole possession of his own dwelling place, and thus seals his seal to the work which has been accomplished therein.

Thus as we pass out from the sanctuary, we are called upon to look at the effects of the close of this work in scenes to transpire here and there. A full dissertation upon the subject of the plagues is not called for here. See the subject discussed more at length in Thoughts on Revelation, chapter 16. We only glance here at simply the most prominent features.

As we have shown that these plagues are a probation, so there is just as clear evidence that they will be literal. The first falls upon men who are guilty of that sin which the message is warning the world against to-day. A sore, noisome and grievous, more corrupt than the leprosy, more stinging than black more painful than boils, breaks forth upon them who, contrary to light and warning, have received the mark of the beast, and worshiped its image.

The second vial throws the sea into the most infectious and deadly condition that can be conceived of; it becomes like the blood of a dead man. If this applies to the oceans of our globe as we see not why it may not, we leave one's imagination to grapple with the problem what the condition of the earth would be in three quarters of it enveloped in this deadly substance.

The third plague strikes at a still more vulnerable spot, and the rivers and fountains become blood; as if the earth in her last agony was pouring forth blood from every aperture, even as it oozed from the Saviour's pores, as he wrestled with the world's sin and darkness in lonely Gethsemane. This plague, as perhaps the preceding, will probably be of short duration, as it would seem that none could long survive should this cup of blood be pressed continually to their lips.

The fourth plague lights up the sun with an unwonted flame. Vegetation withers beneath its scorching rays; the streams evaporate; the heat burns to the very bones of men; and an air of desolation spreads over the face of nature. We now have the woes of men increased in a regular ratio: first, sores; then, as a consequence, fever and thirst; then blood to quench thirst; and finally, blazing, glaring, intolerable heat from a sun on fire.

The fifth angel pours the contents of his vial upon the seat of the beast, old Rome, gray and crumbling from its long years of sin. And the kingdom of the beast, the whole Catholic world is full of darkness. The similar plague in Egypt, produced darkness so gross that it could be recognized by the sense of touch; and in dark night following the dark day of 96 years ago, even dumb animals were filled with terror, that horses could not be forced from their stables. So here the darkness sums around the followers of the papal apostasy legions of undefinable terrors till they dare not stir, but gnaw their tongues for their pains at their sores.

The sixth angel stations himself over the Euphrates, and pours his vial upon the Turkish empire; and its waters (people), which have for many years already been growing weaker, or drying up, will then be clean dried up, and the way of the kings of the East will be laid open, that they may come up to the battle of the great day of the Lord. Then the spirits of devils from the three great systems of false or apostate religion, the dragon, beast, false prophet, paganism, popery, and a dead, backslidden Protestantism, go forth to gather the nations to the last strife. And they may be up goaded by their own sufferings and torments, the results of the previous plagues, and expelled by devils, to the valley of slaughter, the great antitypical Megiddo.

The seventh angel hurls the contents of his vial around the globe. The air is tainted, every breathing thing inhales the deadly miasma. Then the voice of God, which has shaken the earth, is heard again, and shall shake both earth and heaven. That voice proclaims the controversy ended. It is done. And majestic utterance rends the earth with mightiest convulsion it has ever felt. The

fill all; great Babylon is forced to taste the
of God's wrath; every island flees
the mountains disappear, and when thus
hiding place and refuge is taken away,
mighty treasures of hail which God has re-
against the time of trouble, against the
of battle and war, Job 38: 22, 23, is dashed
them out of heaven. The last prayer of
wicked is for rocks and mountains to hide
from the presence of the Lamb; but
completely are they transformed by sin, that
last ejaculation is one of blasphemy against
the plague of the hail is exceeding
Thus amid the convulsions of the last
this poor earth, which has long groaned un-
the weight of the curse and been torn by the
disorders of sin, is laid in its coffin for a
ousand years.

We ask the sinner to study well this picture,
haste, while a few precious hours of proba-
linger, to seek a shelter beneath that wing
shall safely cover the righteous during
time of trouble, and bring them everlasting
verance at its close. U. S.

A LETTER.

BROTHER STONE: We have just had an excel-
letter from your father, which we read in
Tract and Missionary quarterly meeting.
was there voted to send it to the REVIEW for
lication; and I enclose it in this to you re-
esting you to see that it is done. It was read
terday in our social meeting, and we all felt
it was too good not to be divided with oth-
C. R. AUSTIN.]

To the church of Seventh-day Adventists of
eshire, Christian salutation.

DEARLY BELOVED BRETHREN AND SISTERS:
ough absent in the flesh, yet am I present with
in spirit beholding your order and the stead-
ness of your faith. I thought it meet, both
your encouragement and my own, to address
this brief epistle.

The cause of God is the Cause of causes. It
the sum of all excellence. Well might the
et exclaim, "Salvation, oh! the joyful
and." Salvation—it stoops to find the sin-
on the verge of the lowest hell, and exalts
first, to friendship and reconciliation, then
ship with Christ. The peace and the
promises of God are the legacy of the saints
ing their minority. Peace is the foretaste
Heaven, while the promises, together with
witness of the Spirit, are the surety. Christ
our bondsman, and God his indorser. The
promise is of life from the dead—eternal life.
includes the kingly office and the kingdom.
includes admission through the pearly gates,
sight of the King in his beauty, an introduc-
into the presence of the Father, the privi-
ge of plucking fruit from life's fair tree, and
inking the waters of the river of God.

"Having therefore these promises, dearly
loved, let us cleanse ourselves from all filthi-
ness of the flesh and spirit, perfecting holiness
the fear of God." Let us keep in view the
truth for the time. Let us not forget that the
three messages of Rev. 14 are the grand nucleus
round which all saving truth is now crystalliz-
ing. God's principal method of vitalizing the
church during the "time of the end" is through
present truth. To this the state of the nominal
churches bears witness.

Dear brethren, let us have faith in God, in
his word, and in his providence. Not a dead
faith (devils have enough of that), but a living,
practical faith. If God says in his word,
"Knock, and it shall be opened unto you; seek,
and ye shall find," if he says, "Ask and it shall
be given you," he requires that we credit him,
that we believe his word. The basis on which
rest faith is so broad that prayer without
faith is an insult to God. Hence we read, "He
that believeth not shall be damned."

Brethren and sisters, let us seek God daily.
Time is hastening. Probation will soon close.
Christ is viewing the guests. Let us have on
the wedding garment. Let our loins be girt
with truth, our lights burning, and our feet
shod. Christ is coming, coming quickly.

"Be patient, brethren, unto the coming of
the Lord." Remember "here is the patience of
the saints." In the exercise of patience, great
perplexities become small, and small ones van-
ish entirely. Christ was patient. We must be
like him. Let your prayers be frequent, ferv-
ent, and full of faith. In a little while the
faithful will be bidden to put off their armor.
Those who have gone forth weeping, with their
little bundles of tracts and papers, and those
who have patiently labored to make known to
others the word of truth for this time, will re-
turn with joy bringing their sheaves with them.

They who have sown in tears will then reap with
joy. The conflict with the flesh and with Satan
will be ended. No more fightings without or
fears within. "Thanks be to God who giveth
us the victory through our Lord Jesus Christ."

Were I to speak to you of my personal expe-
rience and hope, it would be to say that I am of
good courage in the Lord. God is being very
gracious to me in my declining years. More
than sixty years have passed since I put on
Christ by profession. My experience has been
varied, but never more hopeful than now. I
have felt, especially during the past year, and
still more so of late, that it is my privilege and
duty to be fitting up, and getting ready, for the
coming of the Lord. And I thank my God
through our Lord Jesus Christ that I have this
feeling more deeply fixed than ever before. I
am daily trying to seek God to this end. I
want a treasure in Heaven, but I cannot have
it unless I lay it up there. I want Jesus for my
chief Friend, but I cannot have him unless I do
the things he commands me.

It is my earnest prayer and labor that I may
finally inherit the kingdom of God at whatever
expense. Next to myself in this respect are my
brethren and sisters in the Lord, especially
those of the churches with whom I have labored
in time past.

Having many things to write unto you, I
would not write with paper and ink: if it be the
will of God I would come unto you, and speak
face to face, that our joy may be full.

Farewell, ALBERT STONE.
Eden Mills, Vt.

THE LAW OF GOD.

ONE of the greatest of the wonders of human
depravity is the idea, that the moral law of God
is subject to abolition or change. To suppose
that that law, which was distinguished from all
typical, ceremonial laws, that owe their exist-
ence to the fact that sin had entered into the
world, being given by the Almighty in person,
by his own voice, and in his own handwriting,
was only designed for a section of our race, and
was subject to change or abolition, is one of the
most marvelous absurdities that ever disgraced
the human intellect. There is disloyalty—treas-
on against High Heaven—in the very thought!
All would know this, if they would stop to
think upon it. But an eagerness for self-justi-
fication in following the customs of the world
and the corruptions of apostate Christianity,
blinds the mind and perverts the judgment;
and the result is that we hear from the desk
consecrated to the proclamation of the everlast-
ing gospel, and from the lips of those sworn to
be faithful ministers of Jesus Christ, that the
holy law, the transgression of which made it
necessary for the Son of God to die in
order to the redemption of the transgressor,
has been in part, or wholly, abolished? Yes,
many are the professed friends of God, who are
engaged in the work of undermining and over-
throwing his holy law, the only moral code he
ever gave to man, and of which Jesus said that
one jot or tittle should not pass from it till
heaven and earth pass.

The difficulty is, they blindly work for the
support of creeds and custom, not looking at
fundamental principles, nor giving a thought to
the character of God, the nature of his law, and
the probabilities or improbabilities of a change
of the moral code of Him who has said, "I
change not," and of which law the Holy Spirit
testified by David that it was "perfect." Ps.
19: 7. They go to work to pervert and prosti-
tute the utterances of the New Testament
which relate to the law of types and shadows
that all know have been abolished, applying
them to that law which is declared to be holy,
just, good, spiritual, and by which is the knowl-
edge of sin, and which is declared to be perfect
and the truth itself. Rom. 7: 12, 14; 3: 20;
Jas. 1: 25; Ps. 19: 7, and 119: 142. They do
not stop to consider how that, which is perfect
can be improved by a change, or what effect it
must necessarily have upon the truth of God to
change it.

But why all this blind antagonism to the law
of God? The whole strife is concentrated upon
a single point—the Sabbath of the Lord our
God. But for the Sabbath, and the fact that
the church, as well as the world, are trampling
it under their feet, there would be no open con-
troversy in respect to the perpetuity and immu-
tability of the decalogue. And why should the
Sabbath be singled out as unfit to have a place
in the moral law, and consequently as some-
thing that must be abolished? No other answer
can be given but that men have abolished the
Sabbath of the Lord and substituted one of
their own.

We first find the Sabbath in Eden, before sin
entered the world, Gen. 2: 2, 3; we trace it
through the Scriptures from Genesis to Revela-
tion, and find it one and the same thing. No
other weekly Sabbath is once named in all the
Book of God. And as we look to the promises
of the world to come, we find the Sabbath still
in existence, and all the redeemed and holy in-
habitants of that bright world keeping it. Isa.
66: 22, 23. Ah! if men could see the value of
a part in that world, they would be willing to
bear the cross of unpopular truth here. They
would leave their strivings against self-evident
truth, and choose the blessedness of those who
keep the commandments of God, "that they
may have right to the tree of life." Rev. 22: 14.
"If thou wilt enter into life, keep the com-
mandments." Matt. 19: 17.

R. F. COTTELL.

SOUTHERN FRANCE.

DEAR READERS OF THE REVIEW: I arrived
here with my family last Thursday and spoke
in the evening to a large and attentive congre-
gation. I spoke to a few in another neighbor-
hood Sabbath afternoon and evening after the
Sabbath, and the next day, yesterday, I spoke
three times in this place. I have the privilege
of occupying a temple, and have received urgent
invitations to preach in other meeting-houses.
Of course there will be a change when the peo-
ple come to the cross. But at present the pros-
pect seems rather flattering. As the message is
entirely new, and as the influences that bind the
people are stronger here than in the New World,
we expect to see the work advance by a slower
process than in America. We propose to take
time to move cautiously, gain the hearts and
confidence of the people, and lay a foundation
for a permanent work. We commenced with
practical subjects. Our last discourse was on
the second coming of Christ, and was appre-
ciated, as appeared from the eagerness with
which the people listened, and from the warm
greetings and expressions of gratitude at the
close of the meeting.

The people here are generally poor. Their
main dependence is making wine, and their
vineyards are nearly ruined by a dearth, and
especially by a worm that works on the root of
the vine. The farmers here depend as much on
the fruit of the vine as Western farmers do on
their corn crops and as the people of New En-
gland do on their dairies.

Mrs. B.'s health is feeble. Pray that God
may give us each strength, wisdom and conse-
cration for the work. D. T. BOURDEAU.
Oct. 16, 1876.

THE SIGNS OF THE TIMES.

THIS paper should have a large circulation;
and I feel very anxious that the Iowa Tract and
Missionary Society shall make a special effort to
extend it. I do not believe there is any object
more important for the Society to take hold of
with vigor than this. Bro. White's recent re-
marks on this point were excellent.

I have been a reader of the SIGNS whenever I
could get it; and I can truly say it is just the
paper to circulate among those desiring to inves-
tigate. It is better in this respect than the Re-
view. It is a clean-looking, high-toned paper
that will favorably impress any sensible person
who takes it up. It has a plenty of good
thoughts on leading points of present truth,
enough in each number to set the people think-
ing of these things.

It also has other excellent matter, not strictly
denominational, of interest to all religious peo-
ple. It has good health items, well calculated
to help the people where they need help. Its
selections of secular and religious news are al-
ways interesting to all classes. It thus presents
a good variety of reading matter such as the
times demand. No sensible person could read
this paper six months or a year without being
favorably impressed with it and the people it
represents. We ought as a people cordially to
second the calls for an increased circulation of
the SIGNS OF THE TIMES. Now that the price
is reduced to \$2.00, very many of our people
who do not take it should at once subscribe for it.

The articles from the pen of Sister White are
alone worth far more than the whole paper costs.
Those who do not subscribe little know what
they are losing. As president of the Iowa Tract
and Missionary Society, I call upon all our di-
rectors and workers to make a special effort to
circulate the SIGNS OF THE TIMES this fall and
winter. We shall greatly neglect our duty if
we let the time pass away and we make but lit-
tle effort to sow the seeds of truth. It seems
to me the Tract Societies should make a special

point to circulate the SIGNS and REFORMER.
Periodicals will interest people when a tract or
pamphlet will not. There is something "newsy"
about them as they are taken out of the post-
office, which will always call attention, while a
tract or book would be laid away.

The REFORMER is well worthy of extensive
circulation. There may be occasionally some
pretty strong meat for us slow ones; but there
is always a plenty of most useful matter which
all must admit is sadly needed in this age.
The REFORMER is interesting, entertaining, and
highly instructive on many things sadly demand-
ing instruction, in this age of appetite. But
the SIGNS OF THE TIMES, especially as the organ
of disseminating the light of present truth, de-
mands strong efforts to secure a large circulation.
We shall find no better opportunity to scatter
the light than by its means. Come, brethren
and sisters of the Iowa and Nebraska Confer-
ence, let us take hold of this good work with
cheerfulness and energy. It is high time to
awake out of sleep. Our salvation is much
nearer than when we first believed. The night
of darkness will soon be upon the world. The
day of rejoicing will soon come for the believer.
Let us secure many subscribers for these excel-
lent periodicals this fall and winter.

GEO. I. BUTLER.

THE BATTLE CREEK COLLEGE.

REALIZING to some degree the importance of
education, and appreciating the facilities and
advantages over other institutions of learning in
our land, afforded at the Battle Creek College,
which we are now attending, we appeal to our
people everywhere, from the Atlantic to the Pa-
cific, to send their children, that they too may en-
joy the advantages of this excellent institution.
We have here a large, commodious building, ca-
pable of seating at least four hundred students,
situated in the most beautiful part of the city.
There is no finer locality for a school in the
State of Michigan.

Prof. S. Brownsberger, a graduate of Michi-
gan University, is a teacher of several years' ex-
perience. Prof. G. H. Bell is a teacher of near-
ly twenty-five years' experience. The others
are highly educated in their several departments.
Such thoroughness in instruction and such
clearness in imparting the same we have never
found in other schools.

As the school is based upon Christian princi-
ples, and the faculty connected with it are all
God-fearing men and women, parents need not
fear to send their children: Here they will be
free from the corrupting influences with which
students are surrounded at other schools.

Few are too poor to come. The students'
boarding clubs are in active operation, and are
proving a success; so that the expense for board
necessary in attending this school is less than
one-half that of any other in the land.

In view of these facts, we invite our young
brethren and sisters to come and fill up our fine
building. We promise you a hearty welcome.
But especially we invite and urge our young
brethren upon whom great responsibilities are
resting in view of the shortness of time and the
great work yet to be accomplished, to come and
stay one term if they cannot stay longer, and
prepare themselves to labor more successfully in
the great harvest field.

Eld. Uriah Smith will begin his Biblical lec-
tures about the first of January, and he can talk
as well to the large hall full as to a few. Es-
pecially should those who contemplate entering
the ministry, and those also who have been labor-
ing with some degree of success, have the benefit
of these lectures. It is unnecessary to say that as
a lecturer and instructor Eld. Smith cannot be
excelled even in the ranks of S. D. Adventists.
As he is released from the duties of local editor
of the REVIEW, he will have more time to de-
vote to this important branch of the work.

This winter we hope to see no less than one
hundred and fifty in this class. And why not?
The work of the third angel's message is fast
advancing. The Lord is soon coming, and in
what condition will he find us?

Shall we hoard up our riches, and neglect to
secure such cultivation of the mind as will en-
able us to work acceptably for the Lord? In
view of these great considerations, we would
make an earnest appeal to our young brethren
to make an especial effort to come to our college
this coming winter, to attend the Biblical lectures.

J. T. Richards,	James Bartholf,
O. A. Johnson,	A. H. Wood,
Augustus Sweedburg,	Eli Miller,
Wm. Gregory,	Ira J. Hankins,
Niels Clausen,	W. B. Smith,
E. H. Gates,	D. W. Reavis,
Wm. Ellsworth,	Martin Olsen,
Leroy Nicola,	Knud Brorsen,
J. S. Shrock,	O. A. Olsen,
Joseph Haughey,	George Gilbert.

worthy of double honor, especially they who labor in the word and doctrine." "That the name of God and his doctrine be not blasphemed." "If any man teach otherwise, and consent not to wholesome words, even to the words of our Lord Jesus Christ, and the doctrine that is according to godliness, he is proud, knowing nothing," &c. "Hold fast the form of sound words, which thou hast heard of me." "And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." "Thou hast fully known my doctrine." "All scripture is given by inspiration of God, and is profitable for doctrine." "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine."

If the predicted time is come, there is a pressing need of doctrinal preaching.

R. F. COTTELL.

CATECHISM OF THE M. E. CHURCH ON THE LAW OF GOD.

"85. What does God require of man?"

"Obedience to his revealed will. 'Fear God, and keep his commandments: for this is the whole duty of man.' Eccl. 12:13. 'What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, . . . and to serve the Lord thy God with all thy heart, and with all thy soul?' Dent. 10:12."

"86. What is the rule of our obedience?"

"The moral law. 'If thou wilt enter into life, keep the commandments.' Matt. 19:17."

"87. Where is the moral law given?"

"In the ten commandments. Ex. 20:1-17."

The first three commandments are next given, verbatim, with proof texts.

"91. What is the fourth commandment?"

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

"Ye shall keep my Sabbath, and reverence my sanctuary: I am the Lord.' Lev. 19:30. 'Six days shall work be done: but the seventh day is a Sabbath of rest, a holy convocation; ye shall do no work therein.' Lev. 23:3. 'It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.' Ex. 31:17. 'God blessed the seventh day, and sanctified it.' Gen. 2:3. 'Six days thou shalt do thy work, and on the seventh day thou shalt rest.' Ex. 23:12. 'If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father.' Isa. 58:13, 14."—No. 2, pp. 38-40.

SIN.

"30. What is sin?"

"Any transgression of the law of God. 1 John 3:4. 'By the law is the knowledge of sin.' Rom. 3:20. 'Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.' 1 John 3:4. 'He that committeth sin is of the devil; for the devil sinneth from the beginning.' 1 John 3:8."—No. 2, p. 18.

"103. Are all Christians under obligation to keep the law?"

"Yes; they are 'not without law to God, but under the law to Christ.' 1 Cor. 9:21. 'Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.' 1 Cor. 7:19. 'Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.' Matt. 5:17, 18."—No. 2, p. 43.

THE WORD OF GOD.

"76. Whence do we derive all correct

knowledge of religious truth and duty?"

"From the Holy Bible."

"78. What is the only sufficient rule of a Christian's faith and practice?"

"The word of God, as contained in the Scriptures of the Old and New Testaments."—No. 2, p. 35.

In this connection are given the following proof texts in full, to the last two of which I invite the reader's special attention, as they are here used in support of Bible truth alone. Ps. 19:7; 2 Tim. 3:15; James 1:25; Gal. 1:8; Rev. 22:18.

I can find nothing in Nos. 1 and 2 concerning a change of the Sabbath; and number three I have not been able to procure. In the editor's preface, he says: "It is not published as a child's catechism merely, but as the *Catechism of the Church*, including both young and old."

The manuscript of this work was examined and approved in 1851, by Bishop E. Hedding, N. Bangs, S. Olin, and J. Holdich. In the following year it was approved by a committee composed of Revs. Elias Bowen, Geo. Webber, and John H. Power. By a unanimous vote of the General Conference at the same time, the report of the committee was accepted, and the catechism ordered printed.

I have given the scripture texts in full for the benefit of those who may have to meet publicly Methodist opposers of the Bible Sabbath.

By the answers to questions 76 and 78 a Methodist minister might be held to Bible proof alone for a change of the Sabbath, and if they do otherwise, in the name of the Methodist church they are anathematized and cursed by Gal. 1:8 and Rev. 22:18. And as to the obligation of a Methodist to keep the commandments as given in Ex. 20:1-17, we have but to cite them to questions 86, 87, 91, and 103.

A. SMITH.

PROPHECY FULFILLED.—SIGNS OF THE END.

On every hand the signs of the end multiply. The prophet Isaiah warns us: "Now go, write it before them in a table, and note it in a book, that it may be for the time to come forever and ever [margin, latter day], that this is a rebellious people, lying children, children that will not hear the law of the Lord." Isa. 30:8, 9. This is everywhere fulfilled by professed Christians coming to our ministers and urging them to stop preaching so much about the law. "Just preach practical sermons," say they, "preach Jesus, and let the law, especially the Sabbath, alone." But now we find it is authoritatively declared. We copy the following item from *The Living Issue*, of Mar. 27, 1877: "At Walsall, England, it has been decided to exclude the ten commandments from the religious teaching in the board schools, on the ground that difficulties would arise in explaining the fourth and seventh commandments to children. The passage from the New Testament has been substituted, running, 'Thou shalt love the Lord thy God,' etc."

We are nearing the end. Lord help us to be in earnest in self-sacrificing efforts to spread the light of present truth, that we can consistently pray, "Thy kingdom come." How much we need a mission in England! May the Lord open the way.

CHAS. B. REYNOLDS.

OBEDIENCE TO GOD.

OUR Maker is pleased with prompt, trustful obedience. Just as a child shows respect to his parents and teachers by doing cheerfully and faithfully exactly what they bid him, so we honor God when we truly obey him. "This is the love of God that we keep his commandments." 1 John 5:3.

All transgression of God's law is sin. By it, Satan and his host lost Heaven. By it, Adam and Eve lost Eden. By sin, the first death came into the world. And on account of it, the second death will be suffered by the enemies of God. While disobeying any divine precept knowingly, we are walking in the steps of Satan, in the broad, fashionable road whose terminus will be the lake of fire. "The wages of sin is death;" but since Jesus, the just and holy, the pitying Son of God, has died in our stead, our sins, though red like crimson, may be as white as snow. Isa. 1:18.

Obedience to the faith of Jesus will lead us to break off our transgressions with sorrow and contrition of spirit, to come to Jesus in earnest prayer and self-yielding, to believe the gospel and be baptized; to be dead to sin and to live to righteousness.

When our hearts are purified through faith in the blood of Christ, and the hope of his kingdom, we then delight in the law of God. We will delight to *know* God's will, for we will be willing to *do* it. We will seek after his commandments; we will make haste and delay not to keep them. Our love to God in Christ Jesus will lead us to choose his way, and our sincere desire to please him will incline us to walk therein. Hos. 14:9. This narrow, unfashionable way leads to life. Matt. 19:17. Rev. 22:14.

Let us walk in it, dear reader, that with our fellow travelers, all who wholly follow God like Caleb and Joshua, we may ere long be partakers of the heavenly inheritance.

N. W. VINCENT.

THE LORD SPEAKS.

"How long refuse ye to keep my commandments and my laws?" Ex. 16:28.

The above is the language of the Lord addressed to his chosen nation, after he had led them out of that Egyptian bondage under which they were held, and had commenced to feed them with that spiritual bread that came from heaven. The occasion of this language by the Lord to his people, all are familiar with. Having led them out of their state of bondage, and brought them where they could keep his commandments, he is now ready to test them, and this he does on the Sabbath commandment. See Ex. 16:4, 5.

God is leading his people to-day through a wilderness of woe, trials, and troubles. Like the children of Israel, they are traveling to a better land. And now that the salvation of the Lord is near to be revealed; now that the people of God are beginning to look up, knowing that their redemption is near, knowing that the promised return of their absent Saviour is close at hand, and viewing as they do, by an eye of faith, the promised rich inheritance, is it at all strange that God is again applying his test, and proving his people, before they are permitted to enter upon the promised inheritance? His test is the same,—his holy Sabbath. He again speaks, and his language is the same: "How long refuse ye to keep my commandments and my laws?"

The fourth commandment, the one that enjoins God's Sabbath, the one that bears the seal of God, the commandment that says the *seventh* day is the Sabbath (or rest) of the Lord God, is the only one that the professed people of God are particularly rebelling against, and for which they are offering a substitute. And now that they are from under the iron heel of that presuming and exacting power which most certainly invented this substitute (the papacy) and in a land where they can worship God without fear or molestation, God is surely testing them as he did his people of old. The testing time has come, though many of God's people, who are dull of hearing, and hard to understand, have not yet realized it. But is it not time they were awaking, and opening their eyes to the light that is in this day being shed upon God's revealed will?

May the veil of darkness be torn away, and may the light of truth shine in. We are living in an especially testing time. God's Sabbath is his test. How many will stand the test we cannot tell. But we know that not all who came out of Egypt were found worthy to enter Canaan. We know that the narration of the journeying of the children of Israel to the promised land was given for our benefit, upon whom the ends of the world are come. The things that befell them are for our admonition. Will we profit by them?

May the Lord help us to do so. May he help us to keep his commandments; and may we keep them in spirit as well as in letter, a thing which we shall not be able to do until we are brought from under the bondage of sin, until we have become dead to sin and alive to Christ. When this is accomplished, then shall we be enabled to exclaim with the psalmist David, "I delight to do thy will, O my God; yea, thy law is within my heart."

J. M. GALLEMORE.

MY TIMES ARE IN THINE HAND. PS. 31:15.

DAVID had been called of God, and set apart by the prophet Samuel, at an early age, as the anointed king of Israel. Almost at the commencement of his career, he found he had before him a life of difficulty and of peril; and he lost no time in placing his cause in the hands of a merci-

ful and faithful God, who was amply able to defend his cause.

Nothing can exceed the devotion and love David felt and expressed as he penned his Psalms. Some of these are expressive of love and praise and adoration; others are full of sorrow and contrition for his departures from God and his sad wanderings in the ways of the world. Others express his heartfelt petitions for protection in time of danger, from foes who lay in wait at every turn in life, to destroy his character and his prospects or his life.

In all these varieties of trial, he learned to look to God alone for the aid he might need; and he found the help he called for; and he gave to God thanks daily for the answers he received to his prayers. In the exercise of humble faith in all the walks of private and public life, David is without an equal in history; and the constant practice he kept up throughout his life, of confiding his difficulties and burdens to God, and the relief and help he obtained, served daily to increase his confidence in God. This humble faith grew more and more strong as he advanced in years; and the words we have taken as a text present to us at once the unshaken confidence David felt in his heavenly Father, as to his life, which was so often placed in peril.

My life, my all, my years, are in thine hand. As David made this exclamation his mind rested in calm, settled faith upon God. It was his custom, as he retired to his lonely couch at night, whether in youth, as a humble shepherd, or as he, in after-life, reposed in caves and dens of the mountains when hunted by his foes, or upon the battle field, or when among conspirators, to commit his life to the keeping of God.

It is truly refreshing to witness the complete triumph of faith in such circumstances as this; and to appreciate it in any degree, one should be very familiar with the history of David's life. This one feature that we present at this time will illustrate others. My times are in thine hand. Thou art to decide in this thing. Man may plan to destroy David. Absalom, Saul, Goliath, may decree that David is to fall. The kings of the earth may arise to fulfill the decree; but if God decree that David is to live on, then enemies decree in vain.

Could we all, in all the varied walks in life, say as David said, "My times are in thine hand," how happy for us! This calm, confiding faith supports the soul in every trial.

JOS. CLARKE.

TWO GREAT STORMS.

[PERHAPS some of the readers of the REVIEW will be interested in the following from the *Cornhill Magazine*. It seems more remarkable, as the first of the great storms occurred in 1780, the same year with the Dark Day. These remarkable signs of the end of time were only five years, or about that time, from the date of the great earthquake in Lisbon. W. P.]

The most terrible storm which has, perhaps, ever occurred is that which has been called the Great Storm. It occurred, or rather its worst effects were experienced, on October 10, 1780. Generated probably in mid-Atlantic, not far from the equator, it was first felt in Barbadoes, where trees and houses were blown down. Capt. Maury, in his "Physical Geography of the Sea," gives a rather exaggerated account of the effects produced by this storm in Barbadoes, apparently from memory, some of the details being like, but not quite the same, as those actually recorded.

He says, "The bark was blown from the trees, and the fruits of the earth destroyed; the very bottom and depths of the sea were uprooted—forts and castles were washed away, and their great guns carried in the air like chaff." The bark of trees was removed, but it is believed, rather through the effects of electric action than by the power of the wind. Cannon, also, were driven along the batteries, and flung over into the fosse, but not "carried in the air like chaff." At Martinique the storm overtook a French transport fleet, and entirely destroyed it. There were forty vessels, conveying 4,000 soldiers, and the Governor of Martinique reported their fate to the French Government in three words: "The vessels disappeared." Nine thousand persons perished at Martinique and 1,000 at St. Pierre, where not a house was left standing. St. Domingo, St. Vincent, St. Eustache, and Porto Rico were next visited and devastated, while scarcely a single vessel near this part of the cyclone's track was afloat on Oct. 11. At Port Royal, the

cathedral, seven churches, and 1,400 houses were blown down, and 1,600 sick and wounded persons were buried beneath the ruins of the hospital. At the Bermudas fifty British ships were driven ashore, two line-of-battle ships went down at sea, and 22,000 persons perished.

Perhaps the most remarkable effects of the storm in this portion of its course were those experienced in the Leeward Isles. The hurricane drove a twelve-pounder cannon a distance of 400 feet. Those who lived in the Government Building took refuge in the central part, where circular walls, nearly a yard thick, seemed to afford promise of safety. But at 11:30 o'clock the wind had broken down parts of these walls, and lifted off the roof. Terrified, they sought refuge in the cellarage, but before long the water had risen there to the height of more than a yard, and they were driven into the battery, where they placed themselves behind the heavier cannons, some of which were driven from their place by the force of the wind. When day broke, the country looked as if it had been blasted by fire; not a leaf, scarce even a branch, remained upon the trees. As in great floods a common terror preserves peace among animals which usually war upon each other, so during the great storm human passions were for the time quelled by the fiercer war of the elements.

Among the ships destroyed at Martinique were two English war-ships. Twenty-five sailors who survived, surrendered themselves prisoners to the Marquis of Bouille, the Governor of the island. But he sent them to St. Lucie, writing to the English governor of that island that "he was unwilling to retain as prisoners men who had fallen into his hands during a disaster from which so many had suffered."

The great storm of 1780 must not be confounded with the storm remembered for many years in Great Britain as the "Great Storm." The latter occurred November 26, 1703, and its worst effects were experienced not as usual in the tropics, but in Western Europe. The reader will remember Macaulay's reference to it in his essay on the "Life and Writings of Addison." In his famous poem, "The Campaign," Addison has compared Marlborough to an angel guiding the whirlwind. "We must point out," writes Macaulay, "one circumstance which appears to have escaped all the critics. The extraordinary effect which this simile produced when it first appeared, and which to the following generation appeared inexplicable, is doubtless to be chiefly attributed to a line which most readers now regard as a feeble parenthesis:

"Such as, of late, o'er pale Britannia passed."

"Addison spoke, not of a storm, but of The Storm. The great tempest of November, 1703, the only tempest which in our latitude has equaled the rage of a tropical hurricane, had left a dreadful recollection in the minds of all men. No other tempest was ever in this country the occasion of a parliamentary address or of a public fast. Whole fleets had been cast away. Large mansions had been blown down. One prelate had been buried beneath the ruins of his palace. London and Bristol had presented the appearance of cities just sacked. Hundreds of families were still in mourning. The prostrate trunks of large trees, and the ruins of houses, still attested, in all the Southern counties, the fury of the blast." He strangely omits to mention one of the most striking events connected with the terrible storm,—the destruction of the Eddystone Lighthouse. Winstanley, the architect of the first Eddystone Lighthouse, was confident that it could resist the fiercest storm which ever blew, and expressed a hope that he might be in it when such a storm raged. On November 26 he arrived with a party of men who were engaged to repair the building. The great storm soon after began to blow, and raged throughout the night. On the morning of the 27th no trace of the lighthouse was to be seen.

OUR OCCUPATION.

SOME people seem to think that Christians should take no interest in worldly matters. This I think is a mistake. Christ says "occupy till I come," and certainly as long as we are in the world we must use the things of the world. Occupation prevents sin. "An idle brain is Satan's workshop," therefore, it is for our spiritual good to keep employed. I do not mean by this that the Christian should become so engrossed in his business as to neglect his hours of prayer or meditation, or so fill his mind with worldly thoughts as to leave "no room for Jesus there." The mind can,

in a measure, be upon heavenly things while the hands are employed with temporal affairs. The farmer can see the goodness of God as manifested in the return of seed-time and harvest, and recognize the beneficence of the all-wise Being as displayed in the beauties of nature, and the comforts which are derived from the fruit of the ground.

The carpenter can remember that the Saviour of the world learned and practiced that trade. The teacher can think of Him who "taught as never man taught," and we all can see some connection between our business and the work of Jehovah in creating the world to be inhabited. If we are consecrated to God, then our occupation will be the means of helping us on in the divine life. It may not be asked in the Judgment what occupation we followed when on earth; but it may be asked what effect our work had upon our hearts and lives and what influence upon the hearts and lives of others.

Let us, then, not become tired of our work and sick of the world, but let us perform well what our hands find to do, improve the time, live above the world while we mingle with it, set such an example and speak such words as shall show to others that we indeed "have been with Jesus." "If we are faithful," in this world, "in that which is least" we shall, by and by, have the true riches intrusted to our care, and when the Master returns, receive a reward rich and full, even an inheritance glorious and eternal.

ELIZA H. MORTON.

THE CHILDREN AT BED-TIME.

EVERY parent who has been in the habit of reading or talking with the little ones after they are safely tucked in bed, will bear witness to the value of this mode of influence. With the laying off of the clothes, the angers, worries, and discontents of the day subside. With the brief season of prayer they fly still further into the background. And when the little form rests in its bed, they seem to vanish out of sight. The body is at rest. The heart is plastic to the touch of the loving father or mother.

Now is the time to exert a molding power. At this hour the little ones listen with hushed attention to what is read to them. Hymns, the Scriptures, Bible stories, are heard with close attention, until the reader's voice is stilled, or the hearers sink into a gentle sleep. Or conversation may take the place of reading. The will that was in a state of resistance an hour ago is now relaxed. The anger that blinded moral discernment has passed away. With open heart, the child utters its confessions, and gladly receives the forgiving kiss.

Plans for the morrow can be discussed, and duty can be made to put on an attractive form. Irritations can be looked at quietly, and admonitions to watchfulness may be dropped with soothing efficacy into the listening ear. And then how delightful the embrace with which the young arms clasp your neck, the intense "dear father," "dear mother," with which the "good-night" is said. Parents, if you have not thus parted from your birdlings at the evening hour, you have something yet to learn of hopeful instruction—to experience of love's delights.—*The Working Church.*

THE INSTINCT OF WILD GEESSE.

THE St. Louis *Republican* says: "Dr. Lankford, who returned a day or two since from the southeastern part of the State, mentions the following curious fact in natural history. He gives the statement on the authority of W. R. Smith, a leading farmer and miller living near Morley, Scott County, Mo. About a year ago Mr. Smith captured two young wild geese, and raised them with the balance of his domestic goslings. The wild ones became quite tame, and took kindly to the changes of civilized life. They adapted their habits to the ordinary delights of the barnyard, and swam in the pond with the tame geese, without showing a disposition to go on a wild goose chase. At length, about the 4th of November, the weather began to change, and after being domesticated some eight months the wild fellows, prompted by an instinct to seek a more sunny clime on the approach of winter, spread their wings to the breeze, and started on a migratory tour, flying southward. Their departure was natural and to be expected. After an absence of two months, early in January, great was Mr. Smith's surprise to find, on getting up one morning, that the two wild

geese had returned to their old haunts on his farm. They not only returned, but eleven more wild geese came with them as visitors, which they piloted safely from some southern bayou. The new-comers made themselves at home and were fed and fondled by the children. They come up to the mill at feeding time to get their rations, and gabble all together, and put on all the airs of civilized geese who have had a good moral training."

"WINTER IS PAST."

WINTER is past—the little bee resumes
Her share of sun and shade, and o'er the lea
Hums her first hymn to the flowers' perfumes,
And wakes a sense of gratefulness in me:
The little daisy keeps its wonted place;
Ere March by April gets disarmed of snow,
A look of joy opens on its smiling face,
Turned to that Power that suffers it to blow.
Ah, pleasant time! yet, pleasing as you be,
One still more pleasing, Hope reserves for me,
Where suns unsetting one long summer shine,
Flowers endless bloom, where winter ne'er de-
troys.

Oh! may the good man's righteous end be mine,
That I may witness these unfading joys.
—Bryant.

KINDNESS.

KINDNESS is a quality of human nature which renders lovely the individual in whom it is a predominant feature of character. It is one of the chief principles of the character and religion of Jesus Christ, who, while he sojourned among men, was constantly performing acts of kindness as he had opportunity. It is this feature which makes the character and person of the Saviour so lovable and attractive to the human mind, when first it comprehends the divine nature and religion of the Saviour. Would we win the heart and conquer the opposition of the opposer of the religion of Jesus, we must begin by kind words and kind acts. There is no nature existing in the breasts of humanity so rough but can be approached and touched in this way. How often have words spoken in cheerfulness and a kindly spirit been the means of rescuing from a life of crime and an ignominious death some fellow creature rendered desperate by a train of adverse circumstances in life.

"Be kindly affectioned one toward another," is the injunction of the apostle to his brethren, proving the principle of kindness to be a requisite of Christian character. The true and humble follower of Jesus will manifest this principle, not only to the good and the gentle, but also to the froward and perverse. It is upon the latter class that he needs to bring to bear all the active and persuasive force of this heavenly principle. Words spoken in kindness often subdue the angry passions roused within the human breast, when harsh words would but serve as fuel to the flame. "A soft answer turneth away wrath, but grievous words stir up anger."

Mark the effects of kindness upon the little child. Its appearance has attracted your notice, and you wish to attract its attention to yourself. It is at first very timid and retiring. You smile as you speak in low gentle tones to the little one; and presently, little by little, unconsciously its reserve is thrown off, and its timidity is lost, and ere long it approaches you in the full confidence of a new-found friend. Thus by kindness you have made an impression on the heart of that child, which perhaps may never be obliterated, and by which you may have enchained yourself in its memory, where in after life, this incident may linger as one of the bright and sunny spots of childhood's days.

Again, witness the effects of kind acts and words upon the brute creation, as may frequently be witnessed in the treatment of our domestic animals. Take for instance the unbroken colt. You approach him in a careful manner, speaking in gentle tones, endeavoring to attract its attention; but at first it shuns you in fear. You still persevere in your efforts until at last you have gained its confidence, and it suffers itself to be approached and led away, recognizing you as a friend instead of an enemy. On the other hand, mark the effects of the treatment of a horse at the hands of the person of hasty temper. Very often from the first, the experience of the horse is one of ill treatment. He is often beaten and whipped, to make him do that which he has never been accustomed to do, and of which he knows nothing. As the effect of such a course of treatment, the horse will be sullen and stubborn, or else so fearful that he can scarcely be approached in safety.

To draw further illustrations is needless;

for we are all witnesses to the fact that the effects of kindness, whether exercised toward our fellow creatures or toward the brute creation, are powerful. But we would earnestly recommend to all who profess to be the followers of Christ to cultivate this principle so highly essential to the Christian character. And not to the professor of religion alone, would we recommend the cultivation of this humane and Christian grace, but unto all who may chance to peruse the thoughts here set forth, though perhaps but poorly presented. If happily they shall be the means of arresting the attention of some poor fallible fellow creature and directing his mind in a channel of exercise wherein he may develop the strong and healthy powers of a manly and Christian character, one object of the writer will be accomplished.

C. G. CAMPBELL.
New Haven, Conn.

A DANGEROUS POSSIBILITY.

IT is a well-known law of the human constitution, that while practical habits grow stronger by repeated acts, passive impressions, by the same process, are weakened. Thus the sight of suffering is at first exceedingly painful, and this sympathetic pain prompts us to exert ourselves in order to relieve the sufferer. Now we find, in proportion as the habits of acting in obedience to our impressions become fixed, the impressions themselves become fainter and fainter. Hence physicians and nurses will do a great deal more for the sick than surrounding friends, although they may not feel for them half so much.

Now, to allow these impressions to be repeated, and thus gradually weakened, without acquiring the practical habits which they were meant to produce, is fatal to the character. It is, as another has well expressed it, "to burn up the kindling without starting the fire." This explains the injurious effects of theatre-going and novel-reading, where passive impressions are repeatedly awakened by imaginary scenes of distress, but no opportunity is afforded to act as these impressions would dictate. In this we have a satisfactory explanation of the phenomenon so puzzling to philanthropists, viz., that delicate and refined men and women will fare sumptuously every day, eating whatever is good, and recline nightly upon couches of down, while entirely undisturbed by the knowledge of the fact that many pale forms, weary and hungry, are fainting almost at their very doors. They have lost the susceptibility of receiving impressions from the sight of suffering, without having acquired the habit of practical benevolence.

The same law prevails with reference to religious impressions. The oftener these are repeated, the oftener the sinner feels moved to act in view either of the love or justice of God, and allows these impressions to pass away without acting in accordance with them, the less and less is the probability that he will ever do so. On each repetition the impression becomes fainter, and the indisposition to act stronger. The glorious gospel of Jesus Christ thus becomes to thousands, in whose hearing it is proclaimed, a savor of death unto death. It is possible to wear out these impressions, so that there shall be nothing left for God's Spirit to act upon, and when this is once effected, of course the case of the impenitent soul becomes hopeless. Sinner, rouse from this sleep. You have often felt these impressions, and as often refused to act in obedience to them. You know from experience that they are daily growing weaker—take heed lest they disappear and leave you confirmed in your sins.—*Pres. Journal.*

A BLUE LAW.—The people of Texas are popularly supposed to be a rough, irreligious people. But the Legislature of that State, at its last session, passed a law which would be denounced as "blue" had it been enacted in one of the New England States. It provides for punishing profanity by a fine of one hundred dollars, if the obnoxious language is used within a certain distance of a dwelling-house. The idea of the law is, doubtless, to protect the young from being demoralized by evil communications.—*Religious Intelligencer.*

AN honest blacksmith, when urged to start a libel suit, answered, "I can hammer out a better reputation on my anvil than all the lawyers in Christendom can give me." The blacksmith was right, and more is the pity that a good many more Christians don't think with him.

The Advent Review

AND SABBATH HERALD.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

VOLUME 50.

BATTLE CREEK, MICH., FIFTH-DAY, JULY 5, 1877.

NUMBER 2

The Review and Herald,

ISSUED WEEKLY BY

Seventh-Day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.
CHAPMAN, Secretary, JAS. SAWYER, Treasurer.

TWO DOLLARS A YEAR IN ADVANCE, or One
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Address, REVIEW & HERALD, Battle Creek, Mich.

THE WAYS OF LIFE.

Thy ways of life, mysterious,
Work slowly toward some finite ends.
Jehovah, 'neath a seeming cloud,
His creatures to his purpose bends;
When suddenly the end appears,
And breaks the spell of waiting years.

O weary pilgrim! where the path
Seems fraught with endless perils great;
Thy fainting heart may almost sink
O'erawed by thy apparent fate;
Take courage now, for soon or late,
Thy steps will reach the Golden Gate.

O warrior, weary with the strife!
Be not oppressed when numbers fright;
Thy stalwart foes may legion seem,
But don the armor, fight the fight;
And in the end, so strong is right,
Thy foes shall yield them to thy might.

O seaman! when the tempests rouse
And haste thy craft to dangers dark,
When mighty billows in the night,
Lash with their foam thy struggling bark,
Be of stout heart, thy trusty hand
Will bring thy cargo safe to land.

O pilgrim! to each weary path
There is an ending in good time;
O warrior! in each contest fierce
There is a victory sublime;
O seaman! when the voyage is o'er,
There is a haven near the shore.

Only be firm; have faith in God
When darkness swallows up the light;
Oft is the sun obscured by clouds—
To every day there is a night;
But unto those who work and pray,
There comes an Everlasting Day.

—Sel.

The Watch-Tower.

Can ye not discern the Signs of the Times? Matt. 16: 3.

OUT OF EMPLOYMENT.

appears from the following paragraph
which we clip from an article in *The Li-
beral*, of June 21, 1877, that we
live upon our second century with as
many persons reduced to idleness with all
prospective want and crime, as constitu-
te the entire population of the country
when our independence was declared. The
fact is told in the paragraph itself:—

In this first year of our second century
national existence there are said to be
millions of unemployed persons in the
United States.

Who can tell us why or how this ap-
palling situation arose? Who can set forth
colors sufficiently vivid the degradation
demoralization it is bringing upon the
workers and upon our country? We are
living with wide-spread effects; let us
look into their causes. Are these the
desired fruits of our boasted 'civilization'?
Is this crisis an ordeal through which
our nation must pass? Now, if ever, is
time for our legislatures, our political
economists, and our social-science reform-
ers to exert themselves for the benefit of a
krumpt people."

MISGIVINGS IN MICHIGAN.

In the reports of the county superintend-
ent of the poor of the State of Michigan,
1876, we find the following expression

of anxiety with reference to the future. It
is from the superintendent of Ingham
County:—

"With the repeal of all prohibitory laws;
with open and unrestrained sale and use of
intoxicants; with paupers and criminals in-
creasing at the rate of 4½ per cent to 1 per
cent of population; with a decrease of 33½
per cent in the average ability of the prop-
erty owners to pay taxes, what will be the
condition of our county and State ten years
hence? See State Prison report, reports of
superintendents of the poor, and sheriffs'
reports for 1875.

BLOOD! BLOOD!

"VIOLENCE covers the earth," and the
cry comes up: When will the carnival of
crime cease?

The *Morning Mail*, of yesterday, re-
cords the dark deeds committed within
the limits of this city and county during
the last two days under the headings:
"Oceans of Blood,"—a desperado kills
one man and wounds two more, tries to
escape, but is pursued, fatally wounded,
and captured, "Score another one, the
murder market active, and business on the
increase," a man is shot in cold blood.
"Accidental death"—a man dies from
an accidental discharge of a gun in the
hands of another man. "Pugilistic"—a
white man makes sausage meat of a ne-
gro's face. "Highwayman"—two men
attempt to rob a youth on the streets. But
his screams, after being struck on the head
with a revolver, cause the citizens to ren-
der him help, and the ruffians escape.

In addition to the above, the following
headings appear in the same paper record-
ing crime committed abroad: "Another
Desperado 'Dies Game' with his Boots on,"
"Thieves Strung up by Judge Lynch,"
"Crime Come to Light," "The Usual Row
in Henston," "A Nevada Duel with Bowie
Knife and Derringer."

The editor, in the same paper, speaks as
follows:—

"Our local columns this morning present
a ghastly array of butcheries. Two men
murdered, one a few miles distant from the
city, another accidentally killed at a neigh-
boring village, while a half dozen unsuc-
cessful attempts are chronicled. We may
well pause at this startling array of crime,
and ask, When is it to cease? Laws are
enacted to punish criminals, but remain
dead letters upon our statute books; courts
are organized and officers selected to pun-
ish law-breakers, yet men guilty of al-
most every crime in the decalogue are
permitted to roam at large and carry on
their lawless deeds. Whither are we drift-
ing? When is this reign of crime to
cease? The authorities must act. The
people, weary of supporting an inefficient
government that taxes and yet does not
protect them, will be driven to the despera-
tion that seized upon the citizens of Cali-
fornia, when they rose in their might, and,
acting under a 'higher law,' rid their State
of the desperadoes and law-breakers who
had made their presence a terror to law-
abiding people."

This is a sad comment on the times in
which we live. Truly we are living amid
the perils of the last days, or is this the
beginning of the millennium?

R. M. KILGORE.

Dallas, Tex., June 25.

A NEW PROJECTILE.

MR. W. H. LEWIS, a Welsh gentleman,
of Hafod, near Swansea, has invented a
new engine of warfare, which will be likely
to attract considerable attention. It con-
sists of a cannon, so arranged as to dis-
charge a sharp sword-blade crosswise in the
direction of the enemy, the knife or cutter
being so poised in its career through the

air as to cover the whole space in a longi-
tudinal direction described by the blade it-
self. An eight-inch ball would carry a
sword fourteen feet in length six hundred
yards, literally mowing down every human
obstacle in its path.—*Scientific American*.

THE PLAGUE AT BAGDAD.

It is just possible that the Turkish and
Russian armies may both have to reckon
with a foe for whom they are not prepared,
and against whom no amount of bastions
or earthworks, no iron-plated ships or tur-
ret vessels, can be of avail. The plague is
said to be raging in Bagdad with a fury
which can no longer be concealed, and to
be extending with slow but steady progress
along the line of the Tigris. The *Constitu-
tionnel* affirms that nearly as many as fifty
deaths occur every day in the city, although
the total population does not now amount
to more than 100,000 souls. The same pa-
per points out that it is more than forty
years since this scourge last visited the
East. In 1835 Egypt and Turkey were de-
vastated by it, and before that there was an
outbreak in Western Europe in 1815, while
the disease which had made its appearance
in Egypt in 1798 continued its ravages for
several years into the present century.

If the malady which is now carrying off
so many victims in the old Mohammedan
capital is really the same plague known to
historians and medical men, it would seem
that there can be little hope of "localizing" it
by any human precautions, even if the Turk-
ish Government had wisdom and leisure
enough to devise and put in force such pre-
cautions. Modern times appear in some
respects to be even more favorable for the
spread of the evil than the days gone by.
The increased rapidity and frequency of
communications between one part of the
world and another obviously favor the prop-
agation of infection, even in regions so
backward as the Asiatic Turkish provinces.

But a still more powerful agent in spread-
ing the malady is to be found in the pilgrim-
ages which are becoming more numerous
and better attended every year. A devotee
may now carry with him for scores of
miles the seeds of the mortal disease before
his retreat is cut off by the growing strength
of the hidden malady. Should the infec-
tion once reach either of the armies, the
scene would be frightful beyond description.
No place can possibly be better calculated
to attract and retain the plague than a
large camp; and now that vast armies are
encamped in districts not far removed from
Bagdad there are evidently perils still more
terrible than war to be faced by the sol-
diers on each side.—*Ex.*

THE WONDERFUL DARK DAY, MAY 19, 1780.

From a work entitled, "Our First Cen-
tury," pp. 88-96, we take the following
graphic account of the great dark day of
May 19, 1780. The testimony is import-
ant as showing the extent of the phenome-
non, and as describing also a large number
of mysterious features not hitherto noticed.
As this is one of those signs which our
Lord himself set forth to indicate the near
approach of his second coming, all testi-
mony concerning it possesses, for the stu-
dent of prophecy, the greatest value and
interest.

"The Dark Day in northern America was one of
those wonderful phenomena of nature which will
always be read of with interest, but which philoso-
phy is at a loss to explain."—Herschell.

Almost, if not altogether alone, as the
most mysterious and as yet unexplained
phenomenon of its kind, in nature's diversif-
ied range of events, during the last centu-
ry, stands the *Dark Day of May Nine-
teenth*, 1780,—a most unaccountable dark-

ening of the whole visible heavens and
atmosphere in New England,—which
brought intense alarm and distress to multi-
tudes of minds, as well as dismay to the
brute creation, the fowls fleeing, bewildered,
to their roosts, and the birds to their nests,
and the cattle returning to their stalls.
Indeed, thousands of the good people of
that day became fully convinced that the
end of all things terrestrial had come;
many gave up, for the time, their secular
pursuits, and betook themselves to religious
devotions; while many others regarded the
darkness as not only a token of God's in-
dignation against the various iniquities
and abominations of the age, but also as
an omen of some future destruction that
might overwhelm the land—as in the case
of the countries mentioned in biblical his-
tory,—unless speedy repentance and refor-
mation took place. The ignorant indulged
in vague and wild conjectures as to the
cause of the phenomenon; and those pro-
founder minds, even, that could "gauge
the heavens and tell the stars," were about
equally at loss for any rational explanation
of the event. It is related that the Con-
necticut legislature was in session at this
time, and that, so great was the darkness,
the members became terrified, and thought
that the Day of Judgment had come; a
motion was consequently made to adjourn.
At this, Mr. Davenport arose and said:
"Mr. Speaker,—It is either the Day of
Judgment, or it is not. If it is not, there
is no need of adjourning. If it is, I desire
to be found doing my duty. I move that
candles be brought, and that we proceed to
business."

The time of the commencement of this
extraordinary darkness was between the
hours of ten and eleven in the forenoon of
Friday, of the date already named; and it
continued until the middle of the follow-
ing night, but with different appearances
at different places. As to the manner of
its approach, it seemed to appear first of
all in the south-west. The wind came
from that quarter, and the darkness ap-
peared to come on with the clouds that
came in that direction. The degree to
which the darkness arose varied in different
localities. In most parts, it became so
dense, that people were unable to read com-
mon print distinctly, or accurately deter-
mine the time of day by their clocks or
watches, or dine, or manage their domestic
affairs conveniently, without the light of
candles. In some places, the degree of
darkness was just about equal to prevent-
ing persons seeing to read ordinary print
in the open air, for several hours together.
The extent of this darkness was also very
remarkable. It was observed at the most
easterly regions of New England; west-
ward, to the furthest parts of Connecticut,
and at Albany; to the southward, it was
observed all along the sea coasts; and to
the north, as far as the American settle-
ments extended. It probably far exceeded
these boundaries, but the exact limits were
never positively known. With regard to
its duration, it continued in the neighbor-
hood of Boston for at least fourteen or fif-
teen hours; but it was doubtless longer or
shorter in some other places. The appear-
ance and effects were such as tended to
make the prospect extremely dull, gloomy,
and unnatural. Candles were lighted up
in the houses; the birds, in the midst
of their blithesome forenoon enjoyments,
stopped suddenly, and, singing their even-
ing songs, disappeared, and became si-
lent; the fowls retired to their roosts; the
cocks were crowing in their accustomed
manner at the break of day; objects could
not be distinguished at a comparatively
slight distance; and everything bore the
aspect and gloom of night,—to say noth-
ing of the effects upon the minds of the
people, which, indeed, was quite inde-
scribable.

The above general facts concerning this
strange phenomenon were ascertained, after

much painstaking inquiry, soon after its occurrence, by Prof. Williams, of Harvard College, who also collected together some of the more particular observations made in different parts of the country, relative to the remarkable event. From these data it appears that, with regard to the state of the atmosphere preceding this uncommon darkness, it was noticed in many sections, for several days before, that the air seemed to be of a smoky and vaporous character. The sun and the moon exhibited an unusual redness in their color, and divested of their usual brightness and lucid aspect; and this obscuration increased as they approached nearer to the horizon. This was ascertained to have been the case in almost all parts of the New England States, for four or five days preceding the nineteenth of May. The winds had been variable, but chiefly from the south-west and north-east. The thermometer indicated from forty to fifty-five degrees. The barometer showed a somewhat higher range than usual. The weather had been fair and cool for the season.

As to the state of the atmosphere when the darkness came on, it was observable that the weight or gravity of it was gradually decreasing, the greater part of the day. According to the observations made at Cambridge, Mass., the mercury in the barometer was found, at twelve o'clock, to stand at twenty-nine inches, seventy; in half an hour after, the mercury had fallen the one-hundredth part of an inch; at one o'clock, it was twenty-nine inches, sixty-seven; at three o'clock it was at twenty-nine inches, sixty-five; at eight minutes past eight, it was at twenty-nine inches, sixty-four. A similar course of barometrical observations made, at the same time, in another part of the State, showed as follows: at six o'clock in the morning, the mercury in the barometer was found to be at twenty-nine inches, eighty-two; as soon as the darkness began to appear uncommon, that is, at ten minutes past ten, the mercury was found at twenty-nine inches, sixty-eight; at a quarter before eleven—the time of the greatest degree of darkness in that part of the country—the mercury was at twenty-nine inches, sixty-seven, the darkness continuing in the same degree for an hour and a half; at fifteen minutes past twelve, the mercury had fallen to twenty-nine inches, sixty-five, and, in a few minutes after this, the darkness began to abate; the mercury remained in this state during the whole evening, without any sensible alteration. At half-past eight, it seemed to have fallen a little, but so small was the alteration, that it was attended with some uncertainty, nor did it appear to stand any lower three hours later.

From these observations, it is certain that on the day when the darkness took place, the weight or gravity of the atmosphere was gradually decreasing through the whole day. Both of the barometers in use were instruments of superior workmanship, and consequently to be depended on as to the accuracy of their indications.

The color of objects that day, is another point of interest. It is mentioned, in the record of observations made with reference to this feature of the phenomenon, that the complexion of the clouds was compounded of a faint red, yellow and brown,—that, during the darkness, objects which commonly appear green, were of the deepest green, verging to blue,—and that those which appear white, were highly tinged with yellow. This was the character of the observations, as given by almost every one who made any record of the day's appearance. But Prof. Williams states that, to him, almost every object appeared tinged with yellow, rather than with any other color; and this, whether the thing was near, or remote from the eye.

Another element of peculiarity, in this remarkable scene, was the nature and appearance of the vapors that were then in the atmosphere. Early in the morning, the weather was cloudy; the sun was but just visible through the clouds, and appeared of a deep red, as it had for several days before. In most places thunder was heard a number of times in the morning. The clouds soon began to rise from the south-west, with a gentle breeze, and there were several small showers before eight o'clock; in some places there were showers at other hours throughout the day. The water that fell was found to have an unusual character, being thick, dark, and sooty. One observer in the eastern part of Massachusetts states, in this connection, that the strange appearance and smell of the rain-water which people had saved in tubs, was the subject of universal and wondering remark. On examining the

water, there was found a light scum upon it, which, on being rubbed between the thumb and finger, seemed to resemble the black ashes of burnt leaves; the water also gave the same strong, sooty smell, which characterized the air. A similar appearance, in this respect, manifested itself in other localities; it was especially exhibited on the Merrimac River, large quantities of black scum being seen floating upon the surface of that stream, during the day. In the night the wind veered round to the north-east, and drove this substance towards the south shore; when the tide fell, the matter lay for many miles along the shore, the width of the deposit being some four or five inches. An examination of a considerable quantity of this substance, in several places, failed to show anything of a sulphurous nature either in its taste, color, or smell. Prof. Williams states that, being apprehensive as to whether there was not some uncommon ingredient in the air that day, he put out several sheets of clean paper in the air and rain. When they had been out four or five hours, he dried them by the fire. They were much sullied, and became dark in their color, and felt as if they had been rubbed with oil or grease; but upon burning them, there could not be detected any sulphurous or nitrous particles.

The motion and situation of the currents or bodies of vapor in the atmosphere likewise exhibited some striking peculiarities. In most places, it was very evident that the vapors were descending from the higher parts of the atmosphere towards the surface of the earth. A gentleman who made some special observations bearing upon this point, mentions a very curious circumstance, as to their ascent and situation, namely, that at about nine o'clock in the morning, after a shower, the vapors rose from the springs in the low lands, in great abundance. Notice was taken of one large column that ascended, with great rapidity, to a considerable height above the highest hills, and soon spread into a large cloud, then moved off a little to the westward. A second cloud was formed in the same manner, from the same springs, but did not ascend so high as the first; and a third was formed from the same places, in less than a quarter of an hour after the second. About three-quarters of an hour after nine o'clock, these clouds exhibited a very striking appearance. The upper cloud wore a peculiar reddish hue; the second showed in some places or parts a green, in others a blue, and in others an indigo color; while the surface of the third cloud was almost white.

Of a somewhat singular nature, also, is the fact, as related by another, that, while the darkness continued, the clouds were in quick motion, interrupted, skirted one over another, so as to form—at least to the eye of the beholder—a considerable number of strata, the lower stratum being of an uniform height as far as visible; but this height was conceived to be very slight, from the small extent of the horizon that could be seen, and from this circumstance observed in the evening. A lighted torch, held by a person passing along the street, occasioned a reflection of a faint red or copper-tinged light—similar to a faint aurora borealis,—the apparent height at which the reflection was made, being some twenty to thirty feet. And it was generally remarked, that the hills might be seen at a distance in some directions, while the intermediate spaces were greatly obscured or darkened.

It would thus appear, from the statements now cited, as if the vapors, in some places, were ascending; in most, descending; and, in all, very near to the surface of the earth. To this it may be added, that, during the darkness, objects seemingly cast a shade in every direction, and, in many instances, there were various appearances or corruscations in the atmosphere, not unlike the aurora borealis,—though it is not stated that any uncommon exhibitions of the electric fire were witnessed during the day. In some accounts, however, it is mentioned that a number of small birds were found suffocated by the vapor; some were found dead, and some flew, affrighted or stupefied, into the houses.

In New Haven, Conn., there was a shower of rain, with some lightning and thunder, about daybreak in the morning, the rain continuing, with intervals, until after sunrise. The morning was cloudy and darkish; and the sun, rising towards the zenith, gave no increase of light, as usual, but, on the contrary, the darkness continued to increase until between eleven and twelve o'clock, at which time there

was the greatest obscurity in that place. What little motion of the air there was just at this period, was nearly from the south; though the atmosphere was as calm as the blandest summer morning. There was something more of a luminous appearance in the horizon, than in the hemisphere in general; also, a most marked liveliness of tint to the grass and other green vegetation; and a very noticeable yellowness in the atmosphere, which made clean silver nearly resemble the color of brass. At about twelve o'clock, noon, the singular obscuration ceased; the greatest darkness, at any particular time, was at least as dense as what is commonly called "candlelighting," in the evening. In the town of Hartford, and the neighboring villages, the phenomenon was observed with all its distinctive peculiarities; and by some persons the disc of the sun was seen at the time of the greatest deficiency of light.

In Middlesex County, Mass., the peals of thunder were loud and frequent at six o'clock in the morning, attended with heavy rain; at seven o'clock, the rain and thunder had ceased, but the sky continued cloudy. Between nine and ten o'clock, the clouds were observed to thicken, and to receive continual accessions from the low lands. Before ten, the darkness had sensibly increased, till it became difficult to read an almanac in a room having two windows; at eleven o'clock, candles were lighted, and at half-past eleven the darkness was so great in the meeting-house, where a court was then sitting, that it was difficult to distinguish countenances at the smallest distance, notwithstanding the large number of windows usual in such buildings. At twelve, the darkness was greatest, and a little rain fell; in the street, the aspect was like that at the beginning of evening, as lights were seen burning in all the houses. The clouds were thinnest at the north; at the north-east, the clouds were very thick, and so low that hills could not be seen at the distance of half a mile; south-westerly, hills might be clearly seen at the distance of twenty miles, though the intermediate space was so shaded that it was impossible to distinguish woodland from pasture. At half-past twelve, the clouds, having been hitherto detached, began to concentrate at such an height that all the hills became visible, and the country around exhibited a most beautiful tinted verdure; at one, the clouds became uniformly spread, and the darkness was not greater than is usual on a cloudy day. The same weather continued through the whole afternoon, except that the sun was seen for a few minutes, in some places, about three o'clock. At eight in the evening, the darkness was so impenetrably thick, as to render traveling positively impracticable; and, although the moon rose nearly full about nine o'clock, yet it did not give light enough to enable a person to distinguish between the heavens and the earth.

In the account of this phenomenon given by Dr. Tenney, of New Hampshire, an intelligent observer and writer, are some interesting details, gathered by him while on a journey to Pennsylvania, from the east. He repeats and confirms the statement made by others, that, previously to the commencement of the darkness, the sky was overcast with the common kind of clouds, from which there was, in some places, a moderate fall of rain. Between these and the earth, there intervened another stratum, apparently of great thickness; as this stratum advanced, the darkness commenced, and increased with its progress till it came to its height, which did not take place till the hemisphere was a second time over-spread—the uncommon thickness of this stratum being probably occasioned by two strong currents of wind from the southward and westward, condensing the vapors and drawing them to the north-east.

The result of Dr. Tenney's journey,—during which he made the best use of his opportunities for information,—was, that the darkness appeared to be most gross in Essex County, Massachusetts, the lower part of the State of New Hampshire, and in portions of what was then the Province of Maine. In Rhode Island and Connecticut it was not so great, and still less in New York; in New Jersey, the second stratum of clouds was observed, but it was not of any great thickness, nor was the darkness very uncommon; in the lower parts of Pennsylvania, no extraordinary scene was noticed.

Through the whole extent of country referred to, the lower cloud-stratum had an uncommon brassy hue, while the earth and trees were adorned with so enchanting a

verdure as could not escape notice, even amidst the unusual atmospheric gloom that accompanied it. The darkness of the following evening was probably as deep and dense as ever had been observed since the Almighty fiat gave birth to light; it wanted only palpability to render it as extraordinary as that which overspread the land of Egypt in the days of Moses. If every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, it was thought the darkness could not have been more complete. A sheet of white paper, held within a few inches of the eyes, was equally invisible with the blackest velvet. And, considering the small quantity of light that was transmitted to the clouds, during the day, it is not surprising that, at night, a sufficient quantity of rays should not be able to penetrate the same strata, brought back by the shifting of the winds, to afford the most obscure prospect even of the best reflecting bodies. The denseness of this evening darkness was a fact universally observed and recorded.

In view of all the information contained in the various accounts of this day, it appears very certain that the atmosphere was charged with an unprecedented quantity of vapor,—from what primary cause has never been satisfactorily determined; and as the weather had been clear, the air heavy, and the wind small and variable for many days, the vapors, instead of dispersing, must have been constantly rising and collecting in the air, until the atmosphere became highly charged with them.

But there were not wanting those—and a large number they were too—who played in their minds, to most strange opinions concerning the cause of so marvelous an appearance. It was imagined by some persons that an eclipse of the sun, produced of course by an interposition of the moon, was the cause of the darkness; others attributed it to a transit of Venus or Mercury upon the disc of the sun; others imputed it to a blazing star, while they thought came between the earth and the sun. So whimsical, indeed, were some of the opinions which possessed the minds at this time, that even so bare a vagary as that a great mountain obstructed the rays of the sun's light during that obtained advocates. Whether they thought that a new mountain was created and placed between the earth and the sun, or that a mountain from this globe had taken flight and perched upon that great luminary, did not appear.

That this darkness was not caused by an eclipse, is manifest by the various positions of the planetary bodies at that time, for the moon was more than one hundred and fifty degrees from the sun all that day, according to the accurate calculations made by the most celebrated astronomers; she could not, in the order of nature, be in transit of the planet Venus or Mercury upon the disc of the sun that year; could it be a blazing star—much less a mountain—that darkened the atmosphere for this would still leave unexplained the deep darkness of the following night. Nor would such excessive nocturnal darkness follow an eclipse of the sun; and to the moon, she was at that time more than forty hours' motion past her opposition.

One of the theories, looking to a solution of the mysterious occurrence, which found defenders, was as follows: The heat of the sun causes an ascent of numerous particles which consist of different qualities, such as aqueous, sulphurous, bituminous, saline, etc.; hence the waters of the seas, rivers, and ponds; the fumes of burning vegetables, caused by subterranean veins of liquid fire; all the other kinds of smoke, fat, combustibles, oily matter from various kinds of earth, the juice of trees, plants, and herbs; saline and nitrous particles, from salt, snow-water, and kindred sources—these are exhaled into the regions of the air, where their positions are subject to various mutations or changes by reason of motion and compression of the air, causing them to be sometimes rarefied and sometimes condensed. It was (according to this theory) a vast collection of such particles that caused the day of darkness; it is, the particles, after being exhaled, driven together by certain winds from opposite points of the compass, and condensed to such a degree by the weight of the earth's atmosphere, that they obstructed the appearance of the rays of the sun, day, and those of the moon by night.

Having thus presented the facts and circumstances pertaining to this notable day in the history of the New England Northern States, it may not be amiss to add, that a similar day of mysterious

ass occurred on October 21, 1716; the day was so dark that people were forced to light candles to dine by,—a darkness which could not proceed from any eclipse, a solar eclipse having taken place on the fourth of that month. There was also a remarkable darkness at Detroit and vicinity, October 19, 1762, being almost total for the greater part of the day. It was dark at daybreak, and this continued until nine o'clock, when it cleared up a little, and, for a space of about a quarter of an hour, the body of the sun was visible, it appeared as red as blood, and more than three times as large as usual. The air, all this time, was of a dingy yellowish color. At half-past one o'clock it was so dark as to necessitate the lighting of candles, in order to attend to domestic duties. At about five in the afternoon, the darkness became more dense, increasing in intensity until half-past three, when the wind breezed up from the south-west, and brought on a light fall of rain, accompanied with a prodigious quantity of fine black particles, in appearance much like sulphur, both in smell and quality. A sheet of clean paper, held in this rain, was rendered quite black wherever the drops fell upon it; but, when held near the fire, it turned to a yellow color, and, when burned, it fizzed on the fire like wet powder. So black did these verdery particles turn everything upon which they fell, that even the river was covered with a black froth, which, when stirred off the surface, resembled the color of soap, with this difference, that it was more greasy, and its color as black as ink. At seven in the evening, the air was clear. This phenomenon was observed throughout a vast region of country; though various conjectures were indulged in, as to the cause of so extraordinary an occurrence, the same degree of mystery attaches to it as to that of 1780,—founding the wisdom even of the most famed philosophers and men of science. It may easily be imagined, that as the sea and mysterious darkness which covered the land on the memorable nineteenth day filled all hearts with wonder—and attitudes with fear—so, the return, at the end of that brightness and beauty characteristic of the month and of the season, brought gladness again to the faces of the living, and composure to the hearts of the dead; for never before did nature appear dressed in so charming an attire of sun, sky, and verdure.

EARTHQUAKES—SEA AND WAVES ROARING.

Our Rest, of June, 1877, says:—

Presuming that all our readers may not read the particulars of the recent disaster by earthquake and tidal waves on the Pacific coast, we have concluded to publish the following graphic account from the *Star and Herald* of Panama. It is but a short time since we recorded the destruction of about a quarter of a million of souls by the dreadful tidal wave that swept over a portion of India. Since that time there has been a continuous famine in the same country. Even now, after so long a time, the government is obliged to employ over a million men on its works, to save them from starving, and it is said it costs gratuitously over 300,000 people. The place of decreasing, there was in May an increase of about 85,000 in one week. The prospects for the forthcoming crops are far from flattering, so that it is difficult to tell where the trouble will end. The dreadful famine in China still continues, and hundreds of thousands, we are told, are doomed to perish from starvation. Cholera is also raging in some parts of India, and an increase is feared. Thus we see that we are truly living in troublous times. Wars, famines, earthquakes, sea and waves roaring, and men's hearts are being torn for looking after those things that are coming on the earth."

see *Star and Herald* says:—

On the ninth of May the towns of Paita, Iquique, Punta de Labos, Pabellon, Ica, Chanavaya, Huanillas, Tocapilla, Vija, Megillones de Bolivia, Antofagasta, Canaralal, were visited by an earthquake and tidal wave, and are nearly all destroyed. About six hundred lives were lost. The destruction of Pabellon is estimated at \$20,000,000, confined mostly to the coast, although the town of Tarapaca, thirty-three leagues inland, and the villages of Camatilla and Canchones far in the interior, are more or less ruined. The ships of guano from the southern deposits are indefinitely suspended, as all facilities in the way of launches, chutes, wharves,

water condensers and buildings of all kinds, have been swept away. The destruction of, and the damage to, shipping has been very great, and was attended by very serious loss of life.

"At Mallendy the railway was torn up by the sea, three hundred feet, and at Ilo the railway was also injured. At Arica the people were preparing temporary fortifications to repel the threatened assault of the rebel ram Hauscar at the very moment when the roar of the earthquake was heard. The shocks were very numerous, and caused immense damage. The sea was suddenly perceived to recede from the beach, and a wave from ten to fifteen feet high rolled upon the shore, carrying all before it. Eight times was repeated this assault of the ocean, and four miles of the embankment of the railway melted away like sand. Locomotives, cars, and rails were hurled about by the sea like so many playthings and left a tumbled mass of rubbish. The United States steamer Wateree, stranded in 1868, was lifted bodily and floated two miles north of her old position. The cable buoy was moved a quarter of a mile northwards. Merchandise from the custom house and stores were carried five miles distant. The damage done was greater than that of the calamity of 1868. The earthquake had levelled the custom house, railway station, submarine cable office, hotel, British Consulate, the steamship agency, and many private dwellings. The people passed the night on the hills. Thieves began to rob, when the troops fired upon them, killing and wounding several.

"Iquique, built of wood and cane, tumbled down at the first onset. The lamps were broken, and the burning oil, spreading over the debris, started a general conflagration. Three companies of firemen were instantly at their posts, although it was difficult to maintain an upright position, shock following shock, with dreadful regularity. To procure water, the two best fire-engines were stationed on the beach. Just then the cry arose, 'The sea! the sea!' and the waves rushed in. The engines were carried out by the reflux, and the fire continued unopposed. Three elements of destruction were busy at one moment—fire, water, and the earthquake. The affrighted people left the city to its fate, flying to the neighboring eminences. The fire destroyed a large portion of the town, the earthquake leveled nearly all the rest, and water covers the ruins which it took out in its reflux. The water condensers along the shore are ruined. This is an irreparable loss for Iquique, as no potable water is found there. Nearly 400,000 quintals of nitrate at Iquique and the adjacent forts of Molle and Pisagua, were destroyed. A small loss of life took place, probably ten persons in all. Coasting craft and small boats in the harbor were broken to pieces. As in Arica, robbery of goods lying in the streets was attempted, but the guards of citizens took such severe measures that the robbers were speedily checked.

"Away up on the pampas, eleven miles from Iquique, the splendid nitrate establishment, 'La Nueva Carolina,' was completely destroyed.

"The sufferings of the people of Iquique were intense. The absence of water and the destruction of the principal stores added to their hardships. It is estimated that the damage done in Iquique will amount to nearly 4,000,000 soles.

"Chanavaya, at the guano loading deposit known as Pabellon de Pica with four hundred houses, has only two standing. There were no fire-engines in the town, and the sea came in and extinguished the flames, but as it retired it carried off all that remained of the place. In one of the guano cuttings thirty laborers were buried by the falling earth. Among the shipping the havoc was terrible.

"The town of Tarabaca, two or three leagues inland, and the villages of Picamatilla and Canchones are more or less ruined. The loss of life is reported as not being great.

"The earthquake was especially severe at Chanavaya. The earth opened fifteen metres in depth, and the whole surface of the ground changed. At least two hundred people were killed. Bodies were floating in the bay, and a pestilence was feared. At Huanillas, a guano loading station, the damage inflicted was fearful. All the houses were destroyed. The guano cuts have fallen in, and, as at Pabellon, all the loading must be suspended for at least two months. The wave which succeeded the earthquake, and completed the work of destruction, was nearly sixty feet in height. Many vessels were lost here, together with several persons on board. In short, every-

thing except a few huts at the back of the town has been destroyed.

"At Mexillones the tidal wave was sixty-five feet high. Two-thirds of the town is completely obliterated. The guano chutes, wharves, launches, boats, water distilleries, railway stations, locomotives, cars, and furniture—all swallowed up. Six persons were drowned.

"At Teocapilla, little or nothing remains in the town.

"The mine called 'La Pena Blanca,' four miles to the southward, sank in, smothering two hundred workmen, of whom forty were Cornish miners.

"Cobija, the principal town on the Bolivian coast, has lost three-fourths of its houses. The wave thirty-five feet high swept along the main business street, and left it level as a desert. Wharves and launches were all carried out to sea.

"As soon as this lamentable intelligence reached Lima, the government chartered a steamer, and organizing a relief commission, loaded the vessel with provisions, clothing, etc., together with 50,000 gallons of water, and dispatched her on the 16th for the South, one hundred thousand soles in silver coin also forming part of her cargo, to be distributed among the unfortunate. A commission of engineers accompany the expedition. It has been urged by the government to recommend rebuilding the ruined towns on sites which may offer greater security, being more remote from the shore, since this is the second instance of a similar calamity on positions actually occupied. Subscriptions are being made in Lima and Callao for the relief of the distressed.

"The northern parts of Peru were damaged but little, though the sea was running remarkably high.

"The captain of the steamer John Elder reports that when twenty-three miles west of Antofagasta, coming at full speed, his ship was completely stopped by the shock of the earthquake, and she remained almost stationary for five minutes. The passengers believing she had struck on a reef, soundings were taken immediately, but no bottom was found at twenty fathoms."

LATER PARTICULARS.

"Captain Charles MacLoon, of the ship Geneva, sunk at Huanillos, in the great earthquake on the Pacific coast on the 9th ultimo, has arrived, and tells the story of his experiences. He says that, though apparently safely anchored, his ship became entangled with others near it, as they tossed wildly about crashing against one another, and sunk almost immediately in fifteen fathoms of water. On the first alarm, he came up from between decks; it was about half past eight p. m. There had been several shocks during the previous twenty days, but he had completed his cargo of guano, and was expecting to sail next morning.

"Aside from the frightful rumbling sound, his attention was arrested by the extraordinary phenomenon of a shore mountain above being so much agitated that rocks became detached, and rattled down toward the sea, resembling balls of fire. Furthermore, the water at the anchorage suddenly receded, so that ships in eight fathoms touched bottom. At the same time, it was observed that the ships were swinging round and round in opposite directions, the anchor chains becoming entangled beneath the copper, and the yards and masts interlocking, while the air resounded with falling spars and the crash of bulwarks. Water also came whirling in like a maelstrom, causing the Geneva to swing round at a rate of eight or ten knots an hour, in great circles, until she struck against a rock which tore out part of her bottom. The ship was forced violently in an opposite direction and went down. Other vessels were as violently driven ashore or went to the bottom, as in the case of the English ship Avonmore, Captain Canfield, which took down with her the captain's wife, three children, and several others.

"Captain MacLoon says it seemed to him from the sulphurous or electrical appearance of the mountains, that a volcano was bursting out of its sides. Rocks were tumbling about with frightful noise, and everything was lighted up. He thinks the damage to the shipping was caused not so much by the tidal wave as by the upward rush of the water and the rotary currents, driving the ships repeatedly against one another."

To appreciate and use correctly a valuable maxim, requires a vital appropriating exercise of mind closely allied to that which created it.—*W. R. Alger.*

The Commentary

TELL me the meaning of Scriptures. One gem from that ocean is worth all the pebbles of earthly streams.—*M. Chayna.*

REMARKS ON ZECHARIAH 14.

(Continued.)

VERSE 11. "And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited."

And men] That is, the "nations of the saved." See Rev. 21:24. *There shall be no more utter destruction*] This is proof positive that it applies after the final destruction connected with the second advent, when the cities of the nations fall, and there is a consumption from the Lord upon the whole earth. See Rev. 16:19; Isa. 28:22. *Jerusalem shall be safely inhabited*] That is, the New Jerusalem, which is above. Heb. 11:16; Gal. 4:26. The prophet Isaiah contemplated the same event: "Thine eyes shall see [New] Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." Isa. 33:20. Read the context. Perhaps it was the intention of the Holy Spirit that verses 10 and 11 should furnish some hope to the Jews after the Babylonish captivity, but in the fullest sense they apply at the end of the 1000 years.

VERSE 12. "And this shall be the plague where-with the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."

The eleventh verse having carried us down into the new-earth state, verse 12 opens a new scene, by taking the mind back. And it may here be remarked that many of the prophecies are not consecutive, but the mind is carried backward and forward, according to the nature of the topic being treated. As it were, these sacred predictions are arranged like a sliding scale. But no prophecy ever goes beyond the commencement of the redeemed state. In the twelfth verse we are taken back to events which occur near old Jerusalem, at the beginning of the day of the Lord, during the pouring out of the seven last plagues. But additional particulars are here introduced, which from the nature of the narrative could not be mentioned at the commencement of the chapter.

This shall be the plague] An obvious allusion to the seven last plagues, with their terrible effects. Compare with Rev. 16. The "flesh," "eyes," and "tongue," consuming away, are explained by Rev. 16:8-11. Under the awful effects of the fifth vial, men "gnaw their tongues for pain." Verse 11 says they "blasphemed the God of Heaven because of their pains and their sores." Isa. 8:21, points to the same awful event: "They shall pass through it [the time of trouble] hardly bestead and hungry; and it shall come to pass that when they shall be hungry, they shall fret themselves, and curse their King and their God, and look upward."

VERSE 13. "And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor."

This verse predicts the utter confusion that will exist among the armies of the earth that assemble at the field of Armageddon. Satan is the "head center" of this host, and the gathering will be accomplished through the agency of spiritualism. Rev. 16:13, 14.

The hosts of earth gather together to fight against the Lamb and his army, Rev. 19:19, but a general tumult is sent among them by the Lord, and they begin to fight one another. See Eze. 38:21, which doubtless refers to the same event. Isaiah says that then the land "shall be soaked with blood," chap. 34:7; and John says, "Blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs." Rev. 14:20.

G. W. AMADON.

(Concluded next number.)

"Pa, are you in favor of the Bible in public schools?" asked a West Side youngster at the breakfast table the other morning. "Why, of course I am," responded the father, pleased that such an important subject should engage the attention of his youthful offspring. "What makes you ask such a question, my son?" "Oh! nothing," rejoined young hopeful, "only I thought may-be you was n't, as you never have had one at home."

The Review and Herald.

Battle Creek, Mich., Fifth-Day, July 12, 1877.

CAMP-MEETINGS FOR 1877.

INDIANA, Kokomo,	Aug. 9-14.
OHIO, Newark,	" 10-20.
VERMONT, Morrisville,	" 16-21.
ILLINOIS,	" 23-28.
NEW ENGLAND, Groveland, Mass.,	" 22-28.
MAINE, Richmond,	Aug. 29 to Sept. 4.

Camp-meeting notices, Conference and T. and M. meeting notices, should be given in season, and fully given, embracing all important particulars.

J. W.

Wonders in Heaven.

In the prediction quoted by Peter from Joel on the day of Pentecost, setting forth the signs which should indicate the coming of the great and notable day of the Lord, these words are found: "And I will show wonders in heaven above, and signs in the earth beneath; blood and fire and vapor of smoke." Acts 2:19. Let the reader peruse the graphic account of the great auroral display of 1837, given in another column, and he will there find vividly portrayed every feature of this remarkable prediction. This is but one of many of a like nature, but this, as all the other more remarkable ones, falls within the present age, marking this as the time when nature is bearing her testimony to the truth of prophecy that earth's last hour is at hand, and leaving men without excuse if they are not prepared for it. It is taken from a large volume of 1007 pages, entitled, "Our First Century," a volume designed to give a brief sketch of the most remarkable events of the past hundred years. It sets this down as one among the number that is worthy to be recorded. It was from this work we gave last week the description of the wonderful Dark Day of 1780, and we have, for next week, from the same volume, testimony equally valuable respecting the great meteoric shower of 1833.

U. S.

Remarks on Zechariah 14.

This week's Commentary department brings the conclusion of Bro. Amadon's remarks on the 14th of Zechariah, a chapter which has been such a source of study and perplexity to many Bible students. We think there have been more frequent calls for an exposition of that chapter than perhaps of any other portion of Scripture. And now that the reader has what may be considered a fair and consistent application of that prophecy, he would do well to preserve the three numbers of this volume which contain it. We should have been glad to give it all in one number for more convenient preservation; but it was too lengthy for that; and we trust the reader has lost none of his interest in it by having it served up for three weeks in succession.

U. S.

A Waif.

A CORRESPONDENT writes asking this question: "Will we know each other in Heaven?" and signs his name with this remark attached: "Per order of wife."

We are a little at a loss to understand just what condition of things this indicates. If these parties want to know each other in Heaven, and both get there, we apprehend there will be no difficulty whatever. But if they do not want to know each other there, it is very clear they will never both get there, and hence there will be no danger.

U. S.

Wrangling or Worship? Which?

A MAN (we suppose from the reading it is a man) who signs himself, "Inquirer," proposes the following question: "A man and wife keep the Sabbath, but live miles from any other Sabbath-keepers. They do not belong to any church, but the wife would like to join the Adventists, the man being opposed. Is it her duty to desert a family of little ones who need her care to go and join the church?"

To all of which we answer that it would be better to forego church privileges entirely than to have a family quarrel.

U. S.

War's Woes.

A LITTLE tract, published recently by the London Peace Society, gives some startling statistics, showing the results of wars waged during the last 25 years, or from the beginning of the Crimean war in 1853, to the present year, 1877.

The number of regularly trained soldiers in Europe at the present time, is about six millions; or, if we take into account those who, upon any special emergency, would be called out, the number is increased to ten millions. If only one-half of the present armies of Europe were disbanded, three millions of men, in the prime of life, would be restored to productive labor, and \$500,000,000 of money saved from oppressive taxation.

The number of men slain as the direct result of the wars of the past 25 years, reaches the appalling figure of 1,948,000; and the cost has been eighteen billions, five hundred and ninety-three millions, one hundred and sixty-three thousand, nine hundred and ninety-five dollars (\$18,543,163,995.00). This would give, if divided among the inhabitants of the globe, over \$14 to every man, woman, and child. It would build two railways around the world at the rate of \$250,000 per mile, or it would provide a freehold farm of 100 acres in this country for each of the 10,000,000 adult males in Europe. Yet all this is worse than squandered in purposes of slaughter and destruction.

How heart-sickening is such an exhibition of selfishness and passion on the part of those who call themselves reasonable beings.

U. S.

and Justified.

THE editor of the *Christian Intelligencer* publishes an extract from a letter written to him by a missionary who has been forty years in the Levant, in which this passage occurs: "In regard to the imprecatory psalms, I have not the slightest difficulty—never—I came to the East. Any one who has, will be cured by a six weeks' residence in Hasbeijah or Mey Ayun, or any other interior part of the country to-day. Here on the coast where things are a little better, we exclaim, O Lord, how long shall the wicked triumph? But let any man who objects to the imprecatory psalms be made to live here without protection from his own government for six weeks, and he will find the language of the most violent psalm quite too weak for him. He will want to put in a double portion of fire and brimstone, and conclude if there is not a hell there ought to be one, and a deep one too. On this point we are in danger of quarreling with the providence of God, which permits such things. . . . Political matters here are very dark. We hope the Mohammedan power may get a pull-down in the present war, and we daily pray, *Destroy thou them that destroy the earth.* If that is wicked, we are doing wickedly, and we shall continue to do so until the Turk is blotted out, and Mohammedanism and the Papacy have no more power."

Illinois, Notice!

1. CHURCH CLERKS are all requested immediately to report by mail to our State secretary, Mrs. F. M. T. Simonson, Round Grove, Whiteside Co., Ill. Send your delegates' credentials, your annual church report, your financial report and pledge, and report any other item of interest to the annual Conference. This is your duty. Do it now.

2. Church treasurers are every one expected to report to the State secretary. Send your quarterly report, for quarter ending June 30. Report how much your church has paid on the pledge since March 31. Collect and send all dues to the State treasurer, Bro. J. R. Whitham, Aledo, Ill. Don't be negligent. You are the chosen church collectors. See your brethren and sisters, and ask them to redeem their pledges.

3. The elders and deacons in our churches should cherish a living interest in the welfare of their respective churches. Will they endeavor to "provoke" their clerks and treasurers "to love and good works"? May we all work in sweet harmony, and be saved!

G. W. COLCORD.

To Church Clerks of the Minn. Conference.

I WANT the name and post-office address of the clerk and treasurer of every church in our Conference.

When you read this, please write your own name and address, and that of your treasurer, and the name of your church, on a postal card, and direct it to me at Hutchinson, McLeod Co., Minn. If you attend to it now, it will not be forgotten, and I shall have your names and addresses at my command, whenever I wish to communicate with you.

D. P. CURTIS, Sec.

To the New England Conference.

OWING to the unusual drain upon our finances the present season, it is absolutely necessary that our s. b. and the one-third be promptly paid, in order that we may liquidate all claims against the Conference. In addition to our efforts in the T. and M. work, and the purchasing of the new pavilion, 80x125, we are at the expense of running two lecturing tents, one by Eld. D. M. Canright, in Massachusetts, and one by Eld. D. A. Robinson, in New Hampshire, necessarily making a heavy drain upon our treasury. Therefore, I do most earnestly recommend, if any brother or sister in the Conference has not already paid up the s. b. and the one-third for the support of the T. and M. work, that it be done at once; and that every church clerk or treasurer act with promptness in collecting these pledges, that the work of the Lord may not languish for the want of means to carry it forward. Please read Testimony No. 21, page 111.

M. WOOD.

Tents! Tents!!

PERSONS desiring family tents for our coming camp-meeting, can obtain them of Bro. I. Edgerton, No. 8, Rockwell St., Cleveland, Ohio. His tents are first class, both in material and manufacture, and are sold at very low prices. Be in season, brethren, send in your orders.

H. A. ST. JOHN.

Notice.

SISTER H. M. VAN SLYKE is still retained as secretary of Dist. No. 1, Mo. T. and M. Society, and all wishing correspondence with the secretary will address her at Hamilton, Caldwell Co., Mo.

JOHN SNYDER.

ENGLISH BIBLES.

BREVIER, marginal reference, circuit,	\$5.25
Brevier, marginal reference, limp,	4.25
Brevier, marginal reference, calf,	4.00
Minion, reference after verse, circuit,	8.50
Minion, reference after verse, morocco, gilt,	2.75
Minion, reference after verse, col. calf,	2.25
Nonpareil, marginal reference, circuit,	8.00
Nonpareil, marginal reference, morocco, gilt,	2.25
Pearl, marginal reference, morocco, gilt,	1.75
Pearl, marginal reference, circuit,	2.75
Pearl, marginal reference, rim,	1.65
Pearl, marginal reference, clasp,	2.85
Pearl, marginal reference, basil,	1.40
Pearl, marginal reference, roan,	1.20
Diamond, marginal reference, circuit,	1.75
Diamond, marginal reference, Persian,	1.50
Diamond, marginal reference, Persian, clasp,	1.50
Diamond, marginal reference, morocco, gilt,	1.20
Diamond, marginal reference, rim,	1.10
Diamond, marginal reference, calf,	1.00
Diamond, marginal reference, roan,	1.00
Diamond, marginal reference, basil, . . . . .	.90
Diamond, marginal reference, limp, . . . . .	.75

We will send the above by mail, post-paid, at prices stated.

Appointments.

And as ye go, preach, saying, The kingdom of Heaven is at hand.

Indiana Camp-Meeting.

THE Seventh-day Adventists of Indiana will hold their next annual camp-meeting at Kokomo, Ind., Aug. 9-14. The Indianapolis, Peru and Chicago, Pan Handle, and Frankfort and Kokomo railroads all center in Kokomo. The depots are within a mile of the camp-ground. Teams will be at the stations to convey all who come to the ground.

Application has been made for a reduction of fare on all the railroads. Due notice of reduction will be given as soon as we receive a response from the companies.

We hope to see the largest turnout ever witnessed in the State. We expect to see each church in the State come with a tent, besides many family tents. Come, brethren and sisters, with your unconverted children and friends. Many in different parts of the State are favorably impressed with the truth, and could they be induced to come, would be persuaded to embrace it. Efficient speakers will be present.

Ample provisions will be made for man and beast. Let those who have not tents, and the lonely and scattered ones, come bringing bedding, etc., and ample room and shelter will be provided.

Come prepared to remain until the morning of the 15th. Let us pray for the blessing of the Lord to attend this meeting.

S. H. LANE.

Indiana State Conference.

THE Indiana State Conference of S. D. Adventists will hold its fifth annual session in connection with the camp-meeting at Kokomo, Aug. 9-14, 1877. Let each church see that one or more delegates are appointed. Also let the Systematic Benevolence treasurer see that the s. b. of his church is collected and forwarded to the State treasurer, or brought to the camp-ground. Also, let each church be prepared to pledge the amount of s. b. it can pay to the State Conference the coming year. Let each delegate be furnished with credentials, church reports, and financial report.

S. H. LANE, } Ind.
P. WEBER, } Conf.
WM. McCURDY, } Com.

Indiana T. and M. Society.

THE fifth annual session of the Ind. T. and M. Society will be held at Kokomo, Ind., Aug. 9-14, in connection with the State camp-meeting.

The last State quarterly meeting for the present year will be held at the same time. Let each director see that a report for his district is furnished.

S. H. LANE, Pres.

General Meetings.

At Brighton, Iowa, July 14. Victor, July 28 and 29. H. NICOLA.

At the quarterly meeting of Dist. No. 6, the following brethren were chosen to visit the churches during the next quarter: Vergennes, N. R. Staines, Aug. 25; Saranac, W. A. Towle, July 7; Montcalm, J. Banks, July 23; Orange, A. P. Faunce, Aug. 11; Muir, Wm. Alchin, Aug. 18; Bushnell, M. B. Cyphers, Aug. 25; Sheridan, Stephen Alchin, Sept. 1; West Plains, A. Rassmussen, Sept. 1; Lakeview, A. W. Maynard, Sept. 22. F. HOWE.

T. and M. Quarterly Meeting.

QUARTERLY meeting of Dist. No. 2, at the Chapman school-house, 2½ miles north-east of Leopaa, Clay Co., Kan., July 21 and 22.

We would be glad to see every Sabbath-keeper in the district present. Those who cannot come, please report by letter, that we may know how many Sabbath-keepers there are in this new district.

J. H. COFFMAN, Director.

Business Department.

"Not slothful in Business." Rom. 11:12.

ELD. I SANBORN'S P. O. address is Lancaster, Grant Co., Wis., Box 241.

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays—which should correspond with the Numbers on the Pastors. If money for the paper is not in due time acknowledged immediate notice of the omission should be given.

\$2.00 EACH. M H Wheeler 52-1, Wm Phinisey 51-25, T J Butler 52-2, Martha Wilson 52-2, S D Covey 52-2, John Daily 52-2, Rasmus Peterson 52-2, H A Lockwood 52-2, L C Morehouse 52-2, F J Kilgore 52-2, George Roun 52-2, A P Green 51-22, S B Flint 51-24, J W Pike 51-24, C Nelson 52-2, D C Forbes 52-2, C Z June 52-2, A O Burrill 51-8, B Wing 51-24, Jacob Berry 52-1, J N Berry 52-14, Mrs E M Pennock 52-2, Alice I Cooper 52-1, M A Hicks 52-2, H H Pierce 52-2, J D Burroughs 52-1, T L Gilbert 52-6, A R Meeks 51-24, O B Thompson 52-1, S D Barr 51-20, E M Kimball 52-4, D B Shaw 52-1, Benj Armitage 52-1, C Fleming 52-1, B Chute 52-1, Eunice Whipple 52-2.

\$1.00 EACH. James Lambier 51-2, P W Saxby 51-2, C C Doren 50-1, H E Smith 51-2, Wm Moulton 51-2, J S Wager 51-1, R J Foster 51-2, Wm K Loughboro 51-1, Geo Craig 51-2, L D David 51-1, Chas Downs 51-2, Amos Prescott 51-3, D M Jones 51-2, James Jones 51-1, Orson F Curtis 51-2, D P Curtis 51-1, Calvin Green 52-1, W H Logan 50-24, S A Smith 51-2, R S Donnell 51-1, J L Jordan 50-23, Mrs A Bosworth 50-25, W E Caviness 50-25, Mrs W G Simons 51-1, J C Sutton 51-10, J H Johnson 50-24, T R Horner 50-25, R Rundall 51-1, Geo Maynard 51-2, Ezek Whipple 51-1, C E Cole 51-1, John Young 51-3, John Pritchard 51-1, H Stillwell 51-1, James Legg 51-6, D B Welch 50-18, F A Marvin 51-1, John R Calkins 51-1, Gustav Christenson 51-14, H C Miller 50-22, O P Bovee 51-1, M C Stimpson 50-22, A H Robinson 51-1, Henry Youngs 51-1, H G Buok 51-1, Leroy Burleson 51-2, C W Street 44-1, V L Lybyer 50-22, A K Atteberry 51-2, James M Baker 51-1, S A Bourdeau 51-2, John H Beebe 51-2, E P Warner 51-2, Eliza Rousseau 51-1, A B Pearsall 51-1, J A Hatch 51-2, Isaac Bell 51-2, W L Gentry 51-2, I L Meeks 51-2, C H O'Neil 51-2, S C Perry 51-1, Fanny Palmer 51-1, T J Huthaway 50-16.

MISCELLANEOUS. A A Dodge \$2.50 52-20, Bertha M Doherty 45c 50-15, Chas Osborn 50c 50-10, Mrs Deborah Rexford 1.50 52-2, Peter Amundson 50c 50-15, Peter J Peterson 50c 50-15, Hannah Dunham 1.50 52-2, Susan M Braster 75c 51-2, Hattie Runyan 50c 50-14, D R Marvin 75c 51-2, Hiram Patch 75c 51-2, Wm Pegg 1.50 52-2, Mrs S A Wheeler 75c 51-2, Thomas Brown 50c 51-10, Sarah A Cummings 1.50 52-2, Kate Haynes 1.50 52-2.

Books Sent by Mail.

M L Huntley 70c, E M Kimball 50c, Wm Holden \$1.25, Miss E M Christiansen 1.45, Isaac Cook 2.15, C A Joy 50c, Geo M Dimmick 1.40, Mrs Jennie Van Liew 75c, Maud Sisley 2.00, C Nelson 1.00, Samuel Blubaugh 10c, S A Morrison 65c, J P Logan 1.00, M A Hicks 1.00, A C Woodbury 65c, A B Shaw 50c, Timothy Bryant 50c, D C Hunter 1.88, S A Bourdeau 1.00, I Sanborn 50c, F P Vergon 1.50, Mary J Wood 50c, S M Ayars 25c, A B Cushing 1.00, A O Burrill 1.50, Ira Glover 10c, L Clausen 25c, J S Hoyt 77c, Calvin Fleming 25c, H Grant 4.25, H D Banks 50c, P Webber 18c, C Baker 50c, John Mannell 25c, McKenzie Cleland 10c, John Lornitz 1.00.

Books Sent by Express.

S A Morrison \$2.40, S C Butte 10.02.

Cash Rec'd on Account.

Ohio T & M Society \$150 57, A Gleason 2.00, D W Revis 21.00, D P Curtis 6.62, L H Ellis 7.00, Geo M Dimmick 18.14.

Gen. Conf. Fund.

Josephine L Franklin (s b) \$1.00.

Mich. T. & M. Society.

Dist 2 \$1.00.

S. D. A. E. Society.

Heleu L Clay \$10.00, Betsey Landon 50.00, Seymour W Hastings 80.00.

Danish Mission.

Helen L Clay \$5.00.

Book Fund.

"A friend" 50c.

European Mission.

Helen L Clay \$5.00.

Mich. Conf. Fund.

Wright \$25.73, Hart 2.00, Cedar Springs 10.59, Otse go 37.50, West Liberty 4.45, Lakeview 32.03, Eaton Rapids 12.00, Chesawing 3.00, Holly 16.75, Parkville per A Hamilton 10.00.

The Review and Herald.

"Sanctify them through Thy Truth; Thy Word is Truth."

BATTLE CREEK, MICH., FIFTH DAY, JULY 19, 1877.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH, } . . . EDITORS.

PROPHETIC TRUTH ACKNOWLEDGED.

THE extent to which an application of prophecy to events now transpiring, is acknowledged by men of different religious denominations, is somewhat remarkable. We gave last week a notice, taken from the *Chicago Evening Journal*, of a discourse by Dr. Newman, of Washington, D. C., in which he applies the last verse of Dan. 11, to the Turkish power, and believes that the present movement between the Turks and Russians will see a fulfillment of it.

We give this week an extract from a paper published by a Methodist minister, in Brooklyn, N. Y., in which he admits that men must yield to the evidence of their senses, that the illusion of a temporal millennium is dispelled by the unfavorable outlook, and that the coming of Christ is at hand.

And now a religious writer, in the *Saginaw (Mich.) Daily Republican*, admits the application of Rev. 16: 12, to the Turkish power, and thinks it will be fulfilled in the present war. A paragraph from this will be of interest to our readers. It is headed,

"THE WAY OF THE KINGS."

"And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the East might be prepared." Rev. 16: 12.

"We do not propose to offer anything like an exegesis upon the strange vision of St. John, the divine, but simply wish to call attention to the present war and its relation to this prophecy. That the days of Mohammedan misrule are about ended is a self-evident fact. The man sick so long has become a stench in the nostrils of the nations of the earth, and all would willingly assist at his obsequies with, possibly, the one exception of England, who would have to pay the funeral charges in the loss of her highway to India. It is useless to insist that the Moslem empire should longer exist. For ages this nation of bigots has acted as a clog upon the wheels of progress. Enlightenment of any kind has been absolutely forced upon them. They are beholden to Christian nations for existence for years past. Lust and bloodshed have ever been their governing principles, and now, whether it be a coincidence or not, the vision of John on the island of Patmos is being verified.

"Viewed from simply a political aspect, we insist that it is high time that this nuisance amid nations should be removed. Freedom demands it; religion demands it; the sanitary laws governing the health of the world demand it; and as in the case of other nations in the past who failed in fulfilling their mission, so must the Moslem pass away, and the crescent give place to the cross."

U. S.

VIGILANT MISSIONARY WORK IN BATTLE CREEK.

WE have adopted the plan of having each member of the V. M. Society who has accomplished any work during the week, hand in a synopsis of it to the secretary at the opening of each weekly meeting, so that we are able to look back over the week, and see the amount of work that has been done. The plan can hardly be said yet to be in operation, and the reports are consequently not full; yet at our last meeting, reports for the week ending July 11, made the following encouraging exhibit:—

Periodicals sent away, 245. Periodicals distributed in B. C., 279. Pages of tracts distributed, 1,465. Letters written, 127. Families visited, 59. Subscribers, for INSTRUCTOR, 1.

When we consider the results which are known to have followed in some cases the giving of a tract, or the sending out of a single periodical, there is no computing the good that may in a brief course of time grow from one such week's work as above reported.

U. S.

SPIRITISM.

THE statements contained in the following paragraph from the *Spiritual Magazine*, we have no doubt are strictly true. It shows a phase of spiritism of which those who do not look below the surface are not aware, and is a plain index to what its future is to be. It says:—

"Many prominent clergymen, and an innumerable

host of private members of Christian churches, are firm believers in the essential, distinguishing doctrines of Spiritualism. These will finally become the link between Christians who do not believe in Spiritualism and Spiritualists who do not believe in Christianity. True Christianity, as taught in the New Testament, will be substituted for the present absurd systems of theology called by that name; and the true Spiritualism of the Bible will take the place of the present mongrel teachings of familiar spirits and true angels."

Not having the truth on the nature of man, and the state of the dead, the churches have no safeguard against the seductive influence of this last fascinating phase of error; and we see no reason why the way is not all prepared for the silent spread of this delusion among them, and its final open manifestation of such power as is assigned to it in the prophecies. And this may be nearer than the most discerning perceive.

U. S.

THE STAR SHOWER.

DO NOT fail to read the graphic account of the great meteoric shower of Nov. 13, 1833, given on our first page. Much has been written on the subject, but some particulars are here given which have never before appeared in any of our works. The objection raised against our view of this phenomenon, namely, that it cannot be a sign because many other similar exhibitions have taken place, may be answered in the same manner as the same objection against our view of the dark day of 1780. See No. 2 of this volume. First, it is the most remarkable event of the kind of which we have any record; and, secondly, it took place within the limited time marked out in the prophecy in which the falling of the stars, as a sign, was to occur. There can be no question that this was the sign predicted by our Lord, when he said, "The stars [meteors] shall fall from heaven," and by John when he said, "And the stars of heaven fell unto the earth, even as a figtree casteth her untimely figs, when she is shaken of a mighty wind."

U. S.

THE PROGRESS DEPARTMENT.

FORTY-SEVEN ministers are heard from this week in the Progress Department, through thirty-four reports. These show a good deal of activity in the field, a large amount of work being done, and an encouraging degree of success. All these workers request to be remembered in the fervent, effectual prayers of the people of God.

U. S.

THEY FEEL IT.

THE humiliation which has come upon the papacy in these later years, Roman Catholics are not able to bear with any becoming grace. The prophet asserted that they should take away his dominion (the papal dominion) to consume and destroy it unto the end. We live in the time when this is being fulfilled, and the old harlot, and all her followers are writhing under the infliction. This is shown by the following amiable (?) language in reference to the occupation of Rome by Victor Emanuel, taken from the address of Father Burke to the great meetings lately held in Limerick and Kilkenny, in honor of the pope's jubilee:—

"There is a man in Rome, in the Quirinal Palace, in the pope's own chambers, who entered into those chambers and took possession of the old pontiff's house by breaking his word. [Hear, hear.] By forging his own name in contradiction of the signature of that treaty of September, by which he swore before God and before Europe that he would respect the pope, the pope's office, the pope's independence, and the papal sovereignty. [Cheers.] He came into the city of Rome where he had no right to come. He came into the city of Rome where he said he would never come. He came into the city of Rome not only as a thief, but also as a perjurer. He came into the city of Rome not only as a thief stealing in, but as a burglar—a burglar. [Hear, hear.] Instead of his picklock and crowbar he had his great cannon, thundering at the walls, and breaking down those barriers that in their solemn and almost helpless antiquity were far stronger in their representation of the barrier of right and justice against wrong and injustice, than in the mere material strength they opposed to his force.

"He came in a manner befitting him. He came in over the walls battered down in defiance of every principle that even modern civilization has acknowledged to be the governing power of nations. He came in and stole the bishop's house—he stole his property, he plundered the

churches, he robbed the monasteries, and he drove out the poor nuns upon three and four-pence a day to starve—ladies who had brought their dowries with them—and he took their fortunes and put them into his pocket, but he is not a bit the better for it to-day. But, my friends, although we sympathize with our Holy Father for that plunder, that violence, that rapine, that robbery—although we sympathize with him deeply, because the hand of the infamous, perjured burglar is at the old man's throat, we sympathize with him far more deeply in this, that the scoundrel—for I can call him no other name—the scoundrel who took the man's house, the ruffian who broke into the man's city is not content with this—he must rob him of his independent intercourse with his children."

U. S.

TO CORRESPONDENTS.

J. H. COOK: We have no evidence that Alexander Campbell became a convert to the Sabbath before his death.

J. R. CALKINS: We get the victory over the number of the name of the beast by refusing those institutions and practices which he sets forth as evidence of his power to sit supreme in the temple of God, by adopting which, we should acknowledge the validity of his title, by conceding his right to act for the church in behalf of the Son of God. We understand that verses 5 and 6 of Rev. 15, go back again in the prophecy to the beginning of the sanctuary work, as the prophecies are not consecutive, but composed of independent lines.

M. C. WILCOX: We have not received the pamphlet you mention.

G. D. CHESTER: You will find an exposition of 1 Pet. 3: 19, 20, in *Man's Nature and Destiny*, pp. 87-95, or *State of the Dead*, pp. 73-79.

F. A. MARVIN: The question of dealing with cheese factories in a manner not to infringe the Sabbath, we leave to the wisdom of those living in those localities, and knowing more of the circumstances attending such dealings, or to the consciences of those engaged therein. We believe that a conscientious Sabbath-keeper will be quick to discern any plan of the enemy which is drawing him into an infringement of the Sabbath; and in all cases where there is the least doubt, he will give his conscience the benefit of the doubt, by refraining from everything that is questionable.

T. BROWN: For an exposition of Isaiah 65: 20, see *REVIEW*, Vol. 43, No. 1. On Matt. 5: 19, see works on the Sabbath question; and on Ps. 49: 19, see works on the nature of man.

F. MORRISON: Prov. 21: 18, "The wicked shall be a ransom for the righteous, and the transgressor for the upright," seems to refer to those instances in which the punishing of the wicked has preserved the righteous. Thus when Achan was stoned, he was a ransom for the camp of righteous Israel. The seven sons of Saul, when they were hanged, were a ransom for the kingdom of righteous David. And often the righteous are delivered out of trouble, and the wicked coming in his stead, seems a ransom for him. Prov. 11: 8.

QUESTIONED. A correspondent questions the date of the great auroral display noticed last week. He thinks it occurred in 1836, instead of 1837. We gave the date as we found it in the book.

A. M. JOHNSON: See an explanation of Acts 26: 23; 1 Cor. 15: 20, etc., in "State of the Dead," pp. 115-125, where the question of the resurrection of Moses is discussed in full. In regard to the newspaper paragraph trying to show that Christ was in paradise on the day of his crucifixion, because he was in Heaven when conversing with Nicodemus, John 3: 13, it will be sufficient to say, there is a difference between Christ's personal presence, and his presence by his Spirit, which any one can see and understand; and when the writer will tell how Christ could say, I have not yet ascended to my Father, when he was there, according to his view, all the time, it will be worth while to notice his remarks further.

"Is it wrong for railroad companies to run their cars on the Sabbath? And if so, is it consistent in Sabbath-keepers, under ordinary circumstances, to travel by railroad on the Sabbath?"

"J. R. WHITHAM."

ANS. It certainly is wrong for R. R. companies to run their cars as they do on the Sabbath for purposes of traffic. But suppose that all R. R. companies, and all who travel, were Sabbath-keepers, would there be anything wrong in steaming up and running a moderate distance to attend a Sabbath meeting, and for that purpose only? Would there be any where near the amount of work involved in this that would

have to be put forth if the same company should go by private conveyances? And if this could be done, it may be asked further, May not a Sabbath-keeper avail himself of the fact that the cars do run, to accomplish just that for himself that he would do, in the case previously supposed? In some cities, Sabbath-keepers to get to meeting at all, have to avail themselves of the street cars, where the same principle would apply. And between the cities of Oakland and San Francisco, Cal., Sabbath-keepers have to pass by cars and steamer. If they go from one to the other for Sabbath meetings at all, they have to go in this way; for there is no other. Is it not right?

D. S. PLUM: We have no Catholic catechisms for sale. They can be had at Catholic book stores in large cities.

J. W. LESAN: To meet the misrepresentations of your Methodist minister on Matt. 28: 1, and other texts that speak of the first day of the week, you need the tract on this subject published at this Office, entitled, "Argument on Sabbath." It fully answers the false reading of the Greek of those passages, by ministers and self-styled scholars. We would recommend you to procure a quantity for distribution in your neighborhood.

U. S.

"WONDROUS TIMES."

THE above is the heading of an article in *The Whispers of Peace*, edited by S. H. Platt, Methodist minister, 202 Montague St., Brooklyn, N. Y.; and the following is an extract from the article:—

"The time-honored dream of a regenerated humanity dwelling in peace, with the lion and the lamb harmlessly lying down together, is being dispelled by the hopelessness of the outlook."

"Meanwhile the prophecies are running out. The battle of Gog and Magog seems to be waging. The temporal power of the Pope has been stripped away. Distress of nations is certainly here. Amid it all, the most devoted students of God's word all over the world are looking for the speedy coming of the Lord from heaven."

"This bent of the deepest religious thought, this spontaneous kindling of the longings of the most spiritual leaders of His people does most surely portend some wonderful change. And what change so likely to occur when the grand prophetic national visions pass into history fulfilled, as that final marshaling of events that ushers in the day of days?"

"Let every lover of his Lord be on the watch-tower, 'for in such an hour as ye think not the Son of man cometh.'"

THE ARGUMENT OF BLESSING.

A MISSIONARY worker in Battle Creek received a letter from a friend who resides on one of "the islands of the sea," in which he writes:—

"I have read the book on the Sabbath, but am afraid you will be surprised when I tell you I cannot follow all the way you seem to go in the subject, for I cannot believe that our Heavenly Father would have showered down so many and so great blessings on the missionary efforts of both England and America if they were teaching so great an error."

The writer of this letter is not alone in this opinion; it is an argument put forth in some form by a great many people. But this writer sees the apparent force of it beyond most of those who use it, because he dwells in a missionary field where the power of the gospel has been seen in the conversion of dark-minded cannibals to Christianity. Yet the argument is not only faulty, but really a dangerous one to act upon.

1. It leads to the conclusion that God blesses only those who are right in all things, and the belief will inevitably follow in many minds that they are right in all things because God blesses them. If it does not amount to this it amounts to nothing at all. Therefore it is a dangerous doctrine, fostering a spirit of self-righteousness. And hence,

2. It shuts out all efforts toward a growth in grace. Why progress, why change in any thing, why examine ourselves with a view to correct our errors, if the blessings of Heaven prove we are already right? This is the force of the argument precisely. We once conversed with a man in St. Clair Co., Mich., who made great profession of high attainments in Christianity; we tried to impress on his mind the inconsistency of a Christian indulging in the foolish, costly, injurious, and filthy habit of using tobacco, and we presented it in all these lights. With much self-complacency this man not only excused his habit but declared that it was right, and a thing to be commended; "for," said he, "God sanc-

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LEADERSHIP.

It is very well known to most of the readers of the REVIEW that some five years since a mistaken view was taken of this question, inasmuch that the position was taken that one man was to be recognized as the visible leader of Seventh-day Adventists, as Moses was the visible leader of the Hebrews; and what made this a very painful subject to us was the fact that the position was taken that we should be recognized as that leader.

The position of Moses was a very laborious and trying one, and good counsel suggested that a large number should be appointed to assist him in his work. We have but one leader, which is Christ, and the entire brotherhood of the ministry, while they should counsel with each other out of due respect for the judgment of each other, should, nevertheless, look to our great Leader as their unerring guide.

Our long experience in the general, successful management of matters pertaining to the cause gave our people confidence in us, and has had a tendency to lead them to look to us and lean upon our judgment too much. This experience we gained by anxious study and earnest prayer. Our brethren can obtain it in the same way. They should have looked to God more and gained individual experience. For the wrong, God has in wisdom removed us from them for a time, and we fear that the removal will be final unless they learn to look to God for themselves. We do not object to counseling with our brethren, if it can be taken as simply the opinion of one who is frail and liable to err, but when it comes to this that brethren demand of us our opinion, and add that they shall do just what we say, we shall withhold our opinion.

We now expect to be present at our General Conference, when and where we shall hope that these suggestions may be carried out.

A servant of the church and a counselor with the brethren,
JAMES WHITE.

THE DARK DAY OF MAY 19, 1780.

A CORRESPONDENT writes: "A statement is made in 'Facts for the Times' which I have not been able to find. It is Noah Webster's statement respecting the dark day, said to be taken from his dictionary of the edition of 1869. Learned men tell me that there is no such edition, and deny that the sun was darkened in 1780. Where will I find the statement?"

We would say to our correspondent that the "learned" men of whom he speaks are not so learned as they might be in regard to Webster's dictionary and the dark day. We have lying upon our table the edition of 1869 from which the quotation in "Facts for the Times" is taken. On page 1556 he has this notice of the dark day:—

"Dark Day, The. May 19, 1780;—so called on account of a remarkable darkness on that day extending over all New England. In some places persons could not see to read common print in the open air for several hours together. Birds sang their evening song, disappeared, and became silent; fowls went to roost; cattle sought the barn-yard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with different degrees of duration in different places. For several days previous, the wind had been variable, but chiefly from the south-west, and the north-east. The true cause of this remarkable phenomenon is not known."

Since this occurrence, so striking a fulfillment of Matt. 24:29; Rev. 6:12, and other scriptures, has been urged as a sign of the near coming of Christ, there are found plenty of persons who are ready to "go back" on Noah Webster, and claim that there was nothing unusual or unnatural in that day, that it was all in accordance with natural law, and was no sign of anything. Those who lived at the time, and had as good a chance, at least, to mark all its strange features and unnatural manifestations, as people of the present time, were filled with awe at the occurrence, and for years, so long as the memory of it lasted, were unable to explain it; but their degenerate sons, the wondrous wise generation of the present, living nearly a hundred years from the occurrence, and having never seen anything of the kind, can see through it just as easy as they can tell why two and two make four.

Thus a correspondent of the *Inter-Ocean* from Vermont, asks, :—

"Will you give the causes (and proof) of the 'dark day' in 1780, the 19th of May, I believe. An 'Advent preacher' has been preaching in this neighborhood, and alluded to it as a sign of the destruction of the world."

And the reply is given thus:—

"The dark day of 1780 was produced by entirely natural causes, and was about as much a sign of the destruction of the world as of the advent of the potato-beetle. The darkness, said Dr. Samuel Tenney, of Exeter, N. H., was preceded by common clouds. Between these common clouds and the earth intervened another stratum of great thickness. As the stratum advanced the darkness commenced and increased with its progress. The uncommon thickness of this stratum was occasioned by two strong currents of wind from the southward and westward, condensing the vapors and drawing them in a north-west direction. The density of this strata was owing to the vapor and smoke it contained. These so-called dark days have not been uncommon, being known in 366 B. C.; 295 B. C.; 252 A. D.; 746, 775, 1732, 1762, 1780, 1783, 1807, 1816. The one was as prophetic as any other and no more so."

It would have been a little more to the satisfaction to any one who wishes to know the reasons of his faith, if the writer of the reply had stated where he found his evidence for all his assertions. And we would like a little light on such points as this: From what came that "stratum of great thickness"? Of what was it composed? How was it formed? This fellow's explanation reads something like this: It was dark because there was great darkness. He simply states the fact in another form, and calls that an explanation. His statement needs explaining as really as the first. "The uncommon thickness of the stratum was caused by two strong currents of wind," &c. How did those winds chance to come just then, and just when there were vapors to condense? And what caused the vapors? Then how could currents from the west and south draw the vapors in a north-west direction? Common philosophy would assign them, under such circumstances, a north-east direction. Our friend must be careful or he will make the dark day to be a greater phenomenon than we have ever claimed.

But, further, we would ask how, according to the reply above given, the words of our Lord can ever be fulfilled. He says that the sun shall be darkened; and he means the literal sun; for he speaks of men and things on the earth in contrast with it; Luke 21:25; and he says that when it is thus darkened it is a sign of the end; for when we see these things come to pass, he tells us that we are to know that he is near, even at the doors. But according to the foregoing writer, there never can be any sign of this nature. He declares there never has been in the past; and suppose such a phenomenon should occur again; would it be a sign? Not in his eyes; for the hypothesis of vapors, winds, natural laws, and common occurrences, would instantly fly to his scoffing lips. But something of this kind is to constitute a sign; for the Lord himself has declared it; and we would like to ask the objector how a darkening of the sun should differ from that of 1780, to answer to the prophecy and constitute a sign?

But, it is urged, there have been many such events, hence it can be no sign; and seven dark days are mentioned by our writer before 1780, and three since, for which, however, he forgot to give his authority. But how does it happen that nobody has seemed to pay any attention to these days, or make any account of them? and why is it that all fix upon May 19, 1780, as the only one worthy of special note, giving it by way of distinction, the title of *The Dark Day*?

The answer is obvious. It occupies a pre-eminent position in this respect. It towers up far above all others as the one alone remarkable and note-worthy for its awful phenomena.

But we are not left to decide the matter from this evidence alone; for our Lord has not only told us that such an event should occur as a sign of his coming, but he has told us also when it should occur. "Immediately after the tribulation of those days," says Matthew. Mark is more definite and says, "In those days after that tribulation, the sun shall be darkened," &c. Mark 13:24. The "days" are the days of papal supremacy, the 1260 years from 538 to 1798; the tribulation is the oppression of Christians by the Catholic power till restrained by the work of the Reformation. The tribulation may be said to have ceased in the early part of the 18th century. The "days" ended within two years of its close. Thus by the fixed terms of the prophecy we are shut up to a period less than a hundred years in length, and ending in 1798, in which to look for that darkening of the sun which was to be a sign of the Lord's soon coming.

Again, the darkening of the sun was to be the second great event to take place under the sixth seal. Rev. 6:12. The first and the one which marked the opening of that seal, was a great earthquake, shown to be, by comparison with the preceding seals, the great earthquake of Lisbon, Nov. 1, 1755. Between this point and the end of the papal period in 1798, the sun was to be darkened as a sign of the end. Here we are shut up to a period of time only forty-three years in length in which to look for that darkening of the sun which was the subject of the prediction. Now it matters not if our opponents should claim seven thousand dark days instead of seven, as notable as the one of 1780, it would not affect the prediction or the sign in the least degree. We care not how many nor what kind of dark days there may have been in other ages, we look for one which was to take place in that brief specified period as the predicted sign.

We fix our eyes upon that time, and what do we behold? We find not only the darkening of the sun, as foretold, but we find a dark day so much more notable than all others, that it is set forth by way of pre-eminence as "the dark day," while in general history all others are passed by in silence.

From one point it is very strange that people can overlook considerations of this nature which are so decisive upon this question. From another, it is not. What a man doesn't want to see he can very easily keep from seeing. But the lack both of inclination and ability we apprehend is accounted for by the prophet Daniel, when he says that "the wicked shall do wickedly, and none of the wicked shall understand."

INFINITE SIN.

BRO. R. THOMPSON writes us that he has lately heard a Presbyterian minister speak from Job 22:5, "Is not thy wickedness great? and thine iniquities infinite?" and argue from it eternal misery, on the ground that "infinite sin" demands infinite punishment.

Turning to the passage, we find that the words are from Eliphaz the Temanite, and are only one of a series of false charges which he made against Job. For instance, he says to Job in the next verse, "For thou hast taken a pledge from thy brother for naught, and stripped the naked of their clothing. Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry." Verse 9: "Thou hast sent widows away empty," &c. These things Eliphaz urges to sustain his charge that Job's iniquity was infinite.

But to show how unjust and cruel such accusations were, we read in chapter 29:12-17, what course Job did actually take. He says: "I delivered the poor. . . The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not, I searched out. And I brake the jaws of the wicked, and plucked the spoil out of his teeth."

Therefore we conclude that Job's wickedness was not great, nor his iniquities infinite.

For Eliphaz to charge Job thus, under these circumstances, was wicked; and for a Presbyterian minister, or any other minister, to indorse the charge, and then try to prove from it eternal misery, is foolish.

TO CORRESPONDENTS.

How do you harmonize Lev. 6:16, 26, which says the sacrifice shall be eaten in the *holy* place, with Num. 18:10, which says that it shall be eaten in the *most holy* place?

ANS. Bishop Horsley says that verse 10 of Num. 18 should be translated, "Among the most holy things thou shalt eat it." This we find in Barrett's Synopsis of Criticism on that text. And Mr. Barrett adds: "The precept refers to a distinction between 'most holy' and 'holy' things. The 'most holy' were to be eaten by the males of Aaron's family only; the 'holy' by any of his family, male or female, who were clean." Nothing was ever eaten in the most holy place of the sanctuary.

Please harmonize Acts 9:7, and Acts 22:9.

ANS. The word rendered "heard" in those texts is a word which also means "to understand, to know." The text which says they "heard" the voice, means that they were conscious of a sound through their sense of hearing. But the text which says they "heard not" the voice, means that they did not understand the words that were spoken.

If Easter was recognized as a particular day, as in Acts 12:4, why not now?

ANS. The word there rendered Easter means simply the passover, and reference is made to it simply as a festival observed by the Jews. Dr. Clarke's note on this passage will be instructive. He says:—

"Perhaps there never was a more unhappy not to say absurd, translation, than that in our text. But before I come to explain the word, it is necessary to observe that our term called Easter is not exactly the same with the Jewish passover. This festival is always held on the fourteenth day of the first vernal full moon; but the Easter of the Christians never till the next Sabbath [by this term of course Dr. C. means Sunday] after said full moon; and to avoid all conformity with the Jews in this matter, if the fourteenth day of the first vernal full moon happen on a Sabbath, then the festival of Easter is deferred till the Sabbath following. The first vernal moon is that whose fourteenth day is either on the day of the vernal equinox or the next fourteenth day after it. The vernal equinox, according to a decree of the council of Nice, is fixed to the 21st of March, and therefore the first vernal moon is that whose fourteenth day falls upon the 21st of March, or the first fourteenth day after. . . . The term Easter, inserted here by our translator, they borrowed from the ancient Anglo-Saxon service books, or from the versions of the Gospels, which always translates the *το πασχα* of the Greek by this term."

Dr. Clarke then gives various names from the Saxon which he says "are different modes of spelling the name of the goddess Easter, whose festival was celebrated by our pagan forefathers on the month of April; hence that month, in the Saxon calendar, is called Easter month. Every view we can take of this subject shows the gross impropriety of retaining a name every way exceptionable, and palpably absurd."

What is the explanation of 1 Pet. 4:6?

ANS. We consider that the dead mentioned are the same as the "dead" in the previous verse: "Who shall give account to him that is ready to judge the quick and the dead." They are those who are literally dead. The gospel was preached to them, not while they were dead, but before they died, while they were living. And they are to be judged just like living men just before Christ comes. This is accomplished in the investigative Judgment of the cleansing of the sanctuary. This being past, those who are found righteous will live according to God in the Spirit, quickened or made immortal by the Holy Spirit. Rom. 8:11.

How is the genealogy of Christ as given in Matt. 1 to be reconciled with the account given in Luke 3?

ANS. The Jews never allowed the name of a woman in their genealogical tables. Hence, when a line of descendants ended with a woman, they did not put in the name of that woman, but the name of her husband, who was only the son-in-law of the woman's father. Luke reckons according to this custom, and puts into his table two persons who were only sons-in-law of the persons named as their fathers; whereas Matthew confines his table to those who were sons strictly speaking. Thus Joseph is called by Luke the son of Heli, because he having no sons, his daughter Mary married Joseph, and the name of Joseph therefore stands as the son of Heli, whereas he was in reality only his son-in-law, but really the son of Jacob. Again, Luke places Salathiel as the son of Neri, and Matthew makes him the son of Jechonias. He was the real son of Jechonias, but the son-in-law of Neri, having married a daughter of Neri. Their son was Zorobabel, a name which appears in both tables. From Abraham to David the tables of Matthew and Luke agree. From David Matthew comes down through the line of Solomon, and Luke through the line of Nathan, both of them sons of David. These lines meet in Zorobabel, a son of Salathiel of the line of Solomon, who married a daughter of Neri, of the line of Nathan. From Zorobabel Matthew comes down through the line of Abiud, his son, and Luke through the line of Rhesa, another son. These two lines again meet in Christ, the reputed son of Joseph of the line of Abiud, who had married Mary, a daughter of Heli, of the line of Rhesa. Thus Luke gives us the genealogy through the line of Mary, and Matthew that through the line of Joseph. These lines meet in Zorobabel and David. From this point the tables agree back to Abraham, with whom Matthew stops, while Luke goes all the way back to Adam. There is really no more discrepancy between the accounts of Matthew and Luke, than there would be between the letters of a person who should give to a friend his pedigree on his father's side, and

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MEETING AT BATTLE CREEK.

SABBATH, September 28, the mammoth tent having been pitched on sixth-day, there was preaching in the tent at 10:30 A. M. and 2:30 P. M. The congregation was very large at both services. It was variously estimated from 800 to 1,200. Probably there were not less than 1,000 adults present, who gave close attention to the word spoken. The writer spoke in the forenoon, and Elder Andrews, who arrived about forty hours before, spoke in the afternoon. J. E. White, with others recently from Colorado, was present to lead the singing. Several pieces were sung from his new book accompanied by an organ, which added much to the interest of our Sabbath service.

We were very happy to again stand before the people of our charge, and speak to them the words of life. We spoke seventy minutes with ease, answering the important question, "Where are we?" We traced down the several lines of prophecy in Daniel two, seven, eight, and eleven, showing that all the specifications of these prophetic chains have been fulfilled excepting the crowning event of prophecy, the coming of the Son of man.

And while the prophecy of Daniel has to do with four empires, Babylon, Persia, Grecia, and Rome, the book of the Revelation has to do with the fourth only, Rome. We trace down the four leading chains of symbols in this book and find ourselves standing before the Judgment of the last day, waiting for the second appearing of Christ. And although we had done this a thousand times, yet on this occasion the field seemed new, and the evidences more conclusive than ever before. As we followed down the seven seals to the opening of the seventh, we stood before the naked scenes of the last Judgment. And the churches brought us to the preaching of the coming of Christ in the sixth, while the seventh reveals our real condition. Here the inquiry was again raised, in view of the description given of the church of the Laodiceans, "Where are we?" Or, what is our real condition before God? The danger of self-deception was pointed out, references to cases of great deception in Old-Testament history were made, and the church was exhorted to new consecration and devotion to the work of God.

In the afternoon Elder Andrews gave a practical discourse of not great length, as he was weary from his journey across the ocean. Elders Andrews and Bourdeau were both greeted by their brethren and old friends with joy. The Sabbath with its services was a very interesting one to the church at Battle Creek, and a good introduction to our camp-meeting.

We were very happy to meet Elder Loughborough, from California, this morning, Monday, the 30th. He appears some worn from his excessive labors at the two camp-meetings in California, but enjoys his usual good health and buoyant spirits. He has many old friends who will greet him with joy at the camp-meeting, after an absence on the Pacific coast of ten years.

The mammoth tent is pitched in the center of the spacious grounds, and is being seated. The provision tent and the dining tent, and two other large tents for prayer-meetings, will be up to-night, also a dozen or more family tents, including those to lodge ministers, and a forty-foot tent for committees, to be used for a sort of head-quarters for reporting and general business. And the camp-meeting committee will push the work as fast as possible, that all may be in complete readiness for the opening service, Wednesday morning, the second.

This camp will be the largest we have ever had. From fifty to one hundred ministers are expected, and probably there will be on the ground not less than three thousand Sabbath-keepers on the next Sabbath. The weather is fine, and should good weather continue, the meeting will hold over two Sabbaths, giving parts of families at a distance an opportunity to attend the first Sabbath, and after their return to their homes the other portions of families can attend the second Sabbath. And may our adorable Redeemer come up to the feast. J. W.

THE greatest heresy that can deceive the human mind, is the heresy that makes a man believe he can meet mercy while he lives in sin.

WHERE ARE WE?

WHEN mariners meet upon the seas, the inquiry is exchanged, "Where are we?" Answers are given as to their latitude and longitude according to their reckoning; and if, after comparing, there is an agreement, confidence is enjoyed by both parties. So with Christian voyagers to the haven of eternal repose. Lines of prophecy containing waymarks, are illustrated by rivers of water, hence the expression that "they show us where we are on the stream of time."

We have a very remarkable illustration of this fact in the following from the twelfth chapter of the book of Daniel: "Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him that liveth forever that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Verses 5-7. In briefly commenting upon these verses we notice the leading points as follows:—

1. The words, "Then I Daniel looked," show that the line of prophecy, commencing with Persia, passing Grecia and Rome of the eleventh chapter, and reaching to the standing up of Michael, or the coming and kingdom of Christ, the time of trouble, and the resurrection of the dead, had ended, and that a new scene had opened before the prophet of God.

2. In this new scene three persons appear, holding different positions, "one on this side of the bank of the river, and the other on that side of the bank of the river," while a third, clothed in linen, is upon (above, margin), the waters of the river.

3. The man clothed in linen above the river is the Son of God, one of the two persons beside the river is the angel Gabriel, while there is no means of knowing who the other is. As proof that two of them are Christ and Gabriel we cite the words of the angel to the prophet in chap. 10:21: "There is none that holdeth with me in these things, but Michael your prince." Michael is the archangel. Jude, verse 9. The archangel is the Lord himself, who descends from Heaven with the trump of God to awaken the righteous dead. 1 Thess. 4:16. Jesus Christ and the angel Gabriel are the persons who act in giving these lines of prophecy to Daniel. A third person appears, but says and does nothing. That the words of Gabriel, "There is none that holdeth with me in these things, but Michael your prince," may be true, silence is necessary on the part of the third party. The two persons called "saints" in chap. 8:13, 14, are the Son of God and the angel Gabriel. And it is the blessed Christ of the New Testament whose voice is heard from between the banks of the river Ulai giving the imperative order for the benefit of Daniel: "Gabriel, make this man to understand the vision." Verse 16.

4. Jesus Christ not only gave the prophetic symbols of the several chains of prophecy in the book of Daniel, and also the prophetic numbers, two of which reach to the period when he enters the most holy place of the heavenly sanctuary and stands before the mercy-seat and the ark of God containing the ten commandments, but with both hands raised to Heaven he answers with an oath the question of time, "How long shall it be to the end of these wonders?"

5. A flowing river is a most appropriate figure of the lapse of time. Who ever knew a river to become weary and stop to rest? It takes its unwearied course day and night, onward and still onward to its ocean destiny. So time, made up of seconds, minutes, hours, months, and years, is ever passing to the great ocean of eternity. And the man clothed in linen, above the waters of the river, illustrates the position of the Son of God relative to prophetic time, that he is the author of the periods in the book of Daniel.

It is true that Christ did say in answer to the inquiry of his disciples, "What shall be the sign of thy coming, and of the end of the world?" Matt. 24:3, that "of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only." Verse 36. But he also says in the next verse, "As the days of Noah were, so shall also the coming of the Son of man be." The time of the flood was given to the patriarch in years. Gen. 6:3. This brought that family of eight to the time of waiting for further orders relative to entering the ark, the breaking up of the fountains of the great deep, and the

opening of the windows of heaven for the rain to descend upon the earth forty days and forty nights. In this waiting, watching position, Noah hears the voice of God saying to him, "Come thou and all thy house into the ark;" "for yet seven days, and I will cause it to rain upon the earth." Gen. 7:1, 4.

The prophetic periods brought us to the especial waiting, watching, praying time, where they terminated. We are not timeists in the sense of looking to some future definite date for the second advent. But if holding that the prophetic periods are a portion of the "Scriptures given by inspiration of God," which are profitable for doctrine, and that they were given by the Son of God for an important object, and that purpose being gained they have terminated, makes a person a timeist, then we are timeists. The writer preached definite time in 1843-4, because he found it in our blessed Bible; but with the clearer view of 1878, that Christ gave those periods and answered the earnest question of the prophet, "How long?" with a most solemn oath, he sees the time revealed to Daniel and John by the Son of God in a clearer and stronger light than he did thirty-four years since.

And that the true church might be looking, waiting, and watching for her divine Lord, he not only gave the prophetic symbols of Daniel and John, which reach to the end, and the prophetic numbers connected with them, but he has given signs of his coming in the lights of heaven. The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall. We shall not in this article give the evidences that the prophetic words of our Lord respecting the darkening of the sun were fulfilled in the dark day of May 19, 1780, and that the darkening of the moon occurred on the following night, nor that his words respecting the falling stars were fulfilled on the night of November 13, 1833. The facts important to this part of the subject are, that Christ has given signs of his coming, and enforces his words by this simple and most impressive illustration:—

"Now learn a parable of the fig-tree. When his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24:32, 33. When the warmth of spring presses the buds from the leafless branches, and the fields begin to put down their green velvet carpets, and all nature wakes from her winter slumbers, we know that summer is right upon us. Should the frost of early spring, or a slight fall of snow, mingle the pure white with the delicate green, still all sane persons would know that summer was near. He who would take these as tokens of returning winter, would be regarded as a fit subject for the insane retreat. In this figure there is no room for doubt. And as no figure employed in the Sacred Scriptures is stronger than the fact illustrated, the Son of God evidently designed to remove all doubt from the minds of his people, and inspire them with perfect confidence, that they might express themselves in positive terms respecting his soon coming. Immediately following this impressive figure, as if to make the impress still deeper, are these words, "Heaven and earth shall pass away, but my words shall not pass away."

We trace down the line of prophecy represented by the metallic image of the second chapter of Daniel, from the golden head, Babylon, the silver breast and arms, Media and Persia, past the sides of brass, Grecia, to the feet and toes, Rome in its divided state, and there we find ourselves waiting the utter destruction of all earthly governments, represented by the stone dashing the image in pieces. What next? Answer: The establishment of the everlasting kingdom of God, which includes the coming of the Son of man to destroy his enemies, raise the righteous dead, restore the earth to its Eden glory, and reign with his people upon it "forever, even forever and ever."

The same field of prophecy is occupied in the seventh chapter of Daniel with the use of another class of symbols, the lion, the bear, the leopard, the beast with ten horns, and the same beast with three horns plucked up by the little horn. The kingdom of Babylon is symbolized by the lion of this chapter, the same as by the golden head of chapter second. Persia by the bear, Grecia by the leopard, and Pagan and Papal Rome by the two forms or conditions of the great and terrible beast. The specifications of this prophetic chain are more minute than those of chapter second. The time of the persecuting rule of Papal Rome is given in a manner so very plain, its twelve hundred and sixty years bounded at each end, commencing A. D. 538, and terminating A. D. 1798, that it can hardly be misunderstood. What next? Answer:

The second appearing of Christ, the destruction of the beast, his body given to the burning flames. We have passed all the light-houses of the coast of time, and are entering the eternal haven by the light of the judgment fires of the burning day and the blazing glory of the coming of the Son of man.

Again, the last three of these four universal empires are symbolized in the eighth chapter of Daniel by the ram with two horns, Media and Persia; the goat, Grecia; and the little horn, Rome. This horn was to become exceedingly great, stand up against the Prince of princes at his first advent, and be broken without hand at his second advent. We wait the destruction of the man of sin by the brightness of the coming of the King of kings.

And there is a line of historic prophecy in chapter eleven, where the symbols are thrown off, beginning with the kings of Persia, and reaching down past Grecia and Rome, to the time when that power "shall come to his end and none shall help him." If the feet and toes of the metallic image are Roman, if the beast with ten horns that was given to the burning flames of the great day be the Roman beast, the little horn which stood up against the Prince of princes be Rome, and if the same field and distance are covered by these four prophetic chains, then the last power of the eleventh chapter, which is to "come to his end and none shall help him," is Rome. But if this be Turkey, as some teach, then the toes of the image of the second chapter are Turkish, the beast with ten horns of the seventh chapter represents Turkey, and it was Turkey that stood up against the Prince of princes of the eighth chapter of Daniel. True, Turkey is bad enough off; but its waning power and its end is the subject of the prophecy of John and not of Daniel.

The fulfillment of these lines of prophecy constitutes signs of the approaching end.

Christ said to those who were rejecting him, "Ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16:3.

The prophets of God had foretold the humble advent of the Just One at his first appearing, even the time of that event is given in the seventy weeks of the ninth chapter of Daniel. And the fulfillment of these prophecies constituted signs of Christ's advent. And if words of condemnation fell from the lips of Christ on the Jews for rejecting him, because in their blindness they could not see the few and comparatively faint signs of his first advent, those who close their eyes to the tokens of his second advent will be worthy of greater condemnation than the Jews in proportion as the signs of the second advent are more numerous and are clearer fulfillments of prophecy than were those of his first advent.

While the lines of prophecy in the book of Daniel have to do with the four kingdoms, Babylon, Persia, Greece, and Rome, that of John pertains to the fourth only, Rome. The Revelation contains four distinct lines of prophecy, measuring the period of the fourth universal empire, covering the history of the church until her Lord shall come. We briefly notice these prophetic chains in the following order:—

1. The seven seals. Prophecy is history in advance. The Revelation was a sealed book from the fact that it related to the future. Said the angel to John, "Come up hither, and I will show thee things which must be hereafter." Rev. 4:1. But as the car of time rolls down the track of providence, and the specifications of the prophecy are fulfilled, and the events marked by the prophetic pencil become matters of history, the seals are opened in their order. Under the seven seals is the history of the church of Jesus Christ in seven periods, reaching down to the end. The opening of the sixth seal reveals the special signs of the second advent, and opens before us the naked glare of the scenes of the last Judgment.

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places. And the kings of the earth, and the great men and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who

shall be able to stand?" The signs of the second advent have been fulfilled, and we now stand under the sixth seal, waiting the coming of the Son of man accompanied by all the holy angels. In their absence from the heavenly courts to escort their Leader and Commander down to earth to raise the righteous dead and change the living just to immortality, every harp and every angel voice will be hushed, and there will be "silence in Heaven about the space of half an hour." Rev. 8:1. When the ministry of Christ shall be finished, and his blood shall no more be offered to cleanse the dinner of his sins, and the fearful fiat of Almighty God will be given, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still; and behold I come quickly, and my reward is with me," Rev. 22:11, 12; when all the seals will be open. Thus John is borne down the stream of time. And standing where we stand to-day, he received this order from the angel, "Seal not the sayings of the prophecy of this book [or regard it no longer as a sealed book], for the time is at hand." Verse 10.

2. The seven churches. These also represent seven periods of the church of Christ, reaching down to the time when the overcomers shall be seated on their Lord's throne in the immortal kingdom, as their Living Head overcame, and is now seated with the Father on his throne. Rev., chaps 2 and 3. To the sixth church, Philadelphia, meaning brotherly love, Christ says, "Behold I come quickly. Hold that fast which thou hast, that no man take thy crown." This church was composed of those who left their creeds and party strife under the proclamation of the second coming of Christ at hand in 1844, left the several organizations of which they were members, and united in one happy, loving, brotherhood, looking for Christ's second appearing. And of these, our adorable Redeemer says, "I have set before thee an open door, and no man can shut it." He has the key of David, and is soon to manifest his power and reign on the throne of David.

But he says to the last church, Laodicea, "Behold I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Chap. 3:20. These words of significant import represent no common blessing. But before the blessing can be received and enjoyed there is a great work to be done by those addressed. They are represented as lukewarm. They are under the terrible deception of thinking that they are rich and increased with goods, and have need of nothing, while ignorant of the fact that they are wretched, miserable, poor, blind, and naked. They are exhorted to be zealous and repent. But they are not left here.

Jesus offers to be their counselor, and exhorts them to buy of him gold and white raiment. He stands at the door and knocks, and promises that if any man will open the door he will come and sup with him, and he with Christ. Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him, and will sup with him and he with me." Here is a work for those addressed to do. Christ will not force his way into the hearts of his people, but when they have prepared the way he will come in and shed his love abroad in their hearts. J. W.

(To be continued.)

TO CORRESPONDENTS.

A CORRESPONDENT inquires whether a person belonging to the S. D. A. church, moving into a new place, can properly meet with those who have been turned out of the church for apostasy, Sabbath-keepers hostile to S. D. Adventists, preference to those belonging to his own church. Such a question need not be asked. If a person belongs to that class, let him go with them; and if he goes there, he shows that he belongs with them; for, as in Acts 4:23, every man having the opportunity will go to his own company."

Why should Christ curse the fig-tree when the time for figs was not yet? Mark 11:13. An infidel in our neighborhood points to it as an inconsistency in the scriptures. J. P. H.

Ans. That infidel must give the writer of Mark's gospel credit for marvelous obtuseness, if he supposes him to say that figs were expected upon the tree when it was not a season of the year in which figs were produced, and that the tree was cursed because it had no fruit out of the season of figs. Such a man would be destitute of common sense. And then what can we say of the millions of the best minds in

the Christian world whom Mark has caused to believe, not only that he was a consistent and sensible writer, but also that he wrote by inspiration of God? A wonderful result truly to be wrought out by an idiot! The fact is that the fig-tree, in favorable localities, sometimes has fruit upon it all the year round. Dr. Clarke says that he has often seen this. Consider further that the fig-tree puts forth its figs first and afterward its leaves. Therefore, in whatever season of the year this tree was seen having leaves, it was to be taken as an evidence that there was fruit there, unless that fruit had been gathered.

But of course the fig-tree, like other fruit-trees, has its regular times of bearing its fruit, and hence there was a regular time for gathering the crop; and this time of gathering was called "the time of figs." Figs ripened shortly before the passover; but the Jews did not begin to gather them till the passover. Now when Jesus passed this tree, it was five days before the passover; it was therefore time for the figs to be ripe. But they were not gathered; for that did not take place till the passover; "the time of [gathering] figs was not yet," and the tree showed abundance of leaves, which was to be taken as an evidence that figs were there. Therefore it was consistent to expect to find figs on that tree.

Finding none under these circumstances, the Lord invests it with moral qualities, and makes it to stand as a representative of the Jewish people. Like the tree, they were covered with leaves—the leaves of high profession and great pretensions; but there was no fruit. It also represents the formal professor even of to-day. There are persons who are hypocritical pretenders. They loudly profess great things; and from their profession one would have a right to expect to find in them the fruits of the Spirit; but when their lives are examined, it is found that their religion is all a sham. There is no fruit there—"nothing but leaves." And the fate of the fig-tree shows the danger they are in. This is the moral lesson taught by this incident. And a most solemn and impressive one it is too.

Questions by C. L. B.: 1. Does Eze. 8:16, have reference to the observance of the sun's day?

Such an inference might perhaps be made to appear quite plausible; but after all it would be only an inference.

2. Do Eze. 9 and Rev. 7:1-4, have reference to the same sealing?

We think so.

3. Does the work of Eze. 9, of the men with the destroying weapons refer to the seven last plagues?

So we think.

K. B. C. asks if it is right to examine candidates for church membership, or choose delegates to Conference, on the Sabbath.

Ans. The asking of the question implies doubt in the writer's mind. Then give the Sabbath the benefit of the doubt, and attend to these things on some other day.

W. P. HENDRICKSON: We publish no work on the subject of communion.

NEW HEAVENS AND EARTH.

DR. EDWARDS, in his mis-called "Sabbath Manual," applied the prophecy of the new heavens and new earth to the gospel dispensation, and then argued that, as the former were not to be remembered, the memorial of the old creation should be set aside for the memorial of the new.

The margin of Isa. 65:17 gives a good idea of the original; it shall not be remembered as an object of desire; to "come upon the heart" means this.

Recently I was told by a man who said he "understood Hebrew as well as any man," that Isa. 66:22 is in past time, and indicates that the new heavens and earth are already made.

This is contradicted by the third chapter of second Peter, which clearly shows that they are future. But this statement is also made by those who do not accept the New Testament. Let us look, then, at this pretended criticism.

The tenses are not always so accurately marked in Hebrew as in other languages; yet there is little difficulty in determining this: Different words are used in Isa. 65:17 and 66:22 for create and make, but the construction is the same. Both are active participles; literally, *am creating—am making*. In such cases, when we know the action is not taking place—is not in the present—it is most natural to throw it into the future. Our version gives the future in chap. 66:22, and also in 65:17, though not with equal definiteness.

For a like instance see Gen. 6:17. Here the participle is also used. Our version says, "I do bring a flood." More literally, I am bringing; that is, am about to bring, or will bring. But

by no possible construction could it be rendered, "I have brought."

The assertion that the tense is past in Isa. 66:22 or 65:17 is not correct. Our common version cannot be improved.

J. H. WAGGONER.

BE NOT DECEIVED.

IN recent writings in the papers, Bro. White has been giving us good information and wholesome advice, that which will do us good, if properly considered and acted upon. We have not followed cunningly-devised fables in coming to the faith which we as a people hold. The Lord is giving us the last invitation to the supper. He is proving us, before passing judgment upon us, to see how many he can prepare to stand the test and to receive everlasting life.

The world is hearing the last warning of the everlasting gospel. Some will be almost persuaded who will never embrace the message. Some will not only see the truth and acknowledge it, but will receive it and run well for a season; but when trial, affliction, and persecution come, they will fall back and give up the truth, and thus lose that eternal life so soon to be given to the faithful and enduring. And some who have many years had a name and a place with God's commandment-keeping people will be tested out, being self-deceived, and find at last that they have undervalued the blessing of eternal life, not being willing to crucify self and give up the present world for it, and therefore are adjudged unworthy of it. Think, O my soul, are you of this class?

There is still a little time in which all who will may make their election sure. None who will make the earnest and persevering effort need despair. The Spirit still pleads with us and for us. Our High Priest is more than willing to confess our names and blot out our sins. Who will accept of pardon on Heaven's own terms? Let all accept. R. F. COTTRELL.

THE ORION CAMP-MEETING.

THIS meeting was held Sept. 18-23 at Orion, Michigan, forty miles north of Detroit. The location was very good, the ground was dry, shade ample, good green grass, and everything pleasant. However, the railroad gave us no advantage whatever, not even a reduction of fare. Neither did it run any Sunday trains.

As the village was very small, our outside attendance was small all the time. Probably two or three hundred attended evenings, and perhaps five hundred on Sunday.

We were much disappointed also in the attendance of our people. There should have been four hundred or five hundred camped on the ground, whereas there were less than two hundred, and nearly one-half of these came Friday, and many went home Sunday. This threw a discouragement over all the meeting. It indicated a lack of interest on the part of our brethren.

A good many within twenty miles never attended at all. Evidently our brethren are losing their interest in the camp-meeting, for which we are sorry.

There were some very good things about the meeting. The preaching was done by Elds. Waggoner, Lamson, Kenyon, Corliss, Lane, and the writer. All these brethren had good freedom, and spoke well. We had some very good social meetings, one or two excellent. About thirty came forward to seek the Lord, some of whom made a very good start. Twenty-three were baptized by Bro. Corliss in a beautiful lake.

Sunday afternoon we presented the subject of the Tabernacle, toward which nearly all pledged \$1.20. Then there was \$180 raised for the expenses of the meeting, and pledges were taken up for the English mission. One thousand dollars was pledged and a part of it paid.

On Sunday we selected five brethren and five sisters, with two little children, the most active we could find on the ground, to canvass for our periodicals. Part of them went among our own brethren and a part among the outside crowd.

Nearly every one had some measure of success. Something like forty subscribers were obtained for our periodicals. Such an effort should be made at every camp-meeting. We had a supply of our small tracts, which were distributed among the crowd on Sunday. Twenty-five hundred pages were eagerly taken; also many copies of our periodicals.

We were overtaken by a very severe gale and hail storm, which did our large tent much damage. Otherwise the weather was good.

D. M. CANRIGHT.

CONFUSION ON THE SUNDAY QUESTION.

ON the presentation of the Sabbath truth at Cabot, a goodly number followed the example of David as recorded in Psalms 119:60, while others waited to hear the other side. And if error on the Sabbath question were not a hydra-headed monster, we should say, They have had a chance to hear all sides by the present time.

The Congregationalist minister preached a sermon for the benefit of his hearers one Sunday in the forenoon after we left there. In the p. m. of the same day, Eld. Forrest, Methodist minister, of the same village, preached on the Sabbath question. He taught, in harmony with the Methodist discipline, that the ten commandments are all binding, that the first day should be kept by Christians, though the fourth commandment requires no definite day further than the day following any six days of labor. This, of course, set the matter at rest with those that loved to have it so.

Within one mile of there, the same day, Eld. Thurber set the question at rest among the Adventist brethren, or tried to, coming to the desired point in altogether another way. He taught the abolition of the ten commandments and the existence of the Sunday Sabbath. So to a class, both Bro. Forrest and Bro. Thurber have it right, and we are wrong, notwithstanding we hold to the perpetuity of the law of God as a whole, just as do the Methodists.

But if there was any lack in the total destruction of the law of God, up to a few days prior to our leaving Marshfield, it may be said to have been accomplished here at that time, if it could be done. Eld. Morse, a professed Adventist, came to town to instruct the people. His attack upon "the old dead law" was "dreadful and terrible," devouring and breaking in pieces, and stamping it under his feet. Why should this minister, who is a member of the Christian denomination, feel so terribly about the law, and why talk so loftily about it? What harm has it ever done him?

He affirmed that the Sabbath could not be traced this side of the birth of Christ, as the generation of the Jews there ran out. Between this period and the cross, five of the commandments were re-enacted. Matt. 19:18, 19. He said that Christ here told the young man all that is necessary to salvation. Christ said nothing about the Sabbath, hence this was not binding. The elder did not observe that Christ said nothing about first-day keeping, hence that could not be binding.

Then again the law was abolished at the cross, and finally Paul takes the law and in his letter to the Romans shows that it is abolished. Now it seems the carnal mind might rest; for since that no law has been given.

But in spite of all the contradictory positions of the first-day supporters, this charitable institution, which "beareth all things," lives. It lives, whether the ten commandments are all abolished or are all binding. Like an overdosed and over-drugged patient, who lives notwithstanding the efforts of physicians, so lives the Sunday Sabbath, notwithstanding the strange work of the doctors of divinity to support it. Everywhere and always, without respect to the reign of darkness, error, and confusion, the venerable day of the sun rears its head and cries, Behold I am here. When will ministers learn that "the priest's lips should keep knowledge"? A. S. HUTCHINS.

God give us men! A time like this demands Strong minds, great hearts, true faith, and ready hands.

Men whom the lusts of office do not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue,
And face his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog,
In public duty, and in private thinking;
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Goodness weeps,
Wrong rules the land, and waiting Justice sleeps.
—Selected.

Rules for Daily Life.

Say nothing you would not like God to hear.
Do nothing that you would not like God to see.

Go to no place where you would not like God to find you.

Read no book of which you would not like God to say, "Show it to me."

NEVER despair; but if you do, work on in despair.—Burke.

unsound. 15. The ten commandments are all binding. 16. The Sabbath is a shadow; don't linger in it. 17. The change came gradually, being made by Christian emperors (Constantine was cited). 18. It was left for them to select any day they chose, and they finally chose Sunday. 19. A Sunday law would be a good thing, and we ought to have one. 20. The testimony of the fathers settles it forever.

We haven't time to show a harmony between the above points, but the reader can try his hand at it if he desires. Bro. Haines had freedom in reviewing the discourse on Wednesday evening before a full house. We shall be here at least another week. D. A. ROBINSON.

IOWA.

Toledo, Feb. 11.—I leave in this place, as the result of labor here, five who are keeping the "Sabbath of the Lord our God," seven almost decided who express a firm determination to continue the investigation till the Bible evidence on the question is clear to them, and many others favorably impressed. This is the field where B. F. Snook made his great blunder; and the minds of the people were more terribly prejudiced against present truth than in any other place I have ever labored. Most arrogant contempt was exhibited by all the churches, and especially by the pastors of the place, of whom there are five.

I now return to Kansas, praying God to keep this little company through grace unto salvation when the dear Lord shall come. Those taking hold of this work are the most influential and devoted of the Baptist church.

GEO. H. ROGERS.

Sigourney, Afton, and State Center.—Our meetings in Sigourney have already been mentioned in the report of the T. and M. Institute. The Sabbath school was quite interesting. They have black-board illustrations each Sabbath. The brethren here take a club of thirty copies of the Signs. They formerly had a V. M. society, but as their few copies of the Signs are used up by those paying for them, an organized society was deemed unnecessary. Owing to the hard times, the brethren being mostly poor, they did not feel able to enlarge their club. We hope, however, that before long they will be able to do so, and to procure maps for their Sabbath-school. They seem anxious to do all they can.

Eld. McCoy and myself were in Afton the first four days in February. The brethren here are much scattered, but they manifested a commendable zeal in attending both day and evening meetings during the time we were there, and expressed a desire for them to continue. The time Monday and Tuesday was mostly occupied in setting before them the progress of this work, and the importance of health reform, tract and missionary work, spiritual gifts, etc. This was meat in due season. Some of the Spirit of God was in our midst. This is the poorest church, financially, I have found in Iowa, yet they took two church libraries consisting of Sister White's bound books, and fifty copies of the Signs, desiring to pay for them in canvassing for Good Health. They have an interesting Sabbath-school at this place.

We commenced meetings at State Center Friday evening, Feb. 7, and shared a degree of God's Spirit while the meetings continued. The brethren came each morning prepared to remain through the day. At noon a temporary table nearly the length of the meeting-house was arranged; and as the bread and fruit were bountifully placed upon it, we were reminded of the time when a table many miles in length will be spread, and the saints will gather around it, and Christ will come forth and serve them.

Monday was occupied in explaining the nature of the work, including the tract and missionary enterprise, etc. There was no money in their treasury; and a lively discussion with reference to "Sabbath offerings" for the Sabbath-school, took place, lasting about two hours. To show that it was morally right to make Sabbath offerings under certain circumstances for a special purpose, the Saviour's words in Matt. 12:5 were cited in connection with Num. 28:9, 10. At one time when all the offerings had been applied to the priests, and there was nothing in the treasury with which to repair the house of God, "Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord; and the priests which kept the door put therein all the money that was brought into the house of the Lord." 2 Kings 12:9. This was a wise provision at that time, and God's blessing followed it. See 2 Chron. 24.

This church had been taking a club of thirty copies of the Signs, but at this meeting they added over one hundred copies. They also organized a V. M. society, and purchased thirty dollars' worth of maps for their Sabbath-school. The friends manifested a desire to take hold anew in the work of the Lord. May God bless the cause in Iowa. S. N. HASKELL.

A CARD OF THANKS.

We are again, with our dear children, beneath our own roof; and we wish to express our heartfelt gratitude to those dear friends who have aided us by their contributions and cheered us by their love and sympathy. Our house is neither plastered nor furnished; but despite lacks and inconveniences our hearts go out in thankfulness, and in earnest prayer to our Heavenly Father that each of the dear friends who have aided us in our time of need may, at

the glad morn of the first resurrection, receive the blissful welcome to a home in those mansions Jesus has gone to prepare.

CHAS. B. AND F. C. REYNOLDS.
North Parma, New York, Feb. 12.

WELLSVILLE, N. Y., INSTITUTE.

THIS meeting closed Sunday evening, Feb. 9, having continued two weeks and two days, including our State tract society quarterly meeting with which the exercises commenced. During this time there were held forty-five regular meetings of the Institute, the greater share of which were each two hours in length. Besides these, there were regular prayer and conference meetings each day, and thirteen sermons were preached during the session. Notwithstanding the fact that so many meetings were held, the interest continued good to the last, the steady and constant application of so many unaccustomed to study being one of the remarkable features of the Institute. The work was divided into five departments,—the tract society, the Conference, the Sabbath-school, the musical department, and the department for parliamentary practice. For each of these departments an instructor was appointed, who had the general charge and responsibility of the exercises for the time assigned to his department.

In the tract society department the Institute was organized into five districts, each having its director and district secretary, and being composed of three church societies with their librarians and membership. All the regular transactions of business, drawing publications, distributing tracts, obtaining subscribers for periodicals, writing letters, making reports, etc., etc., were carried out as actual transactions, while at the same time instruction concerning the method of keeping the proper accounts was given so that the business might be done in a systematic and thorough manner.

In the Conference department the entire membership was organized into churches, for which the proper officers were elected. Proper records of the organization were made by each church clerk; the regular church quarterly meetings were held, in which all the business pertaining to such meetings was transacted, including the payment of the tithes and one-third, receiving members, granting letters, etc., in fact, all the business actually occurring in our regular church work. Minute instructions were given on all these points, which were illustrated and enforced by the actual practice had in connection therewith.

In the S. S. department the entire Institute was organized into a school, after full instruction had been given as to how this should be done, and a practical illustration had been afforded by organizing schools in each district. It is to be hoped that this instruction, with the practical illustration of how the work should be done, will prove of great benefit to the work in this new Conference in establishing that order and system that should be seen in all these departments of the work of God.

The visit of Eld. J. N. Andrews during the last days of the session, will, we trust, prove a lasting blessing to those who were present. His earnest appeals to those who are engaged in the work to become possessed of the true missionary spirit were not without effect on the hearts of those who heard them, and we trust that our Institute will not prove a failure in this important particular, but that the work among us will be marked by more of that real spirit of zeal and devotion that should characterize so important a work as that in which we are engaged.

The brethren separated to go to their homes with a good degree of courage and determination to carry out the instruction they had received, and to labor earnestly to build up the work of God in our midst, and wherever their influence may reach. B. L. WHITNEY.

VERMONT T. AND M. MEETING.

THE session held at Wolcott Jan. 25 and 26 was opened Jan. 25 immediately at the close of the first S. S. meeting.

C. W. Stone was appointed secretary pro tem. Director present, C. F. Worthen.

Voted, That a committee be appointed by the Chair to draft resolutions for discussion. The Chair appointed C. W. Stone, R. S. Owen, A. O. Wilbur.

Adjourned to call of Chair.

SECOND MEETING, JAN. 26.

Prayer by Eld. R. S. Owen.

Committee on Resolutions reported as follows:—

Resolved, That we approve the action of the New England Conference in relation to the raising of a tract fund, and that we raise \$500 by contributions to aid in that matter.

Resolved, That every director in the Vermont T. and M. Society be appointed to solicit contributions in his own district for this purpose.

Whereas, It is the duty of every member of our T. and M. Society promptly to report his labor for each quarter, and

Whereas, This duty has not been well performed, therefore

Resolved, That we urge our members to renewed energy and diligence in this matter.

Resolutions discussed and adopted one by one.

Adjourned sine die.

A. S. HUTCHINS, Pres.

C. W. STONE, Sec. pro tem.

A STRONG lottery epidemic seems breaking out in Europe; the French Exposition has been followed by one in which all France has been

interested. An effort was made to establish a lottery in Glasgow for the purpose of relieving the unfortunate shareholders of the City of Glasgow Bank. The amount collected for their relief was only about \$1,800,000, and it was proposed to raise \$30,000,000 by lottery. The scheme at first met with much favor, but the opposition of influential ministers and members of the Scotch churches has prevented the execution of the plan. So many other schemes of this kind have been devised for relieving shareholders of insolvent banks that the British Government has been obliged to interfere, and to threaten those engaged in them with prosecution. There would not be much danger in this threat unless there is some difference between British laws and ours; for lottery dealers here openly advertise and carry on their illegal business, in spite of indictments, right under the eyes of the District attorney.—Christian Weekly.

Notes of News.

—A COLONY of Swedes intend to settle in North-east Georgia.

—FLORIDA orange-growers are experimenting in making wine from oranges.

—FLORIDA proposes to hold its first Sunday-school Convention during the coming summer.

—SHOEMAKERS in Japan are now making boots for the American market out of American leather.

—REV. R. W. McALL is about to open the twenty-third evangelical station in Paris.

MR. SANKEY has been having overflowing meetings in Newcastle, Eng., sometimes holding four a day.

—It is estimated that the snow in Scotland this winter has occasioned a loss to the Highland sheep-farmers of £100,000.

—THE French Evangelical Society has sold 400,000 copies of Scriptures among the 35,000,000 of France, besides what it has given away.

—THE total receipts of the recent Fair in aid of St. Patrick's Cathedral, New York city, where there was so much gambling, were \$172,625.48.

—THE German Reichstag was opened by the Emperor in person on the 12th of February. It is thought the present session will be a stormy one.

—CARDINAL GUIBERT, Archbishop of Paris, thinks that the Radicals, with President Grevy at their head, will insist on the separation of Church and State.

—THE Daily Inter-Ocean says: "Cincinnati has cut down the salaries of its school teachers, so as to meet the extra expense of lawyers' fees, etc., of the Southern Railroad. Nothing like economy."

—THE pope has sent 10 Jesuits to Central Africa to evangelize the countries traversed by Stanley and Livingston. The mission will cost \$40,000, and includes 500 porters, servants, etc.

—It is stated as a proof of the strength of infidel principles in Germany, that a weekly paper in opposition to Christianity, published in that country, has a circulation of 600,000 copies.

—A CHICAGO doctor recently prescribed for a baby a mile away, attacked with the croup, which was held up to a telephone so that he could listen to its breathing and hear its shrill cough.

—ENGLAND is again in trouble on the labor question. A dispatch from Liverpool dated Feb. 10 says that the number of strikers of all classes is estimated at from 50,000 to 60,000. There have been some riots, but they were promptly suppressed.

—THE directors of the City of Glasgow Bank have been tried and convicted of falsehood, fraud, and willful imposition with intent to defraud, and also of theft and embezzlement, and they have been promptly sentenced to imprisonment.

—THE Vatican, which contains so many choice works of art, was built by Pope Symmachus and has been beautified and enlarged by subsequent popes till it is now the largest palace in the world. It contains 11,000 rooms, the greater part of which are occupied by works of art.

—THE balance-sheet of our foreign trade for last year is an encouraging one. We sold abroad merchandise to the amount of over \$76,000,000, exceeding our imports by \$301,540,000, while our specie imported was nearly \$2,000,000 in excess of that exported.—Christian Weekly.

—ON the 22d of January a disastrous engagement occurred between a small body of British troops stationed at Rorke's Drift, Cape Colony, and an overwhelming number of Zulus. The British force was nearly or quite annihilated. Reinforcements sufficient to put down the Zulus will be promptly sent to Southern Africa.

—THERE will soon be no necessity for encountering the dangers of the St. Gothard Pass in winter. A tunnel through the mountain is being bored from Switzerland and Italy. It will be the longest tunnel in the world, having already reached 13,481 yards, and nearly 3,000 yards are still to be excavated, which will require another year.

—A PROMINENT feature in Henry Varley's new Tabernacle in Melbourne Australia, will be a large coffee-house, where eatables will be furnished at a little over cost price. The whole edifice will cost about \$100,000. A "Working-man's Club" will find shelter under its roof, with reading-rooms and other ample conveniences.

—A DECIDED change has come over the morals of New England within the last decade. It used to be that that section of the Union was noted for its morality, and for the model deportment of its people. Occasionally a brutal murder was committed there, but such crimes were of rare occurrence. Of late years this happy state of affairs has undergone a marked change. Murders attempts at murder, poisonings, wife-beatings, burglaries, embezzlements, etc., have prevailed to an extent that is absolutely shocking, and which takes from New England all right to claim its pre-eminent morality.—Pitts. Star.

—It is a startling fact that in a single year fifty American preachers should have been found guilty of crimes or misdemeanors by the secular courts. The list of these reverend offenders, printed by the Cincinnati Commercial, is an interesting contribution to the statistics of 1878, and deserves the serious attention of the class chiefly concerned. Naturally the larger denominations furnish more black sheep than the smaller ones; thirteen of the fifty were Methodists, and eleven Baptists.

—A CORRESPONDENT sends the following item concerning the dark day, clipped from the Grand Rapids Eagle: "An old lady living on the little Colorado, says the Arizona Miner, who has attained to the comfortable old age of 128 years, was 30 years of age at the time of the dark day, of which she has a vivid recollection, and she recalls many interesting incidents which took place with her people, the Spanish, and also the Indians, who were more superstitious. The Spaniards buried all their saints, of which they had a goodly number, while the Indians took to feasting on dogs and other animals."

—IN St. Petersburg, Russia, there is general unhealthiness and predisposition to epidemic. In the government of Tver typhus fever and small-pox are increasing in an alarming manner. Of 2,000 head of cattle attacked by the cattle plague in the vicinity of Ekatermoslav, half have perished. Small-pox, the plague, and an unknown epidemic, have broken out in several other localities. The St. Petersburg Golos says that several hundreds of bodies of those who died from the plague in Astrachan last December are still unburied. The Russian army in the Balkan peninsula suffers much from spotted typhus. The President of the Board of Health at Rome predicts that if the plague enters Europe it will destroy one-third of the population.

—THE following extract shows what suffering prevails in the beautiful and fertile regions of Alsace and Lorraine: "From all parts we hear the same cry of desolation. Misery exists everywhere, and business has come to an end. The economical crisis which has generally affected Europe has not spared our country; trade languishes, and purses are closed. The same cause which leads to economy in high circles produces want a degree lower, and starvation lower still; and all this occurs at a moment when winter brings to the poor its ordinary increase of suffering and sorrow. Some time ago we stated that the Charitable Society of Strasburg had 3,200 families on its books, and this is now the case throughout Alsace-Lorraine, where the people are suffering as much as in the neighboring countries. In Lorraine it is stated that there never existed so much distress, and that there is every appearance of its being aggravated by the continuance of winter."

Obituary Notices.

"Blessed are the dead which die in the Lord, from henceforth." Rev 14:13.

FRANKLIN GOODMAN, of East Norwalk, Ohio, died of inflammation of the bowels. Jan. 29, 1879, in the tenth year of his age. A loving father and mother and two little brothers mourn their loss. Frankie, together with his parents and brothers, attended our meetings in East Norwalk, and all were much interested. He loved to read the Bible, and during his dying moments gave good evidence that he loved the Lord and had his blessing. He bade all the family and friends an affectionate farewell, and sweetly fell asleep in death. May the bereaved parents be ready to meet their dear little boy when Jesus comes to raise the dead. Funeral discourse by the writer to a large and attentive congregation. Text, 1 Cor. 15:26. H. A. ST. JOHN.

NOAH W. PERRINE died at Spring Arbor, Mich., Feb. 12, 1879, of congestion of the lungs, aged 31 years. Though never openly professing Christ, he in his last sickness expressed confidence in the truths of the Bible, and a wish to live them out. His friends laid him away, trusting in God who doeth all things well. Discourse from 1 Pet. 2:7, first clause. J. O. C.

DIED of scarlet fever, near Arago, Richardson Co., Neb., Feb. 1, 1879, Mary E., aged 4 years, 10 months, and 16 days; Feb. 2, Olive L., aged 3 years, 3 months, and 6 days; Feb. 2, Arthur C., aged 2 years and 7 days; Feb. 3, Alice A., aged 3 years, 3 months, and 7 days.—children of Sanford R. and Mary J. Twist. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." S. R. TWIST.

DIED of lung fever, in Defiance, Ohio, Jan. 9, 1879, Bro. Elisha F., son of C. G. Daniels, aged 28 years, 4 months, and 3 days. He was one of the members of the Defiance church when it was first organized by Eld. I. D. Van Horn in 1870. Much of the time during his short and painful sickness was spent in seeking a nearness to God. He expressed great anxiety to unite in prayer with myself and wife. We arrived there about one o'clock p. m., and had a sweet season of prayer, during which his responses expressed a confident hope that all was well. At the close of the exercises he responded, "Amen," and in about five minutes sweetly fell asleep in Jesus. He was loved and respected by all who knew him. WM. F. CROUS.

DIED of diphtheria, Feb. 6, 1879, at DuQuoin, Ill., James Stanhouse, aged 38 years, 7 months, and 27 days. Our dear brother embraced the truth last August under the labors of Brn. Colcord and Bliss, and he has since been a devoted, earnest worker in the cause of God. Funeral discourse by the writer, from Job 14:14. We miss the counsel and influence of our brother. C. H. FOSTER.

DIED of bilious pneumonia, in Matherton, Mich., Jan. 17, 1879, my mother, Mrs. A. C. Kellogg, wife of Leander Kellogg, in the 59th year of her age. We mourn for her but believe she sleeps in Jesus. Funeral discourse by Eld. Jordon, M. E. from 2 Tim. 4:6-8. E. BAINE.

SIGNS OF THE TIMES.

BY ELD. JAMES WHITE.

TEXT.—Can ye not discern the signs of the times? Matt. 16:3.

OUR Lord asked the Pharisees and Sadducees this question at a time when they came to him tempting him for a sign from Heaven. It was a reproof to them for their unbelief in the signs mentioned in the Old-Testament writings, which they professed to believe, and which were actually being fulfilled before their eyes, yet disregarded by them. They could tell the weather for the morrow, but had no skill in those prophecies that pointed to that time. "When it is evening, ye say, It will be fair weather, for the sky is red; and in the morning, It will be foul weather to-day, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

That which constitutes a sign of the times, in a scriptural sense, must be a matter of prophecy. The prophetic pencil sketches that which shall take place in the political and religious worlds. Time shows the fulfillment. The student of prophecy compares the prophetic sketch with the facts of history, and, finding a perfect agreement, he sees his position on the great highway of time. The prophets of God had spoken of the first advent of Christ; and the fulfillment of their words relative to his birth, his gospel, his miracles, his humiliation and death, were signs to the Jews that Jesus of Nazareth was the promised Messiah.

SIGNS OF THE FIRST ADVENT.

1. Christ was born of a virgin, Matt. 1:18--25, spoken of in Isa. 7:14.

2. Bethlehem was his birthplace, Matt. 2:1, mentioned in Micah 5:2.

3. The act of Herod in slaying all the children in Bethlehem, from two years old and under, Matt. 2:16, 18, prophesied of in Jer. 31:15.

4. His forerunner, John. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord." Isa. 40:3. All Judea and Jerusalem saw this sign when they went out to be baptized of John. Matt. 3:1--6.

5. The gospel preached. When Jesus stood up in the synagogue to read, he opened the book and read where it is written, Isa. 61:1, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings." The eyes of all them that were in the synagogue were fastened upon him. And he said unto them, "This day is this scripture fulfilled in your ears." Luke 4:16--21.

6. His humility when on trial. "He was oppressed, and he was afflicted; yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Isa. 53:7.

7. The manner and circumstances of his death. "They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint. My heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have inclosed me. They pierced my hands and my feet. I may tell all my bones; they look and stare upon me. They part my garments among them, and cast lots upon my vesture." Ps. 22:13--18. "Reproach hath broken my heart; and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." Ps. 69:20, 21. These prophecies had an exact and literal accomplishment at the crucifixion of Christ, and the Jews saw it. Read Matt. 27:35; John 19:28--30.

8. The fulfillment of the seventy weeks of Dan. 9:24--27. The Jews understood this, or might have understood it. Caiaphas, being high priest that year, said to them, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself; but being high priest that year, he prophesied [or taught the prophecies] that Jesus should

die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." John 11:49--52. We might add to these signs the miracles of Christ, his resurrection, the pouring out of the Holy Spirit on the day of pentecost, and still others which were distinctly spoken of by the prophets.

But notwithstanding the fulfillment of these prophecies before the faces of the rulers of the Jews, and all these signs were actually accomplished in a little more than thirty years, and they themselves had to acknowledge that notable miracles had been done by our Lord, yet they believed not. Well may it be said by this generation, that the Jews deserved wrath, and God was just in destroying their nation and place. But are they less guilty of the sin of unbelief than the Jews were? Do they believe in that Word which they blame the Jews for rejecting?

The Jews were looking for a temporal kingdom. They applied many of the prophecies of Christ's second appearing in power and great glory to his coming as a prince to deliver them from the Roman yoke, and exalt them to worldly glory. They were disappointed and grieved with the humility of Jesus of Nazareth, and in their pride rejected the signs of his first advent. The popular professors of our day as a body are looking for a temporal millennium, and overlook the signs of his second advent, which are much more numerous and forcible than those of his first advent. Then if the signs of Christ's second coming are held in doubt, and are rejected by the professed people of God of this generation, the sin of unbelief will rest upon them heavier than it did upon the Jews, in proportion as they reject greater light.

Can anything be known relative to the period of Christ's second coming is a question unsettled in many minds. We accept the Bible as a revelation from Heaven. What God has revealed in that book let no man call a mystery, or a secret of the Almighty. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Deut. 29:29. If the sacred Scriptures do not designate any period in particular for the second appearing of Christ, then men should no longer search for proof of his soon coming. But if prophecy, in a most clear and harmonious manner, does point to the period of that great event, and if there is evidence that "it is near, even at the doors," the subject at once assumes very grave importance.

When the disciples inquired, "What shall be the sign of thy coming, and of the end of the world?" Jesus did not reprove them for inquiring into that which was purposely hidden from all men; but he answered that question in the most definite manner. He even stated that there should be signs of that event in the sun, in the moon, and in the stars; and adds, "When ye shall see all these things, know that it is near, even at the doors." The simple fact that the Lord mentions signs of his second advent, is the best proof possible that his people were not to remain ignorant of the relative nearness of the event. Add to this evidence his declaration that when these signs should be seen, his people should know that it was near, even at the doors, and the case becomes an exceedingly strong one.

Prophecy is history in advance. From the very nature of the case Daniel could not understand his own prophecy, which related to those kingdoms which were to exist. When the prophet inquires: "O my Lord, what shall be the end of these things," Gabriel answers: "Go thy way, Daniel, for the words are closed up and sealed till the time of the end." Dan. 12:8, 9. To this agrees the apostle who speaks of the prophets, "Unto whom it was revealed, that not unto themselves, but unto us they did minister." 1 Pet. 1:12. We will now consider the subject of the signs of our times in the light of the fulfillment of prophecy.

SIGNS OF THE SECOND ADVENT.

1. Daniel, second chapter. The second chapter of Daniel's prophecy has to do with five universal kingdoms which were to succeed each other. The first four are earthly and perishable; the fifth is immortal and will stand forever.

The first four kingdoms are represented by the several parts of the great metallic image, of gold, silver, brass and iron mixed with clay. The golden head represents the kingdom of Babylon; the silver breast and arms of the image represent Media and Persia; the brazen sides, Grecia; the iron legs, Rome; the feet and toes, part of iron and part of clay, symbolize the divided, weakened condition of Rome.

The several specifications of this line of prophecy are fulfilled, excepting the last, which is expressed in these words: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2:34.

2. Daniel, seventh chapter. The seventh chapter of this prophecy covers the same ground as the second. The symbols employed are a lion, a bear, a leopard, and a nameless beast with ten horns. The lion, like the golden head of the image, represents Babylon; the bear, like the silver breast and arms, Media and Persia; the leopard, like the brazen sides, Grecia; the nondescript beast, the same as the iron legs, Rome. His ten horns, the same as the ten toes of the image, the present condition of the Roman empire, divided into ten kingdoms.

This line of prophecy, however, is more definite than that of the second chapter, especially that which relates to the fourth kingdom. The Roman beast is given in a second form with three horns plucked up by a little horn. This little horn is a symbol of the papacy, through whose influence three of the ten kingdoms were subdued in its onward march up to complete supremacy, A. D. 538. The blasphemous character, cruel persecutions, and the period of the civil power of the little horn are given by the prophet in these words:—

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25. This period is the same as the forty-two months of Rev. 13:5, and the twelve hundred and sixty prophetic days of Rev. 12:6. From 538, 1260 years would extend to 1798, when, on Feb. 10, Berthier a French general, entered the city of Rome and took it. On the 15th of the same month, the pope was taken prisoner and shut up in the Vatican. The Papal government, which had continued from the time of Justinian, was abolished, and a republican form of government given to Rome. The pope was carried captive to France, where he died in 1799. Thus, he that led into captivity went into captivity; he that killed with the sword was killed (subdued) with the sword. Rev. 13:10.

Where are we in this prophetic line which reaches to the end of all earthly governments? We have passed the lion, Babylon; the bear, Media and Persia; the leopard, with his four wings and four heads, Grecia, has been passed. The history of the terrible beast, Rome, has been written; and the papacy, symbolized by the little horn, has fulfilled its twelve hundred and sixty years of blasphemy and terrible persecutions; and its civil power was taken away eighty-two years since.

For what do we wait? The prophet answers in these words: "I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Dan. 7:11. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Verse 27.

3. Daniel, chapter eight. The eighth chapter of Daniel presents a third prophetic line, embracing a ram with two horns, a symbol of the kingdom of Media and Persia; a goat with a notable horn, Grecia, with Alexander for its first king. The four horns taking the place of the one, represents the division of Alexander's kingdom after his death. And the little horn which waxed exceed-

ing great, which stood up against the Prince of princes, representing Jesus Christ at his crucifixion, is Rome. This "power" being "broken without hands," represents its destruction at the second coming of Christ, when the man of sin, a symbol of the same power, 2 Thess. 2:3-8, will be consumed by the spirit of Christ's mouth, and be destroyed by the brightness of his coming.

4. Daniel, chapter eleven. In the eleventh chapter of this prophecy, the same ground is again covered by historic prophecy, reaching down to the standing up of Michael, or the reign of Christ, the great time of trouble, the deliverance of the saints, and the resurrection of the dead. This chain of prophecy terminates with these words: "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever," Dan. 12:1-3, carrying us out into the boundless ocean of eternity. With this view of the subject, how forcible the words of Gabriel to Daniel, "I am come to make thee understand what shall befall thy people in the latter days." Dan. 10:14.

5. *The dark day of May 19, 1780.* "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matt. 24:29.

The tribulation here mentioned is that which was upon the church of Christ for 1260 years, during the persecuting career of the little horn of Dan. 7:25. Compare with Rev. 12:6; 13:5. Then immediately, after the tribulation of those days of papal persecution, the sun was to be darkened. Mark this: It does not say *after those days*; but after the *tribulation* of those days. The *days* reached to 1798, eighteen years this side of the dark day; but the *tribulation* of the days ceased before the sun was darkened in 1780. The days of tribulation were shortened for the elect's sake. Matt. 24:22. The reformation under Martin Luther modified this tribulation, and continued to restrain the rage and consume the power of the papacy until 1700, since which time, according to all church history, there has been no general persecution against the church. Mark 13:24, makes this point very plain: "But in those days, after that tribulation, the sun shall be darkened." That is, before the 1260 years should close, but after the tribulation, or martyrdom, of the church ceased, the sun was darkened. Those who would point to the future, or to the past, prior to the eighteenth century, for the darkening of the sun here mentioned, will do well to read again Mark 13:24: "But in those days, after that tribulation, the sun shall be darkened."

"A something strikingly awful shall forewarn that the world will come to an end, and that the last day is even at the door."—*Martin Luther.*

"In the month of May, 1780, there was a very terrific dark day in New England, when all faces seemed to gather blackness, and the people were filled with fear. There was great distress in the village where Edward Lee lived,—men's hearts failing them for fear that the Judgment day was at hand. The neighbors all flocked around the holy man; for his lamp was trimmed, and shining brighter than ever amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."—*Tract No. 379 of Am. Tract Society.—Life of Edwards.*

"The 19th day of May, 1780, was a remarkably dark day. Candles were lighted in many houses. The birds were silent, and disappeared. The fowls retired to roost. It was the general opinion that the day of Judgment was at hand. The legislature of Connecticut was in session, at Hartford, but being unable to transact business, adjourned.—*President Dwight in (Ct.) Historical Collections.*

"ANNIVERSARY OF THE DARK DAY.—The dark day, May 19, 1780, is thus described by Mr. Stone, in his history of Beverly: 'The sun rose clear, but soon assumed a brassy hue. About 10 o'clock, A. M., it became unusually dark. The darkness continued to increase till about one o'clock, when it began to decrease. During this time, candles became necessary. The birds disappeared and were silent, the fowls went to their roosts, the cocks

crew as at daybreak, and everything bore the appearance and gloom of night. The alarm produced by this unusual aspect of the heavens was great.'"—*Portsmouth Journal*, May 20, 1843.

From Robert Sears' *Guide to Knowledge*, published in New York, 1844, we extract the following: "On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common print, or tell the time of the day by their watches, or to dine, or transact their ordinary business, without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls went to roost. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night. Similar days have occasionally been known, though inferior in the degree or extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses."

6. *The dark night of May 19, 1780.* "And the moon shall not give her light." Matt. 24:29.

"The moon shines with a borrowed light; and, therefore, if the sun from whom she borrows her light is turned into darkness, she must fail, of course, and become bankrupt."—*Matthew Henry.*

"The night succeeding that day (May 19, 1780,) was of such pitchy darkness that, in some instances, horses could not be compelled to leave the stable when wanted for service. About midnight, the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy."—*Portsmouth Journal*, May 20, 1843.—*Extract from Stone's History of Beverly.*

Mr. Tenny, of Exeter, N. H., speaking of the dark day and dark night of May 19, 1780, says:

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."

Dr. Adams, speaking of the dark night, says:

"At nine, it was a darkness to be felt by more senses than one, as there was a strong smell of soot. Almost every one who happened to be out in the evening, got lost in going home. The darkness was as uncommon in the night as it was in the day, as the moon had fulfilled the day before."

7. *The falling stars of Nov. 13, 1833.* "And the stars shall fall from heaven." Matt. 24:29. We here give an extract from an article written by Henry Dana Ward, published in the *Journal of Commerce*, Nov. 15, 1833:

"At the cry, 'Look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and meteors. The zenith, the north, and the west also, showed the falling stars, in the very image of one thing, and only one, I ever heard of. I called to my wife to behold; and while robing, she exclaimed, 'See how the stars fall!' I replied, 'That is the wonder!' and we felt in our hearts that it was a sign of the last days; for, truly, 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind.' Rev. 6:13. This language of the prophet has always been received as metaphorical. Yesterday, it was literally fulfilled. The ancients understood by *aster*, in Greek, and *stella*, in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday."

"And how did they fall? Neither myself, nor one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy before quoted."

"The stars fell 'even as a fig-tree casteth her untimely figs when she is shaken of a mighty

wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from *one*; those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south—for I went out of my residence into the Park—fell toward the south. And they fell not as the *ripe* fruit falls—far from it; but they flew, they were *cast*, like the unripe fruit, which at first refuses to leave the branch; and when, under a violent pressure, it does break its hold, it flies swiftly, *straight off*, descending; and in the multitude's falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house."

Prof. Olmstead, of Yale College, says:—

"The extent of the shower of 1833 was such as to cover *no inconsiderable part of the earth's surface*, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance."

The Rockingham (Va.) *Register* called it "A rain of fire,"—thousands of stars being seen at once; some said it began with considerable noise.

We now inquire, Why has Christ given the church these signs in the luminaries of heaven of his second coming? Are they given to deceive and lead the honest Christian to look for Christ's coming, when nothing can be known of the period of that event? Preposterous! The fact that Christ foretells signs of his coming, and then states the object of those signs, that the church may *know* when the event is near, even at the doors, is sufficient proof that it is the design of Heaven that the church should understand the period of the second advent.

After stating that the sun should be darkened, and that the moon should not give her light, and that the stars should fall from heaven, Christ gives the parable of the fig-tree, and makes the most distinct application of it. "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, *know* that it is near, even at the doors." Verses 32, 33. No figure should exceed the fact illustrated in a single particular. This being the case in the parable of the fig-tree, the point becomes an exceedingly strong one. No language can be more direct. No proof can be more complete. With all that certainty with which we know that summer is nigh when we see the buds and the leaves shoot forth from the trees in spring, and the earth covered with her carpet of green, may we know that Christ is at the doors. The most daring unbelief will hardly venture to deny these words of the Son of God, and assert that nothing can be known of the period of his second coming.

The proclamation of the coming and kingdom of Christ is given to the last generation. God did not send Noah to preach to the next to the last generation before the flood, but to the last. The very generation which was destroyed by the waters of the flood saw Noah build the ark, and heard his warning voice. So God has raised up men to give the solemn warning to the world at the right time to give force to the warning. And the very generation of men that live after the three great signs are fulfilled, and who hear and reject the warning message from Heaven, will drink the cup of the unmingled wrath of God. And those of this very generation who receive the message, suffer disappointments, and endure the trials of the waiting position, will witness the coming of Christ, and exclaim, "Lo, this is our God; we have waited for him, and he will save us." Isa. 25:9.

With what emphasis our Lord gave utterance to this sentiment. It is a rebuke upon our unbelief. As we read it, God help us to believe it: "Verily I say unto you, this generation shall not pass till all these things be fulfilled." And as though this were not enough to lead us to unwavering faith, he adds these forcible words: "Heaven and earth shall pass away, but my words shall not pass away."

SIGNS OF THE TIMES.—No. 2.

BY ELI. JAMES WHITE.

TEXT.—Can ye not discern the signs of the times? Matt. 16:3.

8. *The seven seals of the sixth chapter of Revelation.* John saw a book in the right hand of Him that sat on the throne, sealed with seven seals. Books in the days of the prophet, before the art of printing and binding was discovered, were rolls of parchment. "The usual books of the ancients were not like ours, but were volumes, or long pieces of parchment, rolled upon a long stick as we frequently roll silks. Such was this represented which was sealed with seven seals. Not as if the apostle saw all the seals at once; for there were seven volumes wrapped up one within another, each of which was sealed; so that upon opening and unrolling the first, the second appeared to be sealed up till that was opened, and so on to the seventh."—*Wesley*.

"It appeared as a roll, consisting of several parchments, according to the custom of those times; and though it was supposed to be written within, yet nothing could be read till the seals were loosed. It was afterward found to contain seven parchments, or small volumes, each of which was separately sealed; but if all the seals had been on the outside, nothing could have been read till they had all been loosed; whereas the loosing of each seal was followed by some discovery of the contents of the roll. Yet the appearance on the outside seems to have indicated that it consisted of seven, or at least of several parts."—*Scott*.

Here we have a figure of the nature of prophecy, and a special symbol of the prophetic history of the Christian church. The book of Revelation relates to the fourth universal empire, and particularly to that portion of the Christian age that was future when the book was given. He, alone, who sees the end from the beginning, could survey the future of the church and present her history to the prophet in seven distinct periods, illustrated by the seven seals. Therefore the Revelation was a sealed book when given to John, to be opened and understood as fulfilled. Of the number seven, Dr. Adam Clarke says:—

"The priest in his consecration was to abide seven days and nights at the door of the tabernacle, keeping the Lord's watch. The number seven is what is called among the Hebrews a number of perfection; and it is often used to denote the completion, accomplishment, fullness, or perfection, of a thing, as this period contained the whole course of that time in which God created the world, and appointed the day of rest. As this act of consecration lasted seven days, it signified a perfect consecration; and intimated to the priest that his whole body and soul, his time and talents, should be devoted to the service of God and his people."

"SEVEN. The way in which this number comes before us on many occasions in Scripture is very remarkable, and suggests that it must have had some hidden or typical significance. The present constitution of nature is recorded to have been made in six days, followed by a seventh day, in which God rested, and which he blessed and sanctified forever. Gen. 2:2, 3.

"The division of time into weeks of seven days each originated in this great event; and the hallowing of the Sabbath in the fourth commandment finds its reason herein: 'For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore, the Lord blessed the Sabbath day, and hallowed it.' Ex. 20:11. In the patriarchal history, as well as in the Mosaic legislation, the recurrence of the number seven and its combinations is very frequent. Even in the later Old-Testament history this number is met with too often for it to be always accidental. The repetition of the same number and of its multiples in the New Testament has also been observed. Seven has been called the symbol of perfection and the symbol of rest. But whether this is certainly correct or not, we may safely say with Mr. Wemyss: 'Jacob's seven years' service to Laban; Pharaoh's seven fat oxen and seven lean ones; the seven branches of the golden candlestick; the seven trumpets, and the seven priests who sounded them; the seven days' siege of

Jericho; the seven churches, seven spirits, seven stars, seven seals, seven vials, and many others, sufficiently prove the importance of this sacred number.'—*Key to Symbolical Language of Scripture*. Jews, Pagans, and Christians have vied with each other in attempts to prove the mysterious character of this number. The estimation in which it was held, on account of its singularly sacred character, may explain its adoption as a sort of representative number. Of this last use of the term seven, instances occur in the following texts: Lev. 25:4; 1 Sam. 2:5; Ps. 12:6; 79:12; Prov. 26:16; Isa. 4:1; Matt. 18:21, 22; Luke 17:4."—*Cassell's Bible Dictionary*, vol. i.

We briefly call attention to the events under each of the seven seals in their order.

(1.) The opening of the first seal reveals a white horse, whose rider had a bow and a crown as he went forth conquering and to conquer. This is a fit emblem of the triumphs of the gospel in the first centuries of this dispensation, the whiteness of the horse denoting the purity of faith in that age.

(2.) At the opening of the second seal, there appeared a red horse. If the whiteness of the first horse denoted the purity of the gospel in the first period, the redness of the second horse may denote that in the second period the original purity of the church began to be corrupted. The mystery of iniquity was at work in Paul's day. Errors began to arise, and the love of the world came in at an early date, which ripened into a state of things in Constantine's time, A. D. 323, described by Dr. Rice thus: "It represents a secular period, or union of church and State. Constantine aided the clergy, and put them under obligations to him. Mosheim says of this period, 'There was continual war and trouble.'"

(3.) The opening of the third seal presented a black horse, and he that sat on him had a pair of balances in his hand. The work of corruption in the church progressed rapidly. The black horse, the very opposite of the first, represents a period of great darkness and moral corruption. By the events of the second seal, the way was fully opened for that state of things to be brought about which is here presented. The time that intervened between the reign of Constantine and the establishment of the papacy in A. D. 538, may be justly noted as the time when the darkest errors and grossest superstitions sprung up in the church.

"The balances denoted that religion and civil power would be united in the person who would administer the executive power in the government, and that he would claim the judicial authority both in church and State. This was true among the Roman emperors from the days of Constantine until the reign of Justinian, when he gave the same judicial power to the bishop of Rome."—*Miller's Lectures*, p. 181.

(4.) When the fourth seal was opened, there appeared a pale horse, and his name that sat on him was called Death, and Hell followed with him. The color of this horse, which is pale or yellowish, like that seen in blighted or sickly plants, denotes the condition of things in the church when the papacy bore its unrestrained and persecuting rule, commencing about A. D. 538, and extending to the time when the reformers had exposed the corruptions of the papal system. During that period fifty millions of martyrs lost their lives by the very instrumentalities named in the prophetic description of that period.

(5.) The events to transpire under the fifth seal are, the crying of the martyrs for vengeance, and giving to them white robes. This represents the work of the reformers, and covers the period of the great reformation. In reference to the souls under the altar, Dr. Clarke says: "A symbolical vision was exhibited in which he saw an altar. And under it the souls of those who had been slain for the word of God—martyred for their attachment to Christianity—are represented as being newly slain, as victims to idolatry and superstition. *The altar is upon earth, not in Heaven.*"

A. Barnes makes the following remarks in reference to this subject:—

"We are not to suppose that this literally occurred, and that John actually saw the souls of the martyrs beneath the altars—for the whole representation is symbolical; nor are we to suppose that the injured and the wronged in Heaven actually

pray for vengeance on those who wronged them, or that the redeemed in Heaven will continue to pray with reference to things on the earth; but it may be fairly inferred from this that there will be as real a remembrance of the wrongs of the persecuted, the injured, and the oppressed, as if such prayer were offered there; and that the oppressor has as much to dread from the divine vengeance as if those whom he has injured should cry in Heaven to the God who hears prayer; and who takes vengeance. The wrongs done to the children of God, to the orphan, the widow, the down-trodden, to the slave and the outcast, will be as certainly remembered in Heaven as if they who are wronged should plead for vengeance there; for every act of injustice and oppression goes to Heaven and pleads for vengeance. Every persecutor should dread the death of the persecuted as if he went to Heaven to plead against him; every cruel master should dread the death of his slave that is crushed by wrongs; every seducer should dread the death and the cries of his victim; every one who does wrong in any way should remember that the sufferings of the injured cry to Heaven with a martyr's pleadings, saying, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood?' For a full exposition of this subject, read *Thoughts on the Revelation*, by Elder U. Smith. Address, REVIEW AND HERALD, Battle Creek, Mich.

(6.) "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind; and the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"

Such are the solemn and sublime scenes that transpire under the sixth seal. And a thought well calculated to awaken in every heart an intense interest in divine things, is the consideration that we are now living amid the momentous events of this seal.

Between the fifth and sixth seals there seems to be a sudden and entire change in the language, from the highly figurative to the strictly literal. Whatever may be the cause of this change, the change itself cannot well be denied. By no principle of interpretation can the language of the preceding seals be made to be literal; nor can the language of this any more easily be made to be figurative.

The first event under this seal, perhaps the one which marks its opening, is a great earthquake. As the more probable fulfillment of this prediction, we refer to the great earthquake of Nov. 1, 1755. Of this earthquake, Sears in his "Wonders of the World," pp. 50, 58, 381, says:—

"The great earthquake of Nov. 1, 1755, extended over a tract of at least 4,000,000 of square miles. Its effects were even extended to the waters in many places where the shocks were not perceptible. It pervaded the greater portion of Europe, Africa, and America; but its extreme violence was exercised on the southwestern part of the former. In Africa this earthquake was felt almost as severely as it had been in Europe. A great part of Algiers was destroyed. Many houses were thrown down at Fez and Mequinez, and multitudes were buried beneath the ruins. Similar effects were realized at Morocco. Its effects were likewise felt at Tangiers, at Tetuan, at Funchal in the island of Madeira. It is probable that all Africa was shaken. At the north it extended to Norway and Sweden. Germany, Holland, France, Great Britain, and Ireland were all more or less agitated by the same great commotion of the elements. Lisbon (Portugal), previous to the earthquake in 1755, contained 150,000 inhabitants. Mr. Barretti says that 90,000 persons are supposed to have been lost on that fatal day."

On page 200 of the same work, we again read: "The terror of the people was beyond description. Nobody wept—it was beyond tears—they ran hither and thither, delirious with horror and astonishment, beating their faces and breasts, crying, 'Misericordia, the world's at an end!' Mothers forgot their children, and ran about loaded with crucified images. Unfortunately many ran to the churches for protection; but in vain was the sacrament exposed; in vain did the poor creatures embrace the altars; images, priests, and people were buried in one common ruin."

The Encyclopedia Americana states that this earthquake extended also to Greenland; and of its effects upon the city of Lisbon, further says: "The city then contained about 150,000 inhabitants. The shock was instantly followed by the fall of every church and convent, almost all the large public buildings, and more than one-fourth of the houses. In about two hours after the shock, fires broke out in different quarters, and raged with such violence, for the space of nearly three days, that the city was completely desolated. The earthquake happened on a holy-day, when the churches and convents were full of people, very few of whom escaped."

The events which follow the great earthquake under the sixth seal are the special signs, in the sun, moon, and stars, of the second coming of Christ. The dark day and dark night of 1780 is described in these words: "The sun became black as sackcloth of hair, and the moon became as blood." The moon that was full the day before, appeared through the darkness of the night like a ball of blood. This was the appearance as presented to the prophet. Christ, speaking of these signs, says, "The sun shall be darkened, and the moon shall not give her light." The Concord [N. H.] People speaks of the dark day, May 19, 1780, thus:—

"It was not the blackness of a storm-cloud, such as sometimes with a frightful agitation breaks over a single city; it was the silent spreading of the pall cloth over the earth by strong, invisible hands."

"The dark day, May 19, 1780, so called on account of a remarkable darkness on that day, extending over all New England. In some places persons could not see to read common print in the open air for several hours together. The true cause of this remarkable phenomenon is not known."—*Webster's Dictionary, edition for 1869.*

The prophetic description of the falling of the stars met a literal fulfillment in the meteoric shower of Nov. 13, 1833, which was unlike any other on record in appearance, extent, and magnitude. The falling stars is the last special sign upon which believers base their faith in the near second advent. The departing of the atmospheric heaven is after the close of probation. This seems evident from the fact that the affrighted multitudes in despair of the mercy of the Lord, direct their cries to mountains and rocks to fall on them and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb.

While the book of Daniel has to do with four universal monarchies, Babylon, Persia, Grecia, and Rome, and its several chains of prophecy bring us, with wonderful definiteness, to the day of God, the second coming of Christ, and the last Judgment, the book of Revelation pertains to the fourth, Rome, and its several lines of prophecy bring us down, with the same minuteness, to the same point, and open before us the naked glare of eternal scenes.

9. *The seven churches.* The messages to the seven churches of the second and third chapters of Revelation are prophetic, and are addressed to the Christians of the seven periods of the Christian age. The following are some of our reasons for taking this position, which differs from the popular view that these addresses are a simple narrative of facts as they existed in seven of the churches in Asia, in John's day:—

(1.) The entire book of Revelation is addressed to the seven churches. "I, Jesus, have sent mine angel to testify these things in the churches." "What thou seest, write in a book, and send it unto the seven churches." Chaps. 1:3, 11, 19; 22:16, 18, 19.

(2.) Most of the book relates to events then in

the future, with which the Christians of John's day had no connection whatever.

(3.) The seven addresses of the second and third chapters of Revelation were no more applicable to the Christians in Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, than to the other churches in Asia Minor, or those of any other country.

(4.) The grand design of the book of Revelation is to foretell future events, with which the church should be connected in the Christian age. "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." Chap. 1:1. In a few instances, past and present events are mentioned in this book, as in chap. 12:1-5, but in all such cases the past and present are alluded to only to introduce future events, which in every case are the burden of the prophecy.

(5.) The seven addresses to the churches do have a fitness to seven periods of the Christian age, while the harmony of revelation and reason forbid the application of some portions of the seven addresses to the Christians of John's day.

The view that the seven messages are prophetic has prevailed extensively among Biblical expositors of the past, but has been rejected by those who have received the modern doctrine of the temporal millennium, which makes the last state of the church the most glorious, and not properly described by the address to the church of the Laodiceans.

We give the extracts that follow, from Newton, Scott, and Henry, as proof that many able expositors of the past have held that the seven churches of Asia represent seven periods and states of the Christian church. Benson quotes Bishop Newton as saying: "Many contend, and among them such learned men as More and Vitranga, that the seven epistles are prophetic of so many successive periods and states of the church, from the beginning to the conclusion of all. But there are in these epistles several innate characters, which are peculiar to the church of that age, and cannot be so well applied to the church of any other age. Besides other arguments, there is also this plain reason: The last state of the church is described in this very book as the most glorious of all, but in the last state in these epistles, that of Laodicea, the church is represented as *wretched, and miserable, and poor, and blind, and naked.*"

The Comprehensive Commentary says: "Many expositors have imagined that these epistles to the seven churches were mystical prophecies of seven distinct periods, into which the whole term, from the apostles' days to the end of the world, would be divided. . . . It cannot be conceived, if the concluding part of this book itself be recollected, that the last period of the church will be worse than any that has gone before, as the Laodicean church was far more corrupt than any of the rest."—*Scott.*

"An opinion has been held by some commentators of note, which may be given in the words of Vitranga: 'That under this emblematical representation of the seven churches of Asia, the Holy Spirit has delineated seven different states of the Christian church, which would appear in succession, extending to the coming of our Lord, and the consummation of all things. That this is given in descriptions taken from the names, states, and conditions of these churches, so that they might behold themselves, and learn both their good qualities and their defects, and what admonitions and exhortations were suitable for them.' Vitranga has given a summary of the arguments which may be alleged in favor of this interpretation. Some of them are ingenious, but they are not now considered sufficient to support such a theory. Gill is one of the principal of the English commentators who adopt this view, that 'they are prophetic of the churches of Christ, in the several periods of time, until he appears again.'"—*Henry.*

We suggest, however, that the message to the last of the seven churches is in harmony with Paul's description of the last day: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural af-

fection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth." 2 Tim. 3:1-7.

It is not our design to give an exposition of the subject of the seven churches. That is given in *Thoughts on the Revelation*, to which we invite the attention of the reader. As our object, in the small space we shall occupy, is to show the signs of the times in the fulfillment of prophecy, we shall, in rapidly tracing the events of this prophecy, briefly notice each of the seven churches.

(1.) Ephesus signifies "desirable," which well represents the first Christians who had received the doctrine of Christ in its purity. They enjoyed the benefits and blessings of the gifts of the Holy Spirit. They were noted for works, labor, and patience. In faithfulness to those pure principles taught by Jesus Christ, they could not bear those who were evil, and they tried false apostles, and searched out their true character. If the work of trying false apostles belonged to any one congregation of Christians, that at Jerusalem was the very one. Acts 15. Paul also writes to the Corinthians respecting false apostles. 2 Cor. 11:13. We would here suggest that the angels, or messengers, of the churches, may represent Christ's true ministers, through whom he speaks to his people during the several periods of the Christian age.

(2.) Smyrna signifies "myrrh," denoting that the church in this age would be a sweet-smelling savor to God, while passing through the fiery ordeal of persecution which has always served to keep out pride, popularity, and self-dependence, the bane of true faith, piety, and devotion. This state reached down to Constantine, covering much of the period called the ten persecutions. See *Buck's Theological Dictionary*, pp. 332, 333.

(3.) Pergamos signifies "height, elevation." This period reached from Constantine, about 323, down to the rise of antichrist, about 538. During this period the church became exalted, having her worldly policy, and, like the church of this day, attending to the ceremonies and forms of religion, and neglecting inward piety, the graces of the Spirit, and the life and power of the religion of Jesus. Here was the falling away mentioned by Paul. 2 Thess. 2:3.

(4.) Thyatira signifies "sweet savor of labor," or "sacrifice and contrition," which seems descriptive of the church of Jesus Christ during the 1260 years of papal persecution. This age of dreadful cruelty, and martyrdom of the true church, improved her real condition. "I know thy works, and charity, and thy patience, and thy works; and the last to be more than the first." How necessary to the purity and prosperity of the church, has been persecution and affliction! and how corrupting and destructive to holiness has been worldly prosperity!

"Jezebel, is a figurative name, alluding to Ahab's wife, who slew the prophets of the Lord, led her husband into idolatry, and fed the prophets of Baal at her own table. A more striking figure could not have been used to denote the papal abominations. See 1 Kings 18, 19, 21. It is very evident from history, as well as from this verse, that the church of Christ did suffer some of the papal monks to preach and teach among them. See the *History of the Waldenses*."—*Wm. Miller's Lectures*, p. 142.

(5.) Sardis signifies "song of joy," or "that which remains." If we are correct in the application of the first four churches, then Sardis represents the popular churches for nearly a century past. This church has a name to live, but is dead. Look at the exalted position and name which these churches have had among the nations of the earth. Look at their high-sounding titles, and the applause they receive from what is called the world. They bear the name of the church of Jesus Christ, and have the credit of doing much for the world. But they are dead to the pure principles of the gospel, and to good works as taught by Christ and his first ministers.

During this period of the church the message of the second coming of Christ is proclaimed, and the duty to watch for that event is enjoined. Those who do not watch will be overtaken by Christ's coming as by a thief, verse 3, while those who do watch are not in darkness, that that day should overtake them as a thief. 1 Thess. 5:4.

There are a few names even in Sardis, which have not defiled their garments. These come out of the different branches of Babylon, and unite upon the glorious theme of the second advent of Christ, leaving their denominational tenets behind, and form the church of brotherly love.

(6.) Philadelphia signifies "brotherly love," and expresses the position and spirit of those who received the advent message up to the autumn of 1844. As they came out of the sectarian churches, they left party names and party feelings behind, and every heart beat in unison as they gave the alarm, pointing to the coming of the Son of man as the consummation of the true believer's hope. Selfishness and covetousness were laid aside, and a spirit of consecration and sacrifice was cherished. The Spirit of God was with every true believer, and his praise on every tongue. Those who were not in that movement know nothing of the deep searching of heart, consecration of all to God, peace, joy in the Holy Spirit, and pure, fervent love for each other, which true believers then enjoyed.

The Son of God is the rightful heir to the throne of David, and is about to take to himself his great power, and reign, hence is here represented as having the key of David—*key*, a figure of power. The throne of David, or of Christ, on which he is to reign, is in the capital of his kingdom, the New Jerusalem now above. The opening and shutting, mentioned in the address to this church, can refer only to the change of ministration from the holy to the most holy of the heavenly sanctuary, at the end of the 2300 days, in 1844. It was then that the ministration in the holy place closed, and the ministration in the most holy for the forgiveness of sins, and to cleanse the sanctuary, was opened by Him that hath the key of David.

"Behold, I set before thee an open door." Compare this with Rev. 11:19. We can apply texts of this class to no other events than to Christ's entering the most holy in 1844, and opening his ministration there, where is the ark of ten commandments; hence, since that time, the Sabbath, with the whole law of God, has been present truth in a special sense.

Compare with the above texts, Dan. 7:13, 14; Ps. 2:8, 9; Rev. 11:15; Matt. 25:10. That Christ receives the kingdom, takes the throne of David, before his second advent, is plainly taught. This union is represented by the marriage of Matt. 25:10, and is called "the marriage of the Lamb." Rev. 19:7. Since 1844 has been the patient, waiting, watching time. "Here is the patience of the saints; here are they that keep the commandments of God." Rev. 14:12. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding." Luke 12:35, 36.

Those who keep the word of Christ's patience, will be kept from the hour of temptation which is to try all the world. Those who now live in patient, faithful obedience to the commandments of God and the faith of Jesus Christ, will be kept in the dreadful deciding hour before us. Rev. 13:15--17.

The personal appearing of Jesus Christ is also expressed in this address, Behold, I come quickly! This shows the application of the testimony to the church in Philadelphia, to that period when Christ's second advent may be scripturally looked for, and shows the absurdity of that theory which makes the seven addresses to the churches, narratives of matters of fact which occurred, or were to occur, in seven of the churches of Asia Minor, in John's day. There are no such expressions in connection with the first three churches, from the fact that they did not reach down near the end.

In this address the overcomer has the promise of being made a pillar in the temple of God, to go no more out, which here must mean the church, 2 Cor. 6:16, where he is established in the truth, and finally sealed. And let it be distinctly under-

stood that these are all marked direct for the New Jerusalem above, and not for Old Jerusalem where our age-to-come friends think of going. God save us from that mark. These have written upon them, *God, New Jerusalem*, because they are the property of God, purchased by the blood of his dear Son, to be taken to the New Jerusalem. How glorious the promise, "I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of Heaven from my God, and I will write upon him my new name."

(7.) Laodicea signifies "*the judging of the people*," or according to Cruden, "*a just people*," and fitly represents believers in the last message in the great day of atonement, or judgment of the house of God, while the just and holy law of God is taken as their rule of life. They are described as being neither hot nor cold. As a body they have not that zeal, devotion, and those good works which are taught in the Scriptures, and yet their efforts to keep the commandments of God and the faith of Jesus are such that they cannot be said to be cold. They say they are rich and increased in goods, and have need of nothing. They say this, because they believe their condition in spiritual things, and their standing before God, is such. But they are under a most terrible deception, as shown by the declaration, "and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." The words, "*and knowest not*," vindicate them from all charge of hypocrisy. They honestly think their condition very good, when it is very bad. This is a period of dreadful deception in spiritual things, hence pointed testimony is called for to arouse the deceived to their real danger. The very climax of deception, in which Satan may most exult, is a spirit of fear for the result of the plain and pointed testimony.

The people, and especially unconsecrated professors, love smooth things. They love to be deceived. "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means, and *my people love to have it so*; and what will ye do in the end thereof?" Jer. 5:30, 31. The true Witness counsels the people of God at this time to buy of him tried gold, which may represent true faith; white raiment, which may represent grace from him to enable his people to live a spotless life; and to anoint their eyes that they may see, which may represent the influence of the Holy Spirit upon the mind, which will remove the dreadful deception upon it, so that they may correctly understand their true position and duty at this time.

He stands at the door of the heart, knocking for admission; but spiritual blindness on the part of the lukewarm shuts him out. He pleads for admission, and promises those who will hear his voice, and open the door, that he will come in and sup with them, and they with him. In this appeal, the Son of God uses most touching figures, which illustrate his matchless love for his people who are thrown upon the deceptive perils of the last days, and then closes his special message to them with a soul-inspiring promise of the highest exaltation: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

In this appeal, the true Witness sets forth, first, the terrible deception of the lukewarm; second, their danger, and fate if they thus remain; third, the requisite zeal in repentance; fourth, his willingness to impart to them great blessings; and fifth, points them, on condition that they overcome, to a seat with him on his throne in the kingdom. This is enough! O God, let thy Holy Spirit strike this message home to the heart of every Laodicean.

The seventh is the last church. The number seven represents fullness, perfection, completion. There will be no eighth church to come out of the seventh, as taught by some restless fanatics. The seventh church now existing, keeping the commandments of God and the faith of Jesus, will be purified and prepared to meet the Lord at his coming.

10. *The Seven Trumpets.* Political events are

fitly symbolized by trumpets, the chosen heralds of war and revolution. The seven trumpets of Rev. 8, 9, and 11, bring to view the great political events in the decline and fall of the Roman Empire, and reach over past the destruction of all earthly kingdoms, and of sin and sinners, to the time when Christ shall be the great King, and his dominion shall embrace all the earth.

The first trumpet was fulfilled in the first invasion of the Roman Empire by the Goths under Alaric, commencing A. D. 395. The second trumpet points to the terrible inflection of disaster upon the empire by the piratical Vandals under Genseric, 428--468.

Attila and his warlike Huns responded to the call of the third trumpet. Under the fourth trumpet, the Ostrogoths, Theodoric and Odoacer raised their thrones on the now extinguished Western Empire. A third part of the luminaries in the Roman political heavens was now darkened.

The ninth chapter of Revelation is devoted in equal portions to the fifth and sixth trumpets, fulfilled respectively by the Saracens and Turks. These trumpets bring to view the scourge of Christendom by the Mohammedans. These are woe trumpets. The prophetic periods of the fifth trumpet ended in 1449; that of the sixth, August 11, 1840. The second woe was then past, "and behold," said the prophet, "the third woe cometh quickly." Rev. 11:14.

The startling events to occur under the sounding of the seventh angel are given in these words: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Verse 18. The seventh trumpet, though the last of the seven, is not the "last trump" that will rouse the dead and change the living righteous "in a moment, in the twinkling of an eye."

The seventh trumpet, like the six that precede it, covers a period of time, and under its sounding a series of events occur. Mark the difference: The work of the last trump will be accomplished "in a moment, in the twinkling of an eye;" 1 Cor. 15:52; that of the seventh angel covers a period of prophetic days: "But in the days [years] of the voice of the seventh angel." Rev. 10:7. The last three of the seven are woe trumpets. The seventh is the third woe covering all remaining woes, reaching to the execution of the last Judgment, when sin and sinners will cease to exist. We briefly notice the events under the sounding of the seventh angel in their order.

(1.) The anger of the nations. The spirit of war and bloodshed has existed since the days of Cain, who slew his brother. The increase of wars constitutes a sign of the end. These are to increase in violence and extent until the nations shall be angry.

(2.) The wrath of God in the seven last plagues. "And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Rev. 15:1. For a description of these plagues, read the sixteenth chapter.

(3.) The time of the Judgment, which embraces two resurrections, one thousand years apart. Rev. 20:5, 6. The great day of the Lord is not less than one thousand years, and reference may be made to it by the apostle when he states that one day is with the Lord as a thousand years, and a thousand years as one day. 2 Pet. 3:7, 8.

(4.) The reward of the saints in full will be given at the close of the seventh millennium. They will have the gift of immortality at the second coming of Christ, and will inherit the city of God during the period between the two resurrections; but their entire reward of an immortal inheritance will not be theirs until the wicked shall be destroyed from the earth at the second death, and the new earth shall appear as their eternal inheritance. Then shall the King say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

(5.) In connection with the final and complete reward of the just, will the destruction of the un-

just take place. Sin and sinners will be destroyed, and the righteous will be rewarded and eternally saved.

11. *The gospel of the kingdom.* In answer to the question of his disciples, "What shall be the sign of thy coming, and of the end of the world?" Jesus said to them, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. This is the first sign of the second coming of Christ, and the end of the world, mentioned by our Lord. It was given in answer to the question, "What shall be the sign of thy coming, and of the end of the world?" Verse 3. But this text is supposed by many to teach that all men will be converted. What then? The end? No, not for one thousand years at least, in which all will know the Lord from the least to the greatest. And some hold that the one thousand years of Rev. 20 are prophetic, each day in the year representing a year, making three hundred and sixty-five thousand years, during which time all men will be holy and happy.

But the text does not intimate that all men will be converted. It does not say that any one will be converted as the result of preaching this gospel of the kingdom. It does not even state that all will hear this gospel. And we find it far from intimating that the world will be converted, and remain so a thousand years, or three hundred and sixty-five thousand years, before the end.

Many who hold the doctrine of the world's conversion, and a thousand years, or three hundred and sixty-five thousand years, of peace and holiness before the end, assert that nothing can be known of the period of the second advent. But would they not know when their supposed millennium, whether it be literal time, or prophetic, had commenced? Certainly they would. If those enjoying the millennium could not tell when it commenced, it would hardly be worth having. But if they could tell when it commenced, and most certainly they could, then they could tell when it would close, and bring the end.

If we understand the phrase, "this gospel of the kingdom," to be the gospel, in the common acceptance of the word, is not the work very nearly accomplished? J. Litch, in his *Prophetic Expositions*, page 147, under the heading, "Signs of the Times," says:—

"Rev. J. O. Choules, author of a voluminous work, a *History of Missions*, from the apostolic age down to the present day, being asked, last May (1842), if he knew of any nation which never had received the gospel, replied that he did not; but he thought the promise implied something more than its being barely preached in each nation. The same question was proposed to Rev. Mr. Janes, general financial agent of the American Bible Society, and nearly the same answer was elicited. Dr. Nathan Bangs, for many years at the head of the Methodist missionary operations, was asked the question last July, and after reflecting some time, replied that he believed there was a tribe, somewhere upon the northwest coast of North America, to whom it has never been preached."

But if the term, "this gospel of the kingdom," be understood as applying to the proclamation of, or to that portion of the gospel which relates to, the coming and kingdom of Christ, the fulfillment is equally evident. And it seems necessary to so understand the passage, as it was spoken in answer to the question, "What shall be the sign of thy coming, and of the end of the world?" Campbell's translation of this verse decidedly favors our view of this subject: "And this good tidings of the reign shall be published through all the world, for the information of all nations, and then shall come the end." Whiting's version also gives the same idea: "And this good news of the kingdom will be preached in all the world, for a testimony to all nations, and then will the end come."

J. Litch, in his lecture on the twenty-fourth chapter of Matthew, given in the *Advent Herald* for Nov. 23, 1850, says: "The great American movement on this subject, and the diffusion of information with regard to it within the last ten years, are too well known to need extended re-

marks in this place. Neither labor nor sacrifice was regarded in the wide and rapid extension of the good news of the kingdom, as far as the English language could make it known. It was sent to the four quarters of the globe, and to the islands of the sea, upon the wings of all the winds."

E. R. Pinney, in his exposition of the same chapter, says: "As early as 1842, second-advent publications had been sent to every missionary station in Europe, Asia, Africa, and America, both sides of the Rocky Mountains."

F. G. Brown, in an article in the *Midnight Cry* for Feb. 15, 1844, speaking of Eld. Hutchinson's work, says: "Bro. H. occupies the most favorable position for distributing the light throughout the British Possessions and Europe. Having a large acquaintance in Europe, and as papers can be sent from the Canadas thither free of postage, he has embraced every opportunity of sending large supplies by each returning steamship. He has forwarded them to the Canadas, Nova Scotia, New Brunswick, Newfoundland, England, Ireland, Scotland, Wales, France, Germany, Constantinople, and Rome."

The "Voice of the Church," by D. T. Taylor, speaks as follows concerning the wide diffusion of the Advent sentiment: "In Wirttemberg there is a Christian colony numbering hundreds, who look for the speedy advent of Christ; also another of like belief on the shores of the Caspian; the Molokaners, a large body of dissenters from the Russian Greek church, residing on the shores of the Baltic—a very pious people, of whom it is said, 'Taking the Bible alone for their creed, the norm of their faith is simply the Holy Scriptures'—are characterized by the 'expectation of Christ's immediate and visible reign upon earth.' In Russia, the doctrine of Christ's coming and reign is preached to some extent, and received by many of the lower class. It has been extensively agitated in Germany, particularly in the south part among the Moravians. In Norway, charts and books on the Advent have been circulated extensively, and the doctrine received by many. Among the Tartars in Tartary, there prevails an expectation of Christ's advent about this time. English and American publications on this doctrine have been sent to Holland, Germany, India, Ireland, Constantinople, Rome, and to nearly every missionary station on the globe. At the Turks Islands, it has been received to some extent among the Wesleyans. Mr. Fox, a Scottish missionary to the Tellogoo people, was a believer in Christ's soon coming. James Mac Gregor Bertram, a Scottish missionary of the Baptist order, at St. Helena, has sounded the cry extensively on that island, making many converts and pre-millennialists; he has also preached it at South Africa, at the missionary stations there. David N. Lord informs us that a large proportion of the missionaries who have gone from Great Britain to make known the gospel to the heathen, and who are now laboring in Asia and Africa, are millennialists; and Joseph Wolfe, D. D., according to his journals, between the years 1821 and 1845, proclaimed the Lord's speedy advent, in Palestine, Egypt, on the shores of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia, Arabia, throughout the Ottoman Empire, in Greece, Turkistan, Bokara, Afghanistan, Hindoostan, Cashmere, Thibet, in Holland, Scotland, and Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and at New York City, to all denominations. He declares he has preached among Jews, Turks, Mohammedans, Parsees, Hindoos, Chaldeans, Yezidis, Syrians, Sabeans, to Pachas, Sheiks, Shahs, the kings of Orgentsh and Bokhara, the queen of Greece, etc.; and of his extraordinary labors the *Investigator* says: 'No individual has, perhaps, given greater publicity to the doctrine of the second coming of the Lord Jesus Christ, than has this well-known missionary to the world. Wherever he goes, he proclaims the approaching advent of the Messiah in glory.' pp. 342-344.

If it be asked if the news that such a truth is preached is a sufficient proclamation to fulfill the prophecy; Rev. 14:6, 7; Matt. 24:14; the answer is, If it was sufficient in the days of the apostles, it is now. That it was then, is clear from Acts 19:8-10, where Paul preached or taught in Ephesus two years, so that all they in Asia,

both Jews and Greeks, heard the word of the Lord Jesus. They could not all have heard a sermon, but they heard the sound of the gospel. In this sense, I have no doubt but the gospel of the kingdom is preached in all the world.

We still wait for the approaching end. And when the purpose of God in the proclamation of the coming reign of Christ shall be accomplished, then will the end come.

WHITE ROBES.—NO. 2.

BY ELD. JAMES WHITE.

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said to him, Sir, thou knowest. And he said unto me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Rev. 7:9-14.

THE seventh chapter of Revelation relates to two classes of the redeemed. It first introduces the definite number of an hundred and forty and four thousand, and gives distinct specifications relative to them. The closing portion of the chapter then describes the great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, as clothed with white robes, and bearing palms of victory. One class is numbered; the other cannot be numbered. One is manifested and sealed at a definite period of time; while the other is redeemed, not only from all nations existing at any one time, but from all people who have lived upon the earth from the time of the offer of salvation to fallen man, to the close of human probation.

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb." Verses 9, 10. The prophet had just before taken a definite view of the one hundred and forty-four thousand, which were to be manifested and sealed near the close of probation. He next beholds with astonishment the numberless hosts of the redeemed, which make up all the saved. And as his prophetic eye runs back over all time, he sees them gathered from all the nations, in all the different ages of the world. Hence the expression, "After this I looked, and, lo, a great multitude."

These stood before the Lamb. They had been redeemed by the blood of Christ, and stood before him as the dear purchase of his blood. They were clothed with white robes. We should not understand by this that the saints in this world, or in that which is to come, are to wear literal garments of white linen to represent inward holiness. The white robe must be understood as a figure of purity of character. The redeemed of the Lord had obtained this purity during the period of their probation. They had availed themselves of the matchless cleansing power of the blood of Jesus Christ, while, at the same time, they had, in his strength, wrought righteousness. These, also, held palms in their hands. They were victors. They had conquered the world, the flesh, and the devil. They had overcome by the blood of the Lamb, and by the word of their testimony.

And, let it be borne in mind, these were the saved "of all nations, and kindreds, and people, and tongues." Abel and Enoch will be there; righteous Noah, faithful Abraham, and all the holy prophets of God, with robes washed in the blood of the Lamb, and bearing palms of victory, through his redeeming power, will stand before him, as well as the apostles and martyrs of Jesus, the reformers, and those saved in the nineteenth

SPIRIT OF PROPHECY.

BY ELD. JAMES WHITE.

ONCE, man walked with God in Eden. With open face he beheld the glory of the Lord, and talked with God, and Christ, and angels, in Paradise, without a dimming veil between. Man fell from his moral rectitude and innocency, and was driven from the garden, from the tree of life, and from the visible presence of the Lord and his holy angels. Moral darkness, like the pall of death, has since cast its shadows everywhere, and everywhere the blight and mildew of sin have been seen. And amid the general gloom and moral wretchedness, man has wandered from the gates of Paradise for nearly six thousand years, subject to sickness, pain, sorrow, tears, and death. He has also been subject to the temptations and wiles of the devil, so much so that it is the sad history of man, throughout the entire period of his fallen state, that Satan has reigned with almost universal sway.

When all was lost in Adam, and the shades of night darkened the moral heavens, there soon appeared the star of hope in Christ, and with it was established a means of communication between God and man. In his fallen state, man could not converse face to face with God, and with Christ, and with angels, as when in his Eden purity. But through the ministration of holy angels could the great God speak to him in dreams and in visions. "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." Num. 12:6.

The manifestation of the spirit of prophecy was designed for all dispensations. The sacred Record nowhere restricts it to any particular period of time, from the fall to the final restitution. The Bible recognizes its manifestation alike in the patriarchal age, in the Jewish age, and in the Christian age. Through this medium God communed with holy men of old. Enoch, the seventh from Adam, prophesied, and so extensive was the range of his prophetic vision, and so minute, that he could look down over long ages, and describe the coming of the Lord, and the execution of the last Judgment upon the ungodly. Jude, verses 14, 15.

God spake to his prophets in the Jewish dispensation in visions and in dreams, and opened before them the great things of the future, especially those connected with the first advent of Christ to suffer for sinners, and his second appearing in glory to destroy his enemies, and complete the redemption of his people. If the spirit of prophecy nearly disappeared from the Jewish church for a few centuries toward the close of that dispensation, on account of the corruptions in that church, it reappeared at its close to usher in the Messiah. Zacharias, the father of John the Baptist, "was filled with the Holy Spirit, and prophesied." Simeon, a just and devout man, who was "waiting for the consolation of Israel," came by the Spirit into the temple, and prophesied of Jesus as "a light to lighten the Gentiles, and the glory of Israel." And Anna, a prophetess, "spoke of him to all them that look for redemption in Jerusalem." And there was no greater prophet than John, who was chosen of God to introduce to Israel "the Lamb of God, that taketh away the sin of the world."

The Christian age commenced with the outpouring of the Holy Spirit, and the manifestation of various spiritual gifts. Among these was the gift of prophecy. After commissioning his disciples to go into all the world and preach the gospel, Jesus says to them: "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17, 18. On the day of Pentecost, when the Christian dispensation was fully opened, some of these gifts were manifested in a most wonderful manner. Acts 2:1-11. Luke, in giving account of his travels with Paul and others, when a quarter of a century of the Christian age had already passed, after speaking of entering into the house of Philip the evangelist, says: "And the

same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judea a certain prophet, named Agabus." Acts 21:9, 10. Again, still later, we see the beloved John in the Isle of Patmos, imbued with the spirit of prophecy in all its fullness. The wonderful Revelation was given unto him when more than half a century of the Christian age had passed. And here the New Testament record leaves us, without a single intimation that the gifts of the Spirit should cease from the church till the day of glory should be ushered in by the second appearing of Jesus Christ.

Since the great apostasy, these gifts have rarely been manifested; and, for this reason, professed Christians generally suppose that they were designed to be limited to the period of the primitive church. But from the time of the primitive Christians to the present, there have been manifestations among the most devoted followers of Jesus, which have been recognized by nearly all of the leading denominations as the gifts of the Holy Spirit. Then should not the errors and the unbelief of the church be assigned as reasons why these manifestations have been so seldom, rather than that God has taken these blessings from the church? When the people of God attain to primitive faith and practice, as they most certainly will under the last message, the latter rain will be poured out, and all the gifts will be revived. The former rain was given at the commencement of the Christian age, in the time of the sowing of the gospel seed, to cause it to germinate and take good root. Then the church enjoyed the gifts. And when the latter rain shall be poured out at the close of the dispensation, to ripen the golden harvest for the garner of God, then will the gifts of the Holy Spirit be manifested in all their fullness.

To this agree the words of the prophet as quoted by Peter: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy; and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke; the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts 2:17-20. The spirit of prophecy is here seen among the especial signs of the last days. Its revival is to constitute one of the most noted signs of the approaching end. This is evident from its being classed with the most prominent signs, in the sun, in the moon, and in the stars, and such wonders in the heavens above, and in the earth beneath, as blood, and fire, and vapor of smoke.

Of all the blessings which God has bestowed upon his people, the gift of his Son excepted, none have been so sacred and so important to their welfare as the gifts of his holy law, and his Holy Spirit. And none have been so well calculated to thwart the plans of Satan, and consequently to stir his rage, as these. And when that people arise in the last generation of men, who shall observe all ten of the precepts of God's holy law, and recognize the revival of the spirit of prophecy, they may expect to feel that bitterness from their opponents which can arise only from the direct inspiration of Satan. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

The dragon is a symbol of the first great rebel against God's government. The woman is a symbol of the true church. The common and well-understood figure of the remnant represents a small body of Christians in the last generation of men, just prior to the second coming of Christ. This body of Christians, waiting for the coming and kingdom of the Redeemer, are keeping the commandments of God, and have the testimony of Jesus Christ.

We now inquire, What is the testimony of Jesus Christ? The angel gives John the answer to this question in its broadest signification. "The testimony of Jesus is the spirit of prophecy." Rev.

19:10. The spirit, soul, and substance of prophecy, is the testimony of Jesus Christ. Or, the voice of the prophets relative to the plan and work of human redemption, is the voice of the Redeemer. Christ undertook the work of redemption, and who should inspire a book upon the subject but the Redeemer himself?

The book of the Revelation opens with these words: "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." Men placed as the caption of this book, "The Revelation of St. John, the Divine," with the first clause of the inspired book before their eyes,—"The Revelation of Jesus Christ." The reader will excuse the blunder of the compilers of our blessed Bible, and accept the inspired declaration.

Jesus, and not John, is the revelator. It is Jesus Christ who speaks through his angel to John, for the benefit of his church. And when the prophet of God, overwhelmed with what he heard and saw, fell at the feet of the angel to worship him, he said: "See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God." Rev. 22:9. Notice the following points:—

1. The angel was a fellow-servant with John. Both were servants of God, and both were doing service to the Christian church in receiving light and truth from Jesus Christ, and giving it to the people in the seven periods of the Christian age, symbolized by the seven churches.

2. This angel who visited John in Patmos was also a fellow-servant of the prophets. The angel who stood as a connecting link between the Son of God and the prophet John, in receiving and giving the book of Revelation, occupied the same position, doing the same work, in kind, with all the prophets of God.

3. He is not spoken of as *one* of Christ's angels, whose number is said to be ten thousand times ten thousand and thousands of thousands, but "HIS angel." Rev. 1:1. Who is this angel that stands in the presence of God as Christ's special messenger, claiming to be a fellow-servant of all the prophets? When we learn the name of that angel who visited any one of the prophets, we have an answer to this question.

"I am Gabriel that stand in the presence of God," said the angel who addressed Zacharias relative to the birth of John. Luke 1:19.

Daniel was a prophet of God, Matt. 24:15, and by command of the Son of God, Gabriel was dispatched from Heaven to instruct the prophet relative to his wonderful revelation. Dan. 10:12, 21; 8:16.

4. In the revelation of the will of Heaven relative to the plan of human redemption, God is first, his Son second, and Gabriel is third. That which is true of the book of the Revelation in this respect, is true of all the prophetic books of the Bible. The Father is the first great cause, the source of light and truth. He gives it to his Son, who reveals it to his people by his angel through the prophets. Hence it is the Redeemer who has revealed the plan of redemption, which reaches across all ages. That the voice of the prophets is the testimony of Jesus Christ, the apostle distinctly teaches when he speaks of them as "searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. 1:11.

5. Gabriel was a fellow-servant with John in receiving the Revelation from Jesus Christ, and in giving it to the church. He was also a fellow-servant of the prophets through whom the testimony of Jesus has appealed to the people in past ages. But the work of Christ's special angel in this respect does not close with the prophets of the Bible. After stating, "I am thy fellow-servant, and of thy brethren the prophets," he adds, "and of them which keep the sayings of this book."

The book of the Revelation relates to the fourth universal empire, and especially to that portion of the Christian age that remained when John wrote. The Divine eye, that sees the end from the begin-

ning, could alone peer into the dark future. Hence the book of Revelation was a sealed book when given to John, to be unsealed and understood as fulfilled. This progressive work is illustrated by the opening of the seven seals of the sixth chapter. Admitting that the sayings of the Revelation could be kept as far and as fast as that book was unsealed, it is unquestionably true that no man could keep all the sayings of the book, until the period of the fifth seal should be passed and the sixth seal should be opened. This seal introduced the great earthquake of 1755, followed by the dark day of 1780, and the falling stars of 1833. The first six of the seven seals cover all probationary time, down to the period of the wrath of the Lamb. The period of the sixth seal closes with the three messages of the fourteenth chapter. And at the very close of the third, the last message of mercy, it is said, "Here are they that keep the commandments of God and the faith of Jesus." And to this very time, and to the very people who are keeping the commandments of God and the faith of Jesus, do the closing words of the address of the angel to John apply—"and of them which keep the sayings of this book." Here is work for Gabriel. Here the remnant people of God can in the fullest sense of the phrase keep the sayings of this book. And here is one of the strongholds of the doctrine of the perpetuity of spiritual gifts to the close of probation.

The Jewish age, notwithstanding its apostasies, opened and closed with special manifestations of the Spirit of God. And it is not reasonable to suppose that the Christian age, the light of which, compared with the former dispensation, is as the light of the sun to the feeble rays of the moon, should commence in glory, and close in obscurity. And since a special work of the Spirit was necessary to prepare a people for the first advent of Christ, how much more important the work of the Spirit to prepare a people for his second advent.

God has never manifested his power to his people simply for their gratification; but according to their necessities has he wrought for them. Then we may safely conclude that, as his people are passing the perils of the last days in the final struggle with the aroused powers of darkness, when false prophets shall have power to show great signs and wonders, insomuch that, if it were possible, they would deceive the very elect, our gracious God will bless and strengthen his fainting people with the gifts, as well as the graces, of the Holy Spirit.

We have seen that the manifestation of the spirit of prophecy became necessary in consequence of man's being separated from the visible presence of God. But when the tabernacle of God shall be with men, and he shall dwell with them, and God himself shall be with them; Rev. 21:3; when Christ shall come again with all the holy angels, and receive his people unto himself, that where he shall be, there they may be also; John 14:3; and when man redeemed shall walk and talk with God, and Christ, and angels, in Eden restored; then there will be no further need of the spirit of prophecy.

When man in Eden stood in all the perfection of his manhood, before the blight of sin had touched anything that God had made for him, and with open face beheld the glory of the Lord, he could have no need of the spirit of prophecy. But when Eden was lost in consequence of transgression, and man was doomed to grope his way from the gates of Paradise, enshrouded in the moral gloom that resulted from the curse and the reign of Satan, he needed the light of the spirit of prophecy. And his need in this respect will continue more or less urgent until the restitution, when the redeemed shall walk and talk with God, and with Christ, and with the holy angels, in Eden restored.

The apostle to the Corinthians clearly sustains this position. He introduces the subject by stating, "Now concerning spiritual gifts, brethren, I would not have you ignorant." 1 Cor. 12:1. He deemed the subject of too great importance to leave the church at Corinth in ignorance respecting it. He proposes to instruct them. We shall do well to avail ourselves of the benefit of his teachings.

In this chapter the apostle introduces the human body, with its several members acting in har-

mony, one dependent upon the other, as an illustration of the Christian church, with its members, and the several gifts God has set in the church. He then makes the application of the figure thus: "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Verses 27, 28.

Let it be borne in mind that *God has set* prophets, miracles, and gifts of healings, in the Christian church as verily as he has teachers, helps and governments. And this expression, "God hath set" them in the church, means more than that he would communicate with his people by his Holy Spirit in the Christian age the same as he had in former dispensations. It conveys the idea that God had especially endowed the Christian church with them. He had established them in the church, to remain until the return of her absent Lord. This was done because the church needed them. Did the primitive church need them? So did the true church need them to light her pathway during the dark period of her persecutions and martyrdom. And much more does the church need the gifts in making her course through the perils of the last days, and in making ready to receive her soon-coming Lord.

The design of the gifts, and also the time of their continuance in the church, are definitely expressed by the apostle to the Ephesians: "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Chap. 4:11-13.

It cannot be shown that the church did, in the lifetime of Paul, reach the state of unity, knowledge, and perfection, here mentioned. And certainly the church did not enjoy these during her apostasy, 2 Thess. 2:3, and the period of her flight into the wilderness. Rev. 12:6. Nor has she reached this state of unity, knowledge, and perfection, since the labors of Martin Luther. The church to-day is almost infinitely below this state of unity, knowledge, and perfection. And not until the Christians of the last generation of men shall be brought to the enjoyment of it by the last warning message, and all the means God may employ to prepare them to be translated to Heaven without tasting death, will the ultimate design of the gifts be realized.

But Paul, in 1 Cor. 13, has distinctly shown when the gifts would cease. In the first part of this chapter the apostle discourses upon the pre-eminence of love (improperly translated *charity*) over the gift of tongues, gift of prophecy, faith, liberality to the poor, and courage to give one's body to be burned. These, in the absence of love, are valueless. He then describes the virtues and riches of love, closing with these words: "Charity [love] never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." Verse 8. While love is not only the crowning Christian grace here, but will reach forward to all eternity and be the crowning glory of the redeemed, the gifts will cease with faith and hope. At the glorious appearing of the Lord, faith will be lost in sight, hope in fruition, prophecies will fail to be any longer a light to the church, tongues will cease to be a sign, and the faint knowledge of the present dim night will vanish before the perfect knowledge of the perfect day as the dim rays of the moon vanish before the light of the rising sun.

Next come the forcible words of verses 9 and 10: "For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away." We still wait for that which is perfect to come. And while we wait, may our dear, absent Lord manifest himself to his waiting people through the gifts. "For," says Paul, speaking of the present imperfect state, "we know in part, and we prophesy in part." How long shall the spirit of proph-

ecy serve the church? When will it be done away? Answer: "But when that which is perfect is come, then that which is in part shall be done away." This should settle in the question of the perpetuity of the gifts in the Christian church.

The popular view, however, is this: The gifts were given to the primitive church, to remain only during the lifetime of Christ's first apostles. At their death, the gifts were to be removed from the church. But let it be remembered that a great change takes place when the gifts are to cease, and that change is from an imperfect state to that which is perfect; from the dimness of night to the glory of perfect day. We need not inquire if such a change took place at the death of the first apostles; for all who have any knowledge of the history of the primitive church, know that whatever changes did take place in the church about the time of the death of the apostles, were not for the better, but decidedly for the worse. Even in Paul's day, the mystery of iniquity already worked in the church. 2 Thess. 2:7. And the apostle, addressing the elders of the church at Miletus, says: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30. But if we apply this great change to the close of the present dispensation, and the introduction of the eternal day of glory, all is plain. Here we have the clearest proof that the gifts were not to be done away until the second appearing of Christ.

Paul continues with an illustration of the present imperfect state, and the future state of perfection and glory: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." Verse 11. His childhood represents the present imperfect state; his manhood, the perfection of the immortal state. This is evident. Now suppose we are wrong, and that Paul's childhood represents the church in his day, endowed with the gifts; and that his manhood represents the church after his death, stripped of the gifts of the Holy Spirit, and fast sinking away toward the great apostasy! Absurdity!

And still the apostle continues with another beautiful illustration of the change from the present dispensation (during which the church was to enjoy the comparatively dim light of the gifts, as she walked by faith and hope) to the open glories of the world to come, when the redeemed shall walk with God in Eden restored, and talk face to face with Christ and angels. He says, "For now we see through a glass darkly; but then, face to face." Verse 21. To the view that the gifts were to cease at the death of the first apostles, and that with their death came the glorious change illustrated by these words of the apostle, we need only repeat, Absurdity!

The truth of God upon this subject is consistent and harmonious with itself, and with all divine truth. The spirit of prophecy, in consequence of the fall and man's separation from the visible presence of God, became a necessity. This necessity has not been obviated by any past change of dispensation. No dispensation needs the gifts of the Holy Spirit more than the Christian age; and at no time in the long period of man's separation from God's visible presence have they been so much needed as amid the perils of the raging tempests of the last days. But when the Redeemer shall come, the controversy be ended, the saints' rest given, and they, all immortal, meet around the throne with angels, and face to face behold the glory of God and the Lamb, the spirit of prophecy will be numbered among Heaven's choicest blessings of the past.

But the skeptical objector inquires, "Where are the gifts? If your position is correct, why have they not been manifested in the church all along down ever since God set them in the church? Why are not the sick healed by faith now?" We are aware that this is the principal objection brought against the scriptural doctrine of the perpetuity of the gifts, therefore it demands especial notice. We reply as follows:—

1. The sick were not always healed by faith in Paul's day. He says (2 Tim. 4:20), "Trophimus

have I left at Miletum sick." Again he says to Timothy (1 Tim. 5:23), "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." God could have answered the prayers of his servant Paul, and raised up Trophimus, and healed Timothy's infirmities, if this had been best. We conclude that God has not designed in any age of the church to manifest his power so far that there should be no sick among Christians. But in cases where it would be for the good of the afflicted, and for his own glory, he has manifested his power, and will manifest it.

2. The unbelief of the professed followers of Christ in the manifestation of spiritual gifts is sufficient reason why they are not more fully manifested. It is said of Christ, "And he did not many mighty works there because of their unbelief." Matt. 13:58. There is an impious unbelief with many at this day, even of some who profess to take the Bible as their guide, which resembles that of those who, mockingly, said of Christ as he hung on the cross, "Let Christ, the King of Israel, descend now from the cross, that we may see and believe." It is sometimes said in reply to the Bible evidences of the perpetuity of spiritual gifts, "Just work a few miracles, and we will believe your doctrine." It is not God's plan to gratify such spirits; for should they see as powerful manifestations as were seen in the days of Christ, Paul, and Peter, they would scottishly attribute it to the power of Satan, or some other cause besides the power of God.

It is humble, confiding faith that moves Omnipotence. Those only who have this faith may expect the manifestation of the gifts. Mark 2:5: "When Jesus saw *their faith*, he said unto the sick of the palsy, Son, thy sins be forgiven thee." Chap. 9:23: "Jesus said unto him, If thou canst believe, all things are possible to him that believeth." Matt. 9:21, 22: "For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, *thy faith* hath made thee whole. And the woman was made whole from that hour." Chap. 15:28: "Then Jesus answered and said unto her, O woman, great is *thy faith*; be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

3. The object of the gifts, as stated by Paul, was "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith." But they have been superseded in the popular churches by human creeds, which have failed to secure scriptural unity. It has been truly said, "The American people are a nation of lords." In a land of boasted freedom of thought and of conscience, like ours, church force cannot produce unity; but has caused divisions, and has given rise to religious sects and parties almost innumerable. Creed and church force have been called to the rescue in vain.

The remedy, however, for this deplorable evil is found in the proper use of the simple organization and church order set forth in the New-Testament Scriptures, and in the means Christ has ordained for the unity and perfection of the church. We affirm that there is not a single apology in all the book of God for disharmony of sentiment or spirit in the church. The means are ample to secure the high standard of unity expressed in the New Testament. Christ prayed that his people might be one, as he was one with his Father. John 17. And Paul appeals to the church at Corinth in these emphatic words: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Rom. 15:5, 6. The gifts were given to secure this state of unity.

But the popular churches have introduced another means of preserving unity, namely, human creeds. These creeds secure a sort of unity to each denomination; but they have all proved inefficient, as appears from the New Schools and

Reformed of almost every creed-bound denomination under heaven. Hence the many kinds of Baptists, of Presbyterians, and of Methodists, etc., etc. There is not an excuse for this state of things anywhere to be found in the book of God. These sects are not on the foundation of unity laid by Jesus Christ, and taught by Paul, the wise master-builder. And the smaller sects who reject human creeds, professing to take the Bible as their rule of faith and practice, yet rejecting the gifts, are not a whit better off. In these perilous times they shake to fragments, yet cry, The Bible! the Bible! We, too, would exalt the Bible, and would say to those who would represent us as taking the gifts instead of the Bible, that we are not satisfied with a part of the sacred volume, but claim as ours the Bible, and the whole Bible, gifts and all.

All the denominations cannot be right, and it may not be wrong to suppose that no one of them is right on all points of faith. To show that they cannot have their creeds and the gifts too, that creeds shut out the gifts, we will suppose that God, through chosen instruments taken from each sect, begins to show up the errors in the creeds of these different denominations. If they received the testimony as from Heaven, it would spoil their creeds. But would they throw them away and come out on the platform of unity taught by Christ, Paul, and Peter? Never! They would a thousand times sooner reject the humble instruments of God's choice. It is evident that if the gifts were received, they would destroy human creeds; and that if creeds be received, they shut out the gifts.

4. When we consider the great apostasy of the church, the corruption of her pure doctrines, and her sojourn of 1260 years in the wilderness, we are not surprised that we do not find on the pages of her sad history any clearer records of the manifestations of spiritual gifts. We would here call attention to a work entitled "Miraculous Powers," published at the Office of the REVIEW AND HERALD, in which may be found testimonies from not only the eminently pious, but from many of the learned, and from some of the most reliable historians, fairly representing the faith of the church upon the subject of spiritual gifts. We do not rely upon the testimony of men as proof of our position; but after being established in the doctrine of the perpetuity of spiritual gifts from the plain testimony of God's word, it is a matter of unspeakable joy to find that on this vital doctrine our faith is in harmony with the good, the humble, and the prudent, ever since Christ said to his first ministers, "These signs shall follow them that believe."

Infinite wisdom has doubtless withheld the gifts to a great extent lest Satan take advantage of the ignorance and weakness of the people of God, and push them over into fanaticism. Many who have supposed that they were favored with manifestations of the Spirit of God, have regarded themselves as being quite out of danger. They soon became lifted up with pride in spiritual things, and were Satan's easy prey.

If it was necessary that Paul should have a thorn in the flesh, the messenger of Satan to buffet him, lest he become exalted through the abundance of revelations with which he was favored, it is a reasonable conclusion that all who seek to walk with God, and share all the spiritual blessings of the Christian age, are also in danger of exaltation and the wiles of the devil. If he can push one such to extremes and fanaticism, he disgraces the vital part of Christianity, and gains a greater victory than in holding a hundred souls in cold formality. The history of Luther, the Wesleys, and others, who by the power of a living faith led the church from the dark shades of error and formality to a clearer light, proves the necessity of the mind's being well balanced with caution. And he who sees no need of caution here is not far from some delusive snare of Satan. But in walking softly and humbly before God, in strict watchfulness and fervent prayer to be kept by the power of God from the wiles of Satan, there is safety. God has great blessings in store for his people, and will bestow them as fast as they can make a right use of them to their good and his glory. Amen.

THE PLAN FOR FAMILY READING.

We learn that the circular sent out to the churches to be read Dec. 21, proposing a plan for family reading, did not reach some of the churches in season, and that others were unfaithful in attending to the matter, and hence that many are unacquainted with the plan proposed. We therefore present the plan again, so far revising it as to adapt it to the present circumstances, as some of the time has already passed.

In many homes the family spends one to three hours chatting around the fire, or engaged in various employments. Farmers and mechanics usually spend the winter evenings with their families at home. And while in some families the time is wholly spent in useful employment, in many the father is reading or dozing, the mother making garments, or preparing food for the morning meal, and the children studying their school lessons, or at play. There is hardly a family where one or two hours could not be saved, to be spent profitably in a systematic course of reading from some good books of general interest to the whole family circle.

We recommend that every family of our people organize a home reading society. Let the exercises be held one hour of each evening, only excepting those evenings when meetings or other duties occupy the time.

And we have recommended that the reading for January, February, and March, 1880, be the three volumes of "Spirit of Prophecy." These volumes are rich in thought, and are highly spiritual and practical. We urge that in every family of Seventh-day Adventists in the land, reading exercises be instituted. Let the entire family be assembled at the fireside, and let different members of the family have the benefit of the practice in reading. And if circumstances will admit, let neighbors and friends be invited to join. We know of no better exercise to secure mental and spiritual culture than reading, and no books better than the volumes named.

Let these volumes be taken as a course of family reading, between Jan. 1, 1880, and April 1, 1880. In the three volumes there are one hundred chapters, and between the dates named there are 78 week days and thirteen Sabbaths. Now it will be seen that the work can easily be accomplished by adopting the following plan, which involves only a little system, order, and perseverance, qualities which all should cultivate; namely, let one chapter be read each week day and two chapters each Sabbath, and the work is done with a little time to spare.

The above is the plan which was proposed to commence Jan. 1, and some are already going forward with it as recommended. But others have not yet commenced, and so are behind. Now we recommend that those who have not yet entered upon the work, procure the volumes immediately, and read two chapters each day till they catch up with the regular readers who began Jan. 1. For instance, if you commence Feb. 1, and read two chapters a day and two each Sabbath, you will be on the 1st of March up with those who began Jan. 1, and have read one chapter a day and two on the Sabbath. Then all can go on through the month of March, reading one chapter a day and two on the Sabbath, according to the regular plan, and finish the volumes together, April 1.

LABOR is the very life-blood of society, stirring in all its veins, and diffusing vigor and enjoyment through the whole system. Without our labor, all life, except that of the rudest and most savage kind, must perish. Labor is the grand pedestal of God's blessings upon earth; 'it is more: like man and the world itself, it is the offspring and the work of God. All honor, then, to labor, the offspring of the Deity, the most ancient of ancients, sent forth by the Almighty into these nether worlds, the most noble of nobles! Honor to that divine principle which has filled the earth with all comforts and joys. Whatever we see or perceive in heaven or on the earth, is the product of labor. The sky above us, the ground beneath us, the air we breathe, the sun, the moon, the stars,—what are they? The product of labor. They are the labors of the Omnipotent, and all our labors are but a continuance of his. Our work is a divine work. We carry on what God began.—William Howitt.

The Family Circle.

"BE YE SEPARATE."

Two cannot walk together,
Unless they are agreed;
One dictates the direction,
The other must accede;
One chooses to walk crooked,
The other to walk straight,—
This cannot be effected
Unless they separate.

Light cannot dwell with darkness,
They cannot be agreed;
For if the one advances,
The other must recede;
Christ has no part with Satan,
They ever must be twain;
And there is no agreement
With God and idols vain.

So those who are disciples
Of Christ, the blessed Lord,
Must choose companions only
Whose faith and hope accord.
No partnerships whatever
With others should be made,
Lest Christians prove apostates,
And Christ should be betrayed.

One loves the blessed Saviour,
And waits for his return,
While on affection's altar
The fires celestial burn;
The other loves the present,
All earthly his desire—
The constant-pouring water
Extinguishes the fire.

And speak we of the union
Preferred to that from birth,
A tie which brings communion
Most intimate on earth?
Two cannot walk together
Unless there be accord;
Therefore the great apostle
Said, "Only in the Lord." * * *

UNHAPPY MARRIAGES.

THE restriction which the apostle laid upon believers, that they should marry "only in the Lord," means not only that they should not marry open infidels and pagans, but even the Jews themselves who did not believe in the Lord Jesus. "In the Lord" signified, in the faith of Jesus Christ. This was at that time the present, testing truth; and those who did not believe it, were, to those who did, infidels, that is, simply unbelievers. They were out of Christ, whatever profession of religion they might make, whether they were pagans, or those who professed faith in the Scriptures, as did the Jews. An unbelieving Jew would be even more likely to have an influence to turn away a believer, than one who professed no religion at all akin to the true.

So it is at the present time. To those who believe that the last merciful message of the gospel is present truth, others must be accounted unbelievers; and such as hold tenaciously to the Christian religion, and yet reject the special, saving truth for our time, are more to be feared for their influence than they would be, had they not a religious faith with which they are so perfectly satisfied.

Said Paul, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Cor. 6:14, 15. "Can two walk together, except they be agreed?"

The truth which we believe, is a separating truth, as was the faith of Jesus in its beginning. The Sabbath is a distinguishing, separating truth. It is intended and well calculated to cleave the believer out from the world. The observance of different days as sacred time, may seem, at first thought, to be a very small thing; but in social life it is sometimes a very great inconvenience. But two Sabbaths in one family is a thing to be deprecated. It is next to an impossibility; and very much like no Sabbath at all. Children reared under such opposing influences will probably regard no day.

Those unfortunate persons who find themselves in such circumstances, and therefore obliged to endure it,

are truly to be pitied. They must do the best they can to maintain a good conscience and please God, and he will help them. But those who are free, and consider this thing in its true bearing, will not venture voluntarily upon an experiment so hazardous. The exercise of good sense on either side would prevent such an undertaking. With the believer, God and his truth should be of first importance. No matrimonial alliance should be entered into, without carefully and prayerfully considering whether God can approve it. Ah! how true it is that "the hour that witnesses the marriage of many young men and women, closes the history of their religious experience and usefulness."

God will sustain and finally reward that person who, when brought into a place which tests religious principle, can frankly say, "I am a conscientious Christian. I believe the seventh day of the week to be the Sabbath of the Bible. Our faith and principles are such that they lead in opposite directions. We cannot be happy together; for if I follow on to gain a more perfect knowledge of the will of God, I shall become more and more unlike the world, and more assimilated to the likeness of Jesus Christ. If you continue to see no loveliness in Christ, no attractions in the truth, you will love the world, which I cannot love, while I shall love the things of God, which you cannot love." * * *

THE DARK DAY.

OF all the wonderful stories that my great-grandmother used to tell my mother when she was a little girl, the most wonderful was about the dark day in New England, Friday, May 19, 1780. This was during our Revolution, you will remember, and the same year in which the traitor, Benedict Arnold, attempted to betray his country to its enemies.

For several days before the 19th the air was full of vapors, as we often see it when fires are raging in the woods near us; and the sun and moon appeared red, and their usual clear light did not reach us, especially when rising and setting. The wind blew chiefly from the southwest and northeast, and the weather was cool and clear. The morning of the 19th was cloudy, and in many places slight showers fell, sometimes accompanied by thunder and lightning; but as the sun arose, it did not increase the light, and the darkness deepened and deepened, until the children standing before the tall clocks could not see to tell the time, and older people peering over the almanac were not able to distinguish the letters. The birds sang their evening songs and flew to their nests in the woods, the poultry hurried to their roosts, while the cattle in the fields uttered strange cries and leaped the stone fences to gain their stalls, and the sheep all huddled together, bleating piteously.

Color, which you know depends upon the light of the sun, filled many with astonishment by its unusual appearance; for the clouds were in some places of a light red, yellow, and brown; the leaves on the trees and the grass in the meadows were of the deepest green, verging on indigo; the brightest silver seemed tarnished, and everything that is white in the sunlight bore a deep yellow hue.

The shadows, which before noon fall to the westward and after noon to the eastward, were observed during the darkness to fall in every direction.

The rain, also, was unlike any other rain, and it set the people to wondering as they dipped it from tubs and barrels; for a scum, resembling burnt leaves and emitting a sooty smell, formed on the water; and this same substance was seen on rivers, especially the Merrimac, where it lay four or five inches thick, for many miles along its shore.

Another peculiarity was the vapor. In many localities it descended to the earth from high in the atmosphere; but at one point the vapors, at about nine o'clock, were seen rising from the springs and lowlands; one column in particular was noticed rapidly ascending far above the highest hills, where it spread into a large white cloud and sailed off to the westward; a second cloud formed in the same way, from the same springs, but did not rise as high as the first, and a third formed fifteen minutes afterward. At a quarter of ten the uppermost cloud was of a reddish hue, the second was green, indigo, and blue, and the third was almost white.

So unwholesome was this vapor that small birds were suffocated in it; and many of them were so frightened and stupefied that they flew into the houses, adding to the fears of ignorant people, who considered it a bad sign for a bird to enter a dwelling.

The commencement of the darkness was between ten and eleven o'clock in the forenoon (when the men were busy in the fields and offices and workshops, the women spinning, weaving, and preparing dinner, and the children at school, or helping their fathers and mothers at home), and it continued until the middle of the following night; but the degree of darkness varied; in some places the disk of the sun was visible when the darkness was the most dense.

Lights were seen burning in all the houses, and the people passing out-of-doors carried torches and lanterns, which were curiously reflected on the overhanging clouds.

Thousands of people were sure that the end of the world had come; many dropped their work and fell on their knees to pray; others confessed to their fellows the wrongs they had done, and endeavored to make restitution.

The meeting-houses were crowded, neighborhood prayer-meetings were formed, and the ministers and old church-members prayed long prayers, mentioning the nations and individuals of Bible times who had been destroyed on account of their sins, and begging that as God spared the great city of Nineveh when it repented, so he would forgive them, cheer them again by the light of the sun, and give victory to their armies.

It is said that the Connecticut Legislature being in session, the members became terrified when they could not see each other's faces, and a motion was made to adjourn, when Mr. Davenport arose and said:—

"Mr. Speaker, it is either the day of Judgment or it is not. If it is not, there is no need of adjourning; if it is, I desire to be found doing my duty. I move that candles be brought, and that we proceed to business."

All the shivering, frightened people now began to look forward to evening, hoping that, as the moon arose full at nine o'clock, her light would penetrate the gloom; but all the children who coaxed to sit up and see her, grew very sleepy, and their strained eyes were not rewarded by her beautiful beams, for at eight in the evening the darkness was total; one could not distinguish between the earth and the heavens, and it was impossible to see a hand before one's face.

Then all the weary children were sent to bed, after the most honest prayers that they had ever prayed; and the old people sat up to watch for the light that had never before appeared so glorious.

And never dawned a fairer morning than the 20th of May; for the sun that opened the flowers and mirrored itself in the dew-drops, brought the color again to the children's faces and filled every heart with confidence. The birds sang joyously, the cattle returned to their pastures, the places of business were opened, and every one went about his work more gentle toward man and more grateful toward God.

After the darkness was past, several persons traveled about to gather all possible information concerning this memorable day, and Dr. Tenny wrote an account of what he learned while on a journey from the East to Pennsylvania. He says the deepest darkness was in Essex county, Mass., the lower part of New Hampshire, and the eastern portion of Maine (where my great-grandmother lived.) In Rhode Island and Connecticut it was not so great; in New Jersey peculiar clouds were observable, but the darkness was not uncommon; and in the lower parts of Pennsylvania nothing unusual was observed.

The darkness extended as far north as the American settlements and westward to Albany, but its exact limits could not be ascertained. In Boston it continued fourteen or fifteen hours, varying in duration at other places.

As it was impossible to attribute the darkness to an eclipse, the wise people formed many theories respecting it, being convinced that it was due to immense fires in the woods, winds blowing in opposite directions, or to the condition of the vapors; but Herschel says: "The dark day in Northern America was one of those wonderful phenomena of Nature which will always be read of with interest, but which philosophy is at a loss to explain."—*Ella A. Drinkwater, in St. Nicholas.*

THE FASHIONS.

"FASHIONABLE" dress and equipage are the uniform of the army of "the god of this world," and fashionable customs are his tactics. Why should Christians adopt them? See Rom. 12:1, 2; 1 John 2:15, 16.

Many a soldier of Christ has been infected with the clothing, or taken prisoner by the tactics, and millions of the Lord's money have been taken from his work by these devices of the enemy. How long shall this course continue? Shall Christians still ask of Paris, or of any other worldly fashionable center, instructions how to live?—*Selected.*

IN THE DESERT.

A DESERT place; no springing water here,
No palm's green shade;
The sky above me burning azure clear;
The sun hath laid
His brazen spell on the stark landscape nigh;
Fainting beneath that baleful power I lie.

Faint and alone! the pitiless, hot sands
Widen away,
Or stirred by the sirocco's waving hands,
Rise into gray
And blinding veils, to mock the vision sore
With straining after objects seen no more.

Yet in my dreams, cold rivulets flow down
With careless songs,
And mountains lift up many a purple crown;
The laughing throngs
Of men and women walk fair city streets,
While my lips taste life's most alluring sweets.

Only a dream! here must I slowly die,
Poor atom tossed
From world to world, in God's infinity
Drunk up and lost.
To him it matters not if there, or here,
One lone soul flutters to the hidden sphere.

A desert place; yet the Lord's angel came,
Even to such as I;
Not in the whirlwind or the blasting flame,
He passed me by;
But all my trembling spirit was aware
Of a great peace—and of One standing there!

Forth from the solitude of arid pain
I journey now.
Still lies around me the untraveled plain,
And yet I bow,
Saying in faith, Who bears the desert test,
Finds the green pasture and the Shepherd's Rest.

—Charlotte M. Packard, in *Christian Weekly*.

THE DARK DAY.

THE recent centennial anniversary of the dark day of May 19, 1780, has caused a very general mention of the subject by newspapers in different parts of the country, bringing out some new features of the scene. Among the many which have come under our notice we give the following sent in by different correspondents. The first is from the *Janesville (Wis.) Gazette* of June 3:—

"Two weeks ago Wednesday was the one-hundredth anniversary of the celebrated 'dark day,' which on May 19, 1780, overcame a great tract of North America, though its darkness was most intense in New England, and especially in Massachusetts, where it was commonly thought to be the day of Judgment, though it much more closely resembled the day described by the prophet Joel, as the herald of the Lord's avenging army of locusts:—

"A day of darkness and of gloom;
A day of clouds at morning spread,
In lurid gleams, presaging doom,
Around the mountain's stormy head."

"The early morning was cloudy, with indications of coming thunder storms, and even when the sun rose toward the zenith and there were but few distinctly marked clouds, it was so dark that it was almost impossible to read except by candle-light. What clouds there were were strange and lurid, and it is said, shadows were cast in all directions, irrespective of the position of the sun, unusual refractions and reflections playing their part in the phenomena of the upper air. When rain fell, the water was presently covered with a peculiar scum, which on the Merrimac River was several inches thick, as it also was along the shores of several other New England rivers. Peculiar vapors descended from the clouds, while others ascended from the earth to meet and mingle with them. As is said generally to be the case in unusual disturbances of nature, birds and domestic animals showed great distress, huddling together and uttering cries of alarm. According to observers in New England, where, as has been said, the phenomena were most marked, the intensity of the darkness was greatest between ten and eleven o'clock in the morning.

"It continued throughout the day, but the degree of obscurity varied at different places; at some, the sun was seen at the darkest hour, while at others it was wholly invisible. People left their employments and thronged to the churches in terror as great as that of the beasts of the field, and the ministers held up their sins before them and retold the history of men and nations swept from the face of the earth by the Lord in his anger at their iniquities. A story has come down to us which is referable to a name commonly given in New England to those portentous hours—that of Davenport's Dark Day. The Connecticut Legislature was in session, and as the gloom settled down more and more frightfully, the members cried that it

was the day of Judgment, and a motion was made to adjourn. Then arose Colonel Abraham Davenport and said, 'Mr. Speaker, it is either the day of Judgment or it is not. If it is not, there is no need of adjournment. If it is, I desire to be found doing my duty. I move that candles be brought and that we proceed to business,' a motion which brought the legislators to their senses.

"As the day wore on, the excitement and dread foreboding of what was coming increased. The moon was to rise at nine o'clock, and it was hoped her beams would dispel the gloom; but at eight o'clock the darkness was such that the earth could not be distinguished from the sky, and when the hour arrived at which, according to the almanac, the moon should rise, nothing was to be seen of her, and till toward morning her course could not be traced in the heavens. There was little sleep throughout New England that night, but the morning of the 20th dawned bright and beautiful, dispelling the terror as it dispelled the gloom. No satisfactory explanation of these strange phenomena has ever been offered by science, and Herschel said of the day, that 'it was one of those phenomena of nature which will always be read with interest, but which philosophy is at a loss to explain.'"

The following is from a paper in Connecticut:—

"THE DARK DAY OF 100 YEARS AGO.

"To-day is the centennial anniversary of the famous dark day which threw the whole of the New England States into much consternation and dread. Doughty Abraham Davenport, member of the general assembly from Stamford, did not scare worth a cent. He was one of the true Puritan stock, who was ready for the Lord's command at any time. An aged lady of old-time 'Norridge' used to tell the story of the wonderful day and its effects on the then East Chelsea district, in a portion of which, known as 'Swallow-all' (the Broadway or Washington street of that period), she resided. She was a fair maiden of sixteen, in May, 1780, and the writer of this has often listened to her reminiscences of 'ye olden times in Norridge.' The gloom began to be felt about eleven o'clock, and every one was struck with terror. Neighbors gathered in the lanes and dooryards, the fowls went to roost, and while some said their prayers others walked the fields in aimless dread. The relater said that the night succeeding the dark day was the darkest night ever known—darkness that might be felt, as she insisted. Few went to their beds, and she remembers going to the door with her parents and calling to the neighbors, none daring to venture out of their houses, to know if it was well with them, and if anything mysterious had happened in their dwellings. This being the 'perihelion year,' perhaps we may expect something marvelous from the near visit of the mighty planet Jupiter; but I doubt if Jupiter himself could produce more of a bobbery than the famous dark days did to our fathers and mothers in 'Swallow-all.'"

PAUL SAILING ON THE SABBATH.

BY H. WREN.

IT is common for seventh-day advocates to urge that the meeting spoken of in Acts 20:7 took place, not at eleven o'clock in the morning on Sunday, but at "early candle lighting" Saturday evening; and then proceed to show that, when Sunday really came, Paul was traveling on foot from Troas to Assos, while Luke and his other companions were at sea, under full sail.

This is all proved so snugly that the Sunday cause itself is sent afloat without Paul or any other inspired man aboard. Then an appeal is made about as follows: "Show me where Paul and other inspired men are found thus engaged on the Sabbath, and I will give up its defense."

By-and-by somebody comes forward and says he "has found it." He says that Paul and this very same inspired Luke did spend the Sabbath before their arrival at Troas in travel by ship. He proves by Acts 20:6 that they staid at Troas seven days, and then left on Sunday or Monday. This would throw their arrival there on the previous Sunday or Monday.

Then, he says, the five days previous to their arrival were spent in sailing from Philippi to Troas according to Acts 20:6, which says: "We sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days." He then calls upon the seventh day advocate to surrender his

cause; for the Sabbath was surely one of those five days. His argument seems to have some point at first, but soon loses all its force in view of the following plain facts:—

Three of those five days were not necessary to that voyage, under ordinary circumstances. Luke does not say that they spent the five days sailing; but that they "came to Troas in five days" after leaving Philippi. To show that two days only were necessary for this voyage, we refer to Acts 16:11, 12, which says: "Loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi." Here the same distance is passed over in two days, but in the opposite direction. Hence, three of those five days were not required by the distance nor by the ordinary incidents of a voyage over that route.

Those three days, then, must have been spent in delays, either voluntary or involuntary. If voluntary, they may have stopped at one, or perhaps a number, of the islands of the Grecian sea, which was full of inhabited islands. Some of those islands are shown by maps to lie right on the line they must have sailed over. The fact is, that, in the voyage described in Acts 16:11, 12, they did stop at Samothracia, one of those islands. No doubt they stopped there again on this voyage.

Now, having shown that they stopped at some place, or places, three days during the voyage, let it be proven that one of those days was not the Sabbath; and that they did not stop at least on one day because it was the Sabbath. I have no doubt but that was one reason of their stopping, if their delay was voluntary. If their delay was involuntary,—that is, caused by winds or calms,—then it would not have been an instance of disregarding the Sabbath.

Conybeare and Howson think that the delay was caused by the weather. They say:—

"The voyage seemed to begin unfavorably. The space between Neapolis [Philippi's seaport] and Troas could easily be sailed over in two days with a fair wind; and this was the time occupied when the apostle made the passage on his first coming into Europe. On this occasion the voyage occupied five days. We have no means of deciding whether the ship's progress was retarded by calms or by contrary winds. Either of these causes of delay might equally be expected in the changeable weather of those seas."—*Life and Epistles of Paul*, vol. ii. pp. 204, 205.

Thus the last hope of casting a shadow upon the Sabbath of inspiration "vanishes like some fair creation of industrious magic."

THE TIME OF TROUBLE.

BY C. LAWTON.

"AND at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

We as a people believe that this time of trouble is but a little way in the future; yet how many are putting forth efforts corresponding with their faith? Oh that all were seeking earnestly to form characters by the high and holy standard of God's word. This should be the case with every one who professes to be a child of God, and more especially with those who believe that the terrible events of the last days are just before us. We have far more reason to believe this than that many years are to intervene between this and the coming of Christ.

We have no time to lose, indulging the thought and even saying by our actions that the Lord delayeth his coming. Those who make up their minds to this are very apt to become careless and indifferent, and to think there is no need of using their means at present to advance the work of God; they feel no interest in the tract society, or in the work generally, and soon lose all concern for themselves and others, and before they are aware, are immersed in cares and worldly-mind-

the country of the Bechuanas. The total area is 114,360 square miles, and the population—according to the official returns of 1877—is 300,000; probably a rough estimate, from which little can be known as to the fighting strength of the people who have defied the power of the British empire. Potscherfstroem, the seat of government, is by land 960 miles south-east of Cape Town. The region is described as a vast plateau, sloping to the north, supported by the coast line of mountains, which, presenting a bold mural buttress or escarpment to the low country at their feet, stretch away on their western flank into immense undulating plains. The Boers, though originally Dutch, are now very considerably mixed by intermarriages with European refugees and emigrants from Cape Colony and Natal, as well as the natives. Still, the Dutch characteristics largely predominate, and while the standard of education is said to be low, the people know enough to govern themselves and hate the foreign yoke. In religion they are Protestants, and the Bible and hymn book are almost their only literature.—*Christian Advocate*.

—The policy of the new Spanish cabinet promises to be marked by a liberal and tolerant spirit, strangely in contrast with the contracted and illiberal course of that which preceded it. A broad programme has been laid out, not only for Spain, but for her colonies also. All press prosecutions are to be suspended, and all journalists imprisoned in any part of the Spanish domain are to be liberated; the amplest form of speech, of voting, and of public meetings is to be allowed all Spanish subjects; the professors who were expelled from the Spanish universities through priestly influence during the last administration, are to be reinstated; the educational interests of Cuba are to be advanced by the establishment of a university at Havana, and the liberation of the slaves in the Spanish West Indies is to be encouraged by giving the most liberal interpretation to the emancipation act.—*Interior*.

Notes of News.

- Small-pox is epidemic in Honolulu.
- Chicago has forty-one cases of small-pox.
- Secretary Sherman has taken his seat in the Senate.
- The population of the German empire is 45,194,172.
- The price of a liquor license in Nebraska is fixed at \$1000.
- In Djaffer, Mesopotamia, many persons have died of the plague.
- Batoum, a city on the Black Sea, has been declared a free port.
- The recent storm extended over England, Wales, and Scotland.
- Russia proposes to look into the administration of affairs in Siberia.
- An international monetary conference is to be held in Paris this year.
- The outstanding currency of the United States aggregates \$362,585,253.
- The boiler-makers, ship-carpenters, and calkers of Chicago are on a strike.
- The reduction of the public debt for February will probably be about \$10,000,000.
- The coercion bill has passed both houses of Parliament, and received the royal sanction.
- The losses to business men in New York on account of the funding bill, are estimated at \$100,000,000.
- The American Bible Society has leased for a term of years a desirable Bible House in Yokohama, Japan.
- According to DeLesseps, the Panama canal will be completed by 1888, and will cost 512,000,000 francs.
- The losses by fire and robbery during the riots in Lima and Callao, Peru, are estimated at \$6,000,000.
- Feb. 28, the Catholic orphanage at Scranton, Pa., burned, and seventeen children perished in the flames.
- Germany is preparing to celebrate the four-hundredth birthday of Luther, which will occur Nov. 10, 1883.
- The severe cold and heavy snows this winter found the people of England unprepared, and hundreds of them perished.
- In Baltimore two men were killed and several others severely scalded, by the explosion of the boiler on a steam-tug.
- Last year the Chinese professorship in Harvard College cost that institution \$4,062.15, while the fees received amounted to \$30.
- Congress has voted to pay the Japanese government an indemnity of over a million dollars. It is a just debt, and should be paid.
- By a recent explosion in a coal mine near Alma Station, Wyoming, thirty-five Chinamen and three white persons lost their lives.
- By a recent order of the Postmaster General, all

commercial documents that are wholly or in part in writing, must pay letter postage.

—The number of lunatics in Italy has increased 14 per cent within three years, and there are five times as many Jews among them as Christians.

—President Hayes vetoed the three-per-cent funding bill, on the ground that the fifth section threatened the destruction of our national banking system.

—Not a few royal and titled personages attended the wedding of the eldest son of the Crown Prince of Germany, which was celebrated in Berlin, Feb. 27.

—Germany professes that she is not ambitious of leadership in the negotiations between Turkey and Greece. Her interest is confined to the maintenance of peace.

—On his birthday, Feb. 27, Victor Hugo was made the recipient of a grand popular ovation. He also received congratulatory telegrams from all parts of the world.

—Nearly the entire population of Mentor and the adjoining villages were at the Mentor depot, Monday, Feb. 28, to witness the departure of President-elect Garfield for Washington.

—At the meeting of the Anti-Monopoly League in Cooper Institute the 21st, a letter from Senator Windom was read, in which he strongly advocated a system of postal telegraph.

—Peter Cooper celebrated his ninetieth birthday, which occurred recently, by making liberal donations to various benevolent institutions, amounting, in the aggregate, to over \$100,000.

—The ministers of Brooklyn have held several union meetings to consider the cause of the prevailing religious apathy in the churches, and the advisability of a united effort for a revival.

—The 16th of February was a dark day in Painesville, Ohio. The darkness was said to be equal to that of a total eclipse of the sun. The superstitious recalled Mother Shipton's spurious prophecy.

—In Sistova, two persons have been killed in riots against the Bulgarian ministry and the municipality, and further bloodshed is apprehended. There are disturbances in various other parts of the Turkish empire.

—A member of the St. Petersburg Provincial Assembly of Nobles states that between the years 1870 and 1877, over 63,000 persons were exiled to Siberia, and he proposes to petition the Czar to abolish this form of punishment.

—On the 4th of March, half of Casamaccella, on the island of Ischia, near Naples, was destroyed by an earthquake shock. Many of the inhabitants were killed or injured. Shocks were also felt throughout Switzerland and at Agram, Austria.

—Russia proposes to convoke a preparatory commission, as was done previous to the emancipation of the serfs, to consider in what form representatives of the people can participate in the consideration of State matters, —a long stride toward popular government.

The State house at St. Paul, Minn., caught fire recently. The fire occurred when both branches of the legislative body were in session, and the members escaped by means of a ladder. The loss on the building is about \$100,000. The Supreme-court and historical libraries were destroyed.

—The Earl of Shaftsbury recently stated that there are 500,000 persons in London who never hear the gospel, and that the only way to reach them with it is by special services in theaters and mission halls. He expresses his depressing conviction that the masses are spiritually ten times worse than they were twenty years ago.

—The Italian bark Ajace, from Antwerp to New York, was wrecked off Rockaway beach in the storm of Thursday, March 3. The crew consisted of fifteen men. Two of them became desperate and committed suicide; the others with one exception, were washed overboard, and drowned.

—Speaking of the foreign commerce of the United States, the *Scientific American* says: "The Secretary of the Treasury reports that the value of merchandise exported from the United States for the single month of December, 1880, was \$98,856,632, the largest monthly export ever made in the history of the country. The total exports for the year 1880 were \$889,649,840; imports during the same period, \$696,803,433."

—On the 27th inst., a severe engagement occurred between the British forces in South Africa and the Boers. The British suffered an overwhelming defeat. General Colley, the commander, was killed, and it is said that only sixty-two British soldiers escaped unharmed. General Colley will be succeeded by General Roberts, who conducted the Afghan campaign. General Roberts will probably reach the Transvaal by March 28. His troops will number about 5,000 men.

—The new governor of Madrid determined to suppress gambling; and as the first, step he locked up ten district inspectors in his office, so they could not warn the gamblers. Then at night, accompanied by the chief constable, he surprised twenty-four gambling houses, and took the players to prison. The *Chicago Inter-Ocean* thinks the mayor of that city might profitably take a lesson from the Spaniards, and lock up the detectives on the eve of every raid.

—The storm of Thursday, March 3, was very severe over nearly the whole country. In the Northwest, particularly in Wisconsin, it is said to be the heaviest snow-fall ever known. Trains were snow-bound, business was suspended, and in many places actual suffering threatened

the people on account of the lack of transportation. On the Atlantic coast the storm was accompanied with severe gales, and many ships were wrecked.

—President Garfield has selected the following cabinet: For Secretary of State, James G. Blaine, of Maine; Secretary of the Treasury, William Windom, of Minnesota; Secretary of War, Robert T. Lincoln, of Illinois; Secretary of the Navy, William H. Hunt, of Louisiana; Secretary of the Interior, Samuel J. Kirkwood, of Iowa; Postmaster General, Thomas James, Jr., of New York; Attorney General, Wayne Mac Veagh, of Pennsylvania.

—A young girl residing in Hull, P. Q., renounced the Catholic faith, and made a public profession of the Protestant religion. Her friends and the priests made every effort to bring her back to allegiance to the Mother Church, but to no purpose. A few weeks since, a company of from sixty to seventy boisterous men, headed by the girl's brother-in-law, surrounded a Sunday-school procession in which she was walking, and forcibly removed her to the house of her brother-in-law. She was subsequently permitted to return to her Protestant friends.

—It is said of the inaugural ceremonies the 4th inst., that the throng of visitors at the capital was larger, the decorations of streets and buildings more profuse, the parade grander, the ball more brilliant, and the whole proceeding more satisfactory, than on any previous occasion of the kind. In his inaugural address, President Garfield spoke of the agricultural and financial interests of the country. He advises legislation to stamp out polygamy, and thinks it necessary that equal freedom of suffrage and protection of law be accorded to black and white citizens. General Garfield's mother accompanies him to the White House, and on this auspicious day was "the proudest and happiest woman in the world." And well she might be, when she remembered the days, when, a widow, in straitened circumstances, "she washed and cooked, toiled and saving that her children might be educated;" for her son has won his way to the honorable prominence he now enjoys by his own merit and energy. It is said that the President defers to her slightest wish with the same obedience he rendered her when a boy. Hers has always been the post of honor at the table, and however distinguished the guests present, she is invariably served first. This little white-haired matron, whose head barely reaches her son's elbow, came proudly forward, with tears in her eyes, to be first to receive him as he entered the Executive Mansion President of the United States, escorted by the grandest civic and military display Washington has ever witnessed.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth." Rev. 14:13.

IN MEMORIAM.

The following lines were written by Mrs. D. T. Taylor, in memory of her sister-in-law, Mrs. C. O. Taylor, who fell asleep Oct. 30, 1880, and whose death was noticed in REVIEW, Vol. 56, No. 19:—

SHE sleeps! The voyage of life is o'er,
Outrode each stormy billow;
The fevered brow will throb no more
Upon death's quiet pillow.

She sleeps! The eye has done with tears,
The aching heart with sorrow;
The trembling bosom hides no fears,
No care for the to-morrow.

She sleeps! No sound of earth's turmoil,
No startling dreams shall waken;
Blest sleeper! 'mid life's fruitless toil
By slumber soft o'ertaken.

She sleeps! Hark! o'er the blessed dead
The word of promise spoken—
O death, the Mighty One hath said
Thy fetters shall be broken.

"She sleeps! Oh, lay her gently down
To long and peaceful slumber,
Till God shall all his ransomed crown,
And all his jewels number!"

LUCE.—Died of inflammation of the lungs, in Grant township, Monona Co., Iowa, our infant daughter, Blanche Lovilla, aged 2 months and 7 days. Remarks by Bro. S. W. Bird. Text, Rev. 21:4, second clause.

E. A. AND ISABELLE LUCE.

CAMP.—Died of injuries received from a fall, at Duke Center, Pa., Feb. 21, 1881, Harmon Camp, aged about 75 years. Bro. Camp embraced the Sabbath about nine years ago, by reading. He was a faithful member of the tract society at Portville, N. Y., where he resided. He died at his son's, where he had gone on business. We feel our loss; but our loss is his gain. D. B. WELCH.

STARLING.—Died near Tidouate, Pa., Feb. 6, 1881, Elisha Starling, aged 92 years, 3 months, and 23 days. His health seemed good, until about three days before his death, when he began to grow feeble, and continued to fail until he fell asleep, not seeming to suffer the least pain. He became interested in present truth about one year ago, and seemed anxious to live it out as far as he could comprehend it. Funeral discourse from Job 14:14. S. TAURSTON.

Advent Review

AND SABBATH HERALD.

"HERE IS THE PATIENCE OF THE SAINTS: HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."—REV. 14:12.

VOLUME 57.

BATTLE CREEK, MICH., TUESDAY, MAY 24, 1881.

NUMBER 21.

The Review and Herald

IS ISSUED WEEKLY BY THE

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

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Address REVIEW & HERALD, Battle Creek, Mich.

THE CHRISTIAN LIFE.

LIFE hath its barren years,
When blossoms fall untimely down,
When ripened fruitage fails to crown
The summer toil, when Nature's frown
Looks only on our tears.

Life hath its faithless days,
The golden promise of the morn,
That seemed for light and gladness born,
Meant only noontide wreck and scorn,
Hushed harp instead of praise.

Life hath its valleys, too,
Where we must walk with vain regret,
With mourning clothed, with wild rain wet,
Toward sunlight hopes that soon may set,
All quenched in pitying dew.

Life hath its harvest moons,
Its tasseled corn and purple-weighted vine,
Its gathered sheaves of grain,—the blessed sign
Of plenteous ripening, bread, and pure rich wine,
Full hearts for harvest tunes.

Life hath its hopes fulfilled,
Its glad fruitions, its blest-answered prayer,
Sweeter for waiting long, whose holy air,
Indrawn to silent souls, breathes forth its rare,
Grand speech by joy distilled.

Life hath its Tabor heights;
Its lofty mount of heavenly recognition,
Whose unveiled glories flash to earth munition
Of love, and truth, and clear intuition.
Hail, mount of all delights!

—Evangelical Magazine.

Our Contributors.

FALLING STARS.

BY H. WRNN.

FALLING stars are one of the signs of the second coming of the Lord. (Luke 21:25; Matt. 24:29; Rev. 6:13.) Their order, in the list of such signs, is *next after* the darkening of the sun and moon; and they are to fall in *showers*. For in Rev. 6:13 it is said they shall fall as figs from a fig-tree when shaken by the wind. In such a case, many figs would fall at once; and as this is the figure used to represent the falling stars, they must fall in the same manner, that is, many at a time, or in showers.

The sun was darkened in the year 1780, as there is abundant evidence to show. *Since the year 1780, there have been numerous showers of falling stars, but no record of any prior to that year.* The first shower of which astronomers have found any record took place in the year 1799, and the last in 1839; while between these there have been quite a number.

Their occurrence has presented the astronomers of the present generation with new questions to solve, and has caused them to modify their views of the solar system, in some particulars. Olmsted's Astronomy contains an account

of falling stars, and of the investigations and conclusions of astronomers on the subject. Mr. Olmsted was professor of astronomy in Yale College, and one of the first astronomers of the day. He begins his discussion of the subject of meteors by saying:—

"The remarkable exhibitions of shooting stars which have occurred within a few years past, have excited great interest among astronomers, and led to some new views respecting the construction of the solar system. Their attention was first turned toward this subject by the great meteoric shower of Nov. 13, 1833. On that morning, from two o'clock until broad daylight, the sky being perfectly serene and cloudless, the whole heavens were lighted with a magnificent display of celestial fireworks. . . . Soon after this occurrence, it was ascertained that a similar meteoric shower had appeared in 1799, and what was remarkable, almost exactly at the same time of the year, namely, on the morning of the 12th of November; and it soon appeared, by accounts received from different parts of the world, that this phenomena had occurred on the same 13th of November, in 1830, 1831, and 1832." He proceeds to state that there were showers at the same time every year "until 1839, when, so far as is known, they ceased altogether." Also that "three other distinct periods of meteoric showers have been determined; one on the 9th of August, and (more rare) on the 21st of April and 7th of December respectively."—*Olmsted's Astronomy* by Snell, pp. 267, 268, 269.

The above account places before us all the meteoric showers known to astronomers. They are embraced in a period of forty years, commencing in 1799, and ending in 1839. This forty years may, therefore, be called the era of meteoric showers, or falling stars.

Some very interesting questions arise here. How was it that these events never took place until 1799–1839? The heavens and earth had stood nearly six thousand years, but there is no record of meteoric showers, or showers of falling stars, until this period. Why? And, never having transpired before, why did they *now* appear? Why did they continue to occur just long enough to get the attention of the world excited on the subject, and then cease? Was it all accident? Oh, says our scientific skeptic, Mr. Olmsted himself shows that they were produced by a "nebulous body" passing across, or near, the earth's orbit, or "with which the earth falls in, and near or through the borders of which it passes," causing the disturbances which resulted in those meteoric displays.

But where did that nebulous or meteoric body come from? and what design could there have been in its hovering about the orbit of our world forty years, and then disappearing? Can anybody tell? I think any one could tell, if it were known that the great Creator had a scheme of providence, or government, for this world, that contemplated such displays at that time. From the word of the living God who made and rules the earth and the heavens, we do learn that his providence, yea, his laws, fixed and unalterable, do require such events to take place at that time, as a herald to notify the inhabitants of earth that the Maker and Ruler of all worlds is about to visit them, in the person of his Son, attended by all those "morning stars" that sang creation's birth.

In the twenty-first chapter of Luke it is ex-

pressly stated that "there shall be signs in the sun, and in the moon, and in the stars;" which signs are to be followed by the Son of man "coming with power and great glory." In the twenty-fourth chapter of Matthew, it is said, "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Then the powers of heaven are to be shaken, and the sign of the coming Son of man brought to view. The exiled prophet, in the sixth chapter of Revelation, describing what he had seen taking place just before "the heavens departed as a scroll," says, "The sun became black as sackcloth of hair; and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind."

Here are sublime and most impressive events that are to transpire but once in the history of earth. They are then to take place in a given order: First the sun is to be darkened; then the moon; then the stars are to fall, as the last solemn sign that precedes the visible glory that envelops the Son of man as he comes in the clouds of heaven. The sun and moon have been darkened in fulfillment of these predictions. The 19th of May, 1780, is well known to have been a "terrific dark day;" and at night of the same day, the moon gave no light, though it was at the full, and no clouds to intercept its light. These events in the sun and moon were to be succeeded by the falling stars,—falling like fruit from a tree, when shaken by the wind; that is, in great numbers at once.

After 1780, the time had come for the manifestation of falling stars. Did they appear? Let the foregoing account of Professor Olmsted answer. We have forty years devoted to the fulfillment of this sign. The era of falling stars arrives *just when* the movements of Divine Providence have brought us to that point where he has a design in causing such events. Is it not a plain and undeniable instance of prophecy and fulfillment? When God works, how plain the impress of divinity on his achievements! How manifest, not only his power, but his goodness likewise, in causing this last warning sign to linger so long in the heavens that our world might have long-continued notice of coming events. It reminds us of what the Holy Book says, "He is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." How solemn, and yet how thrilling, to see and know that our eyes shall soon behold the Son of man coming in the clouds of heaven with power and great glory!

"His chariot will not long delay;
We hear its rumbling wheels, and pray,
Triumphant Lord, appear."

MOST of the social distinctions which men make are arbitrary. That one man is rich and another is poor, that one man is an officer and another only a private, indicates no difference between the men. These arbitrary distinctions must all end. The only distinction which is real and eternal is that of character. The outer conditions may change without our consent; our characters will always be as we are, and by them we shall be classified. That we consider ourselves to be above others is rather a proof of our inferiority.

"Every person should have the heart to say with the old Roman, 'I am a man, and consider nothing that concerns humanity as above or beneath me.' If principle causes us to war against alcohol, it will cause us to advise against the use of tobacco as soon as we know that its use is evil. Appleton's Encyclopedia says: 'It is a nauseous and poisonous weed, of an acrid taste and disagreeable odor; in short, one whose only properties are deleterious.' Again: 'It is one of the most virulent poisons known, a drop of the concentrated solution being sufficient to kill a dog, and its vapor destroying birds.' This card would hardly hold the names of prominent scientists and physicians who have testified to what we have given and what follows.

"I. THE EFFECTS UPON THE BODY.

"The New Testament tells us to be 'holy both in body and in spirit'; to present our bodies a living sacrifice, holy, acceptable unto God; that we are not our own, but belong unto God; and should therefore glorify God in our body and spirit, which are his. To do this we must heed the exhortation of Paul to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

"Here are some of the injuries to the body: It drains the system of saliva, for it does not take long for a tobacco-user to spit a pint of it. The waste of this precious fluid means disease of the digestive organs. Often the complexion is rendered sallow, and the face and body thin. Inveterate snuff-users have much trouble with their lungs. It irritates, and in some instances has been known to completely fill up, some of the small air cells. It is of great injury to the blood. Dr. Richardson tells us that if the blood is in a healthy condition, the microscope will reveal a small depression on each corpuscle. In inveterate smokers these depressions, though seen after a night's rest, disappear with the use of tobacco, the corpuscle resuming its puffed appearance. God, through the Bible and science, teaches us that 'the life is in the blood.' We cannot disarrange it, and remain healthy. You cannot injure the blood without injuring the brain, and thus the whole nerve system; for the brain is fed by the blood. Would impure food make you sick? So does impure blood sicken the brain. Tobacco, like alcohol, has a peculiar fondness for the heart. A prominent Kentucky physician told the writer that ninety per cent of the cases of functional derangement of the heart under his practice were caused by the use of tobacco. Its influence upon the nerves often weakens the eye-sight. Anton says: 'I am convinced that a soldier who is an inveterate smoker is incapable of leveling his musket and taking steady aim.' And as manhood is thus shorn of its strength, no wonder that General Markham said: 'Had the Turks never indulged in tobacco, they would have been as powerful in the Crimean war as in the days of the ancient sultans.' The question as to one cause of the degeneration of the proud blood of Castile is answered when we say that 'Spain is one vast smoke-house.' May not America take a lesson?

"II. THE EFFECTS UPON THE MIND.

"Lizars, an English surgeon, writes: 'I have invariably found that patients addicted to tobacco-smoking were in spirit cowardly, and deficient in manly fortitude to undergo any surgical operation.' Memory, too, often suffers; for in the same degree that the body is unsound, the mind will be also. The difference between pupils who use it and those who do not is very marked.

"III. THE EFFECTS UPON THE MORAL SENSE.

"Said Dr. Graham: 'Tobacco has impaired the delicacy of the moral sense. It has in some sense impaired the nice powers of the understanding to perceive moral truth.' Prof. Mead, of Oberlin College, Ohio, said: 'The tobacco habit tends to deaden the sense of honor, as well as of decency.' Statistics reveal the fact that ninety per cent of those who drink alcoholic beverages use tobacco! Its use has led many a man to thirst for alcohol. The principle that causes us to abstain from strong drink, cuts off tobacco also.

"IV. THE EFFECTS SOCIALLY.

"Of the social heart we can say, as Hamlet said of his mother's, that 'custom hath brazed it so that it is proof and bulwark against sense.' We must not look upon crime too often. We first tolerate, then embrace. On our railroads the smokers have to be put off by themselves. They are not fit for ladies' society while they are using it. Look at the floor where that nicely-dressed gentleman sits. Don't be shocked. Custom protects him. Our places of worship are sometimes sickening. 'We build churches in which to worship God and chew tobacco!' Even the love you bear your wife and the sacredness of the hearth-stone can-

not keep the latter clean. Thus home, the dearest place on earth, is degraded by its use. 'But not every one who uses tobacco is seriously injured.' No, and not every one who uses whisky has *delirium tremens*. Not every one bitten by a rattle-snake or mad-dog dies. *Do not attempt to stop its use until you have first made up your mind to quit it forever.* You are a slave. Assert your manhood ere it is too late, and be free!"

THE WAY TO WIN.

In one of the battles of the Revolution it is narrated that a young officer found himself in charge of a battery. The general sent from time to time to draw off guns from that battery, until the officer was left in charge of a single gun, and soon all the men that were serving that gun were shot down with the exception of himself. He could see nothing through the mist and the smoke but the flashes of the enemy's guns in front of him, but he stood bravely to his post, loading and firing, loading and firing, out into the darkness and the smoke; and by-and-by the bugles rang out behind him to cease firing, and the smoke lifted in front of him, and he was the sharer in a glorious victory.

When he told that story, he said, "I understood how victory, for me, meant loading and firing my own gun." Dear friends, it is the same with us. That is the meaning of victory, whether in the battle of the world or in the battle of the Lord, that each one of us should be loading and firing our own gun, intent on doing our own share of the work of the Lord. Let me send a message to our brethren in the field: Brethren, the clouds and the fog and the smoke of the battle are all around you; the noise and the shout and the din are sounding in your ears; men are falling at your right hand and at your left. Let not your hearts shrink; stand ye, brethren beloved and sisters beloved, stand ye each to your own gun! Soon, soon shall ye hear—not the bugle sound of an earthly general, but the trumpet of our Lord and God ring in your ears; and those tones shall be the ushering in—not of a partial and an imperfect or a patched-up peace on earth, but the advent of the Prince of Peace himself. Then shall you and we find that we are the sharers in a glorious victory, and that we have not served our guns in vain.—*J. Herbert Tritton, Esq.*

SPECIAL MENTION.

THE ZEALOTS OF THE VATICAN.

THE zealots, who dream still of the return of the temporal power, have gradually subjugated the spirit of Leo XIII., whose utterances when he first ascended the Papal throne were of a different character from the later ones. The later Allocutions are in the spirit and almost with the words of the doleful speeches made by Pius IX. from 1870 until his death. That of the 29th of June attributes the murder of the Czar Alexander and the other recent attempts against the lives of rulers,—to which he would also have added the wounding of Garfield, which occurred a few days later,—to the reform and the "false philosophy" of the eighteenth century. Communism, Socialism, Nihilism,—all the moral epidemics of our times,—are due to the declining influence of the Roman Church and loss of the divine right of kings to reign. As kings have no efficacious means of remedying these evils and restoring public discipline, the encyclical shows the importance of the influence of the church to aid them. This Allocution produced far more excitement in Germany than in Italy, where it passed almost unnoticed. The Germans say that "never was a greater insult made to the Protestant Church" than to accuse it of the social disorders of our times, in reality the fruit of centuries of Papism.

The last Allocution of the pope is intended to excite the Papal world against Italy for the events of the 13th of July. The language is extremely violent, and the Liberals are accused of having organized a demonstration to insult the remains of the late pontiff. But the trial of the six young men arrested that night has convinced the Roman population that they had no such design, and that the provocation came from the organizers of the procession. Such is the party which is dominant in the Vatican.—*Rome Correspondence of N. Y. Observer.*

—Since the famous "dark day" of May 19, 1780, there has been no such remarkable phenomenon as was witnessed Tuesday, Sept. 6, in New England and

Central New York, and later in Virginia. For several days the sun had been obscured by haze or smoke from the extensive forest fires, but on that day, though no fog or haze was perceptible, the sun was obscured, or seemed to hang in the sky like a burnished copper ball, sending out no rays of light. A yellowish, saffron light pervaded the atmosphere, while within doors it was so dark that gas had to be lighted. There was an unusual hue upon the grass and all vegetation. Many delicately-colored flowers faded out of sight, and the colors of ribbons and dress patterns in the stores could not be distinguished. The unusual aspect of sky and earth struck terror to many hearts, and the belief that the end of all things was approaching was widespread. The weather-wise predicted hurricanes or cyclones, and scientific observers attributed it to the uncommon presence of smoke and aqueous vapors absorbing all the color rays of the sun, except those which make the orange and red light.—*Christian Weekly, Sept. 17.*

—It is pleasant to note the hearty good will with which the French are accepting the part assigned them in the ceremonies connected with the Yorktown Centennial. In a letter to the committee, the Marquis de Rochambeau announces his own coming, together with representatives of the Lafayette family, and alludes to the probability of numerous officers, representing the different departments of the French government, being present to assist in the celebration. The French West India squadron has been ordered to take part in the naval demonstrations, and to act as escort to the French delegations, which will include officials of the highest rank. French troops, representing different arms of the service, are to participate in the field parade, and an address is to be read by a descendant of one of the brave Frenchmen who helped to win our independence. In short, there is to be such a fraternization as will best recall the glorious struggle, and as will give to the celebration a broad national character.—*Interior.*

—The news from Arizona limits the Indian outbreak to the White Mountain Apaches and Nana's band of Mescaleros and Navajos. Gen. Carr's command is in no immediate danger, and the troops being pushed forward will soon give force enough at Fort Apache to resist any attack made upon it. The hostiles are believed to be off to the south-west of the fort, where they are confining their operations to the slaughter of defenseless ranchmen, couriers, and miners. The governors of Arizona and New Mexico have asked the War Department for arms to supply citizens in exposed settlements, and the military and civil authorities are working in thorough harmony. Whenever settlements are threatened and cannot be reached by the military, couriers will be sent to notify the volunteer forces. The prompt concentration of troops and the organization of volunteer soldiers will, it is hoped, prevent a recurrence of the massacres, if they do not confine the rising to very narrow limits.—*Interior.*

COVERED WITH GOLD.—It is a curious fact that Russia, one of the poorest of civilized countries, makes a greater parade of wealth in one respect than any other State. The domes of all the great churches in St. Petersburg, Moscow, and other large towns, are plated with gold nearly one-quarter of an inch thick. The new church of the Saviour, dedicated and opened in Moscow last August, represents a value of fully \$15,000,000. The Isaac Cathedral in St. Petersburg may be safely credited with at least twice that amount. So strong, however, is the old Slav belief in the inviolable sanctity of "holy places," that, during countless seasons of wide-spread and bitter distress, no attempt has ever been made to plunder the gold thus temptingly exposed. Indeed, one of the finest churches in St. Petersburg, the Kazan Cathedral, owes its massive shrine to a voluntary offering of the plunder taken by the Cossacks in 1812.

—The situation in Northern Africa is full of peril to France, and the indications are that she will wish herself safely out of the scrape before the occupation is accomplished. The Arabs are everywhere in open revolt, the climate is unhealthy, the heat extreme, and the large reinforcements sent out from France seem to serve no purpose save to garrison a few of the coast towns. In Tunis the authority of the Bey has ceased to be recognized by the natives, and the military occupation of the city of Tunis and some other points has become necessary. Kairwan still holds out against the Bey's troops, to whom its subjection was entrusted. In the engagement between the French

your kindness in sending me the papers and tracts. You have mistaken me for my father; but it makes no difference, as my father and mother live with me. We both read them with much interest, and thank you for them, and hope that much good may be done for the Master's cause through the influence of your paper. We wish it much success. Write to us soon." This brother has received tracts on nearly all the leading points of our faith.

The following is from a Baptist minister in Hampton, Va.: "I am happy to say that I have received the papers you have been sending me; and I know of no paper that I like as well as I do the *Signs*; but I am not able to pay for it now. If you will be so kind as to keep sending it to me, I will pay you for it as soon as I can."

We are of good courage in the work of the Lord, and it is our purpose to increase rather than diminish our present missionary efforts.

CHARLES M. KINNY, *Librarian.*

GENERAL SUMMARY OF MISSIONARY LABOR. FOR QUARTER ENDING JULY 1, 1881.

Conferences.	No. Members.	No. Reports Returned.	Members Added.	Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
Mich...	1047	423	25	397	850	916	98	119731	9716	413	\$ 865 99
Iowa...	709	255	13	643	462	356	220	77323	4709	209	1980 80
Cal...	576	246	6	526	1162	1322	53	191874	21124	227	527 36
N. Y...	471	107	3	319	107	215	23	43638	2707	213	497 43
Ohio...	412	177	2	395	152	88	...	42256	2567	147	297 14
Illinois	395	134	10	330	570	185	210	43427	3431	168	227 94
Minn...	401	133	9	353	251	118	320	30007	2406	15	561 16
Wis...	399	237	3	281	1435	220	45	91363	12076	113	577 96
N. Eng.	305	120	17	153	143	68	35	39096	2009	293	205 63
Kansas.	208	78	...	42	182	216	32	41515	1620	73	148 46
Verm't.	208	121	3	424	189	66	50	74370	2473	127	283 06
Penn...	292	129	12	559	244	204	95	43440	5639	282	179 48
Neb...	153	72	7	54	280	196	14	34577	1811	120	137 34
Texas...	186	53	2	22	62	68	7	17194	1065	46	399 49
Mo...	...	...	...	...	...	...	...	4635	405	10	87 85
Maine...	...	...	...	...	...	...	...	10385	1206	2	162 19
Up. Col.	104	63	12	246	214	50	36	33451	1299	58	103 51
Indiana	198	83	4	58	72	45	50	6716	493	151	9 20
N. Pac.	63	28	1	9	116	30	2	10709	152	100	21 94
Quebec	138	10	...	34	18	...	...	5886	508	...	6 05
Tenn...	23	14	...	24	18	...	10	6142	252	25	20 90
Va...	12	5	...	19	14	...	4	6153	66	5	8 66
N. C...	...	...	...	27	4	...	...	6955	418	6	...
Ala...	...	...	...	94	...	...	1	3593	575	...	10 00
Nevada	...	...	...	...	...	...	...	...	...	...	...
Total	6234	2488	137	5027	6822	4983	1356	984874	78818	2803	\$7219 54
England	...	...	...	2058	6336	...	...	53972	15270	...	39 24
G'd Trl.	6234	2488	137	7085	13158	4983	1356	1038246	94088	2803	\$7258 78

* V. M. Society at Lucas

† One-fourth annual report.

M. L. HUNTLEY, *Sec. Gen. T. and M. S.*

BREAD CAST ON THE WATERS.

DURING the summer of 1877, I was in Southern Georgia, Brooks Co. I spoke publicly, as the way opened. At one place a Mr. W. was much interested. He became convinced that the seventh day was the Sabbath, and was interested in the nature of man and the state of the dead. He sent to the REVIEW Office for tracts; but never took a decided position on the truth. His daughter, however, commenced keeping the Sabbath. Some over a year ago he gave one of the tracts on the nature of man and the state of the dead to Bro. L., a minister. He read, and became enlightened. Only a few months ago Bro. L. heard Bro. M. (who has been keeping the Sabbath since I was there) say he would give his mule to any one that would show Scripture for Sunday-keeping. That created an inquiry. Bro. M. sent him papers, and a tract on the two laws. He and his wife are now keeping the Sabbath. He is preaching it, and other truths of the third angel's message as he can see them. When I left that county in the fall of 1877, there were three families keeping the Sabbath. One person gave it up, and another died; Bro. M. remained true. At this time there are three entire families, and a part of two others, regarding the rest-day of the Lord.

C. O. TAYLOR.

—How true it is that till God speaks to the heart of man, man cannot understand the language of God which is uttered around him and over him and beneath him! As there are times when we stand in the midst of nature as if we were in a church, when a joyful song of praise is springing from each breast, and we cannot help but sing also, being drawn into the stream of devotion, and carried along with it; so at other times how mute all creation seems to us, as though all pursued its way alone without a hand in Heaven to guide it! All depends upon whether God speaks in us.—*Tholuck.*

SPECIAL MENTION.

THE DARK DAY OF 1881.

A MORE full and comprehensive description of the dark day of Sept. 6, 1881, than that given in the REVIEW of Sept. 20, will be interesting to our readers. We therefore give the following from the Springfield (Mass.) *Republican* of Sept. 9, 1881:—

New England experienced Tuesday the same atmospheric phenomena which distinguished the famous "Dark Day" of 1780; in lesser degree its characteristics were repeated, and over very nearly the same extent of country. In this city the day began with a slow gathering of fog from all the water-courses in the early hours; the thin clouds that covered the sky at midnight seemed to crowd together and descend upon the earth, and by sunrise the atmosphere was dense with vapor, which limited vision to very short distances, and made those distances illusory; and as the sun rose invisibly behind, the vapors became a thick, brassy canopy through which a strange yellow light pervaded the air and produced the most peculiar effects on the surface of the earth. This color and darkness lasted until about three o'clock in the afternoon, once in a while lightening, and then again deepening, so that during a large part of the time nothing could be done conveniently in-doors without artificial light. The unusual complexion of the air wearied and pained the eyes. The grass assumed a singular bluish brightness, as if every blade were tipped with light. Yellow blossoms turned pale and gray, a row of sunflowers looking ghastly; orange nasturtiums lightened; pink roses flamed, lilac-hued phlox grew pink, and blue flowers were transformed into red. Luxuriant morning glories that had been blossoming in deep blue during the season now were dressed in splendid magenta; rich blue clematis donned an equally rich maroon; fringed gentians were crimson in the fields. There was a singular luminousness on every fence and roof-ridge, and the trees seemed to be ready to fly into fire. The light was mysteriously devoid of r-refraction. One sitting with his back to a window could not read the newspaper if his shadow fell upon it; he was obliged to turn the paper aside to the light. Gas was lighted all over the city, and it burned with a sparkling pallor, like the electric light. The electric lights themselves burned blue, and were perfectly useless, giving a more unearthly look to everything around. The darkness was not at all like that of night, nor were animals affected by it to any remarkable extent. The birds kept still, it is true, the pigeons roosting on ridge-poles instead of flying about, but generally the chickens were abroad. A singular uncertainty of distance prevailed, and commonly the distances seemed shorter than reality. When in the afternoon the sun began to be visible through the strange mists, it was like a pink ball amidst yellow cushions,—just the color of one of those mysterious balls of rouge which we see at the drug stores, and which no woman ever buys. It was not till between five and six o'clock that the sun had sufficiently dissipated the mists to resume its usual clear gold, and the earth returned to its every-day aspect; the grass resigning its unnatural brilliancy, and the purple daisies no longer fainting into pink. The temperature throughout the day was very close and oppressive, and the physical effect was one of heaviness and depression.

What was observed here was the experience of all New England, so far as heard from, of Albany and New York City, and also in Central and Northern New York. We have dispatches and letters from Portland, Me., from Boston, Providence, Norwich, New Haven, New York, Utica and all over Southern Vermont, Connecticut and Western Massachusetts. Schools were dismissed in various places, as indeed study was perforce suspended in those which kept up their sessions; and many factories also let out their hands when their facilities for lighting were insufficient. The Bachelier shoe factory at North Brookfield was one of them, and the Hartford carpet company at Thompsonville, where it is said that the operatives were afraid the final trump was going to sound. There were traces of superstition in various quarters. Naturally, many associated the strange darkness with the removal of President Garfield, and some felt as if it signified his death. Others thought of the end of the world, as so many did on the celebrated dark day of one hundred and one years ago.

The "Dark Day" *par excellence* was May 19, 1780, when, after several days of close, hot weather, characterized by a thick, smoky atmosphere, between ten and eleven o'clock in the forenoon, the skies thickened, and a fearful darkness set in which

lasted until the following midnight, or from twelve to fifteen hours. This darkness covered all New England, extending west as far as Albany, southward along the coast, and to the east and north as far as white settlements extended. Birds stopped singing, and fowls went to roost, the cocks crowed at midday, as if it were midnight, animals showed terror, and the superstitious howled. Then it was that Abraham Davenport, in the Connecticut Legislature, said that he proposed to be found at his duty if the day of Judgment did come, and moved that candles be brought in. Prof. Williams, of Harvard College, made record that day of a steady fall in the barometer, and noted many of the phenomena of color we have described as occurring yesterday. The darkness of the following night was tremendous, so that there was literally no light, and though the full moon rose early in the evening, the heavens and the earth were indistinguishable.

THE PHENOMENAL YEAR.

WHETHER the approach of several of the planets to the perihelion has any influence on the meteorological conditions of our planet or not, one thing is indisputable, that we have celestial and terrestrial prodigies without number.

The sun is covered with spots; three comets have tracked their course ominously across our skies; a band of light four or five degrees in width spanned the heavens over New England and New York a few evenings ago; the sun has been destructively blazing over our country, cutting short the crops of a continent; the day was recently so darkened in its going forth that people were compelled to burn gas at mid-day along the coasts of New England; a large area in Michigan has been swept by forest fires, by which several villages, numerous farms, with all their improvements, crops and stock, and hundreds of human beings, have been burned up; Canada has been a-blaze in her extensive woodland; over the lakes such a veil of smoke has rested that vision scarcely extended for one-eighth of a mile, and vessels had to make their way through an atmospheric ocean of smeary duskiess painful to the eyes and injurious to the lungs, navigating by guess and avoiding collisions with invisible vessels by the sounding of fog-horns; the East, too, is parched, and the flames have spread desolation in different localities; the monarch of the largest empire on earth has fallen a prey to the assassin's madness; the president of this great republic has fallen in consequence of a wound inflicted by one of the serpent's slimy seed; volcanoes are pouring out fiery deluges; earthquakes ingulph cities and horribly mar the fairest landscapes; cyclones sweep the country with the besom of destruction; the floods drown out whole districts; the tidal waves roll inland; grim-visaged war lays his blood-red hand upon his sword, and sounds the tocsin of present and coming wars; men's hearts are so failing for fear that reason reels, and insanity is almost an epidemic; the end is not yet. All these are only the preliminary travelling throes that will bring to birth the great tribulation. We are living in a grand and awful time. Watch and pray.—*Selected.*

—A new aspect seems about to be put upon the opium question by the arrival at Simla, in India, of an envoy of the Chinese government, who will investigate the matter with a view of suggesting a new treaty to the British government. The prominent Chinese statesmen are earnest in their determination to demand the absolute exclusion of the noxious drug from the free ports of their empire. It will be a very serious question for the British government to consider, whether they shall dare to continue to force the traffic against the moral sentiment of the best portion of their own people, especially as now the Chinese are no longer the submissive and feeble nation that were compelled to yield to the superior force that imposed the poison upon them.—*Christian Weekly.*

—French archaeologists are just now excited over the discovery, in Algiers, of an ancient Moorish city, buried for ages beneath the sands of the desert. It lies in the environs of the Ouargla oasis in the Sahara, and has been identified with the ancient city of Cadrata. Despite the fact that it is covered to the depth of eight or ten metres with sand, its monuments and buildings are said to be in an unusually perfect state of preservation. A mosque and nine houses have already been excavated, and a rich treasure of elaborately carved marble arches, columns, inscriptions, etc., unearthed. The site of the city is said to exactly resemble that of Pompeii; and the city itself is supposed to have formed one of the many which historians describe as having flourished centuries ago amid these

I see him, and not far. I surely see him, and even nigh. Through the darkness and confusion and conflict of the hour, I see, out on the battling deep, the wings of mighty cherubims and the burning wheels of the coming of the Son of man; and before the jasper throne I hear the angel of the seventh trumpet crying, "The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever," and hallelujahs are ringing through all the earth and all the heavens.—*Presbyterian*.

DAY-BREAK.

BY EMMA M. FRENCH.

THE darkness of night is fading
From the hills of earth away;
Far in the dim horizon
Gleams a welcome streak of gray,
For although 'tis dull and cheerless,
It betokens coming day.

Even now the gray is turning
To pale yellow—now to red;
For the sun in stately grandeur
Is uprising from his bed,
And o'er the works of nature
Is a soft, bright radiance shed.

And now on my raptured vision
Bursts a wondrous glory-light;
For in full and blazing splendor
Day's proud king has merged in sight;
And before him, with winged fleetness,
Hath fled every shade of night.

And the rosy light of morning
Fills the earth, the air, the sky,
Bringing thoughts of joy and gladness,
Gratitude to God on high,
Faintly shadowing the glory
That shall greet us "by and by."

For another day is breaking;
Now appears the "streak of gray;"
Brighter, brighter still 'tis growing,
Driving doubts and fears away;
Onward, onward, faster hastening,
Soon will break eternal day.

Battle Creek, Mich.

THE WONDERS OF A CENTURY.—No. 16.

BY A. SMITH.

THE DARK DAY.

ALTHOUGH similar phenomena had been witnessed Oct. 21, 1716, and again at the West, over a vast extent of country, Oct. 19, 1762, the dark day of May 19, 1780, constitutes the one that is pre-eminently the *dark day* since that upon which our Lord was crucified.

Concerning this phenomena, Webster, in his dictionary, edition of 1869, says: "*The dark day*, May 19, 1780, so called on account of a remarkable darkness on that day, extending over all New-England. In some places, persons could not see to read common print in the open air for several hours together. . . . The true cause of this remarkable phenomenon is not known." It is said that the weight of the atmosphere gradually decreased during the day. From lowlands there were constant accessions of vapor, forming a stratum but little above the hill-tops; and the color of the clouds was a compound of faint red, yellow, and brown. Green objects were intensified in hue, verging to blue, and white objects were highly tinged with yellow.

Light showers fell occasionally throughout the day, and the rain water was thick, dark, and sooty, and a black scum was seen floating on the Merrimac; but no nitrous or sulphurous substance could be detected by the tests applied. There was but very little wind; in some places, according to account, it was perfectly calm.

In some directions the hills could be seen at a distance of many miles, while intermediate objects were obscured or darkened. Bodies seemed to cast a shade in every direction. Candles were lighted in the houses at midday, the birds and domestic fowls retired to roost, and the domestic animals sought their stable or their fold.

Business was in some cases suspended, and a gloom or dread seemed to rest upon the people, who generally believed that the Judgment day had come, or was impending. "The darkness

of the following evening," says Mr. Tenney, of Exeter, N. H., as quoted by Dr. Gage to the Historical Society, "was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet." This darkness was all the more remarkable from the fact that the moon had full the day before, and an eclipse therefore was impossible. No other event since the beginning of the Christian era has even approximately fulfilled the prediction of Christ that, as a sign of his second appearing "the sun shall be darkened, and the moon shall not give her light." Mark 13:24.

The fact that the phenomenon was a local one also locates the causes, however mysterious or unknown, that produced it, the sun and moon being only relatively darkened, just as we understand the terms rising or setting of the sun, not as actual but as relative events, due entirely to mundane progression; but this fact does not invalidate the phenomenon as a fulfillment of prophecy, or as one of the most mysterious and unaccountable freaks of nature ever known or recorded.

OUR WORDS.

BY MRS. SARAH M. SWAN.

OF all the gifts which the Creator has bestowed upon his creatures, perhaps there is no greater blessing than the power of speech, and it is certain that no blessing has been more sadly perverted and abused. "The tongue is a little member, and boasteth great things." James 3:5. The wise man informs us that life and death are in the power of the tongue; and our Saviour tells us, that by our words we shall be justified or condemned. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James 3:2.

When we realize that "out of the abundance of the heart the mouth speaketh," we see the need of a thorough cleansing of the fountain, that the stream issuing from it may be pure. Jesus has left us an example that we should follow in his steps. He "did no sin, neither was guile found in his mouth." "As he which hath called you is holy, so be ye holy in all manner of conversation." Our precious Saviour "was in all points tempted like as we are, yet without sin;" he endured trials and sufferings such as we can never know, but no words of murmuring or impatience ever fell from his lips. When he was reviled, he reviled not again; when he suffered, he threatened not. He was ever ready to speak words of love and tenderness, to sympathize with the afflicted, and to kindly reprove the erring; and even in the agonies of death he prayed for his murderers.

Are we followers of this perfect example of holiness, and do words of anger, or of impatience and fretfulness, ever pass our lips? Do we try to injure those who have injured us, instead of obeying the instruction of the Master in Matt. 18:15? Do we talk of the faults of others in their absence, and judge them harshly? Read James 4:11, 12: "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy; who art thou that judgest another?" Do we indulge in foolish talking and jesting, forgetting that for every idle word we speak we must give account in the day of Judgment? Or if we have, through the grace of God, put away these things, are there not still greater victories for us to attain? Is our conversation in Heaven, from whence we look for the appearing of our Saviour? "Seeing then," says the apostle, "that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

We are not our own; Jesus has bought us with his own precious blood. All the talents which he has given us belong to him, and he expects us to use them to his glory. Oh that we might so realize this that our *tongues* might be sanctified to his service! If we truly love the Lord with all our hearts, if he is to us the "chiefest among ten thousand, and altogether lovely," we shall delight to speak to others of his charms; we shall long to "tell to all around" what a dear Saviour we have found; "his praises will flow spontaneously from our lips." "Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God." Ps. 50:23.

If we realize fully the shortness of time, and the greatness of the work before us, we shall feel that we have no time for idle or unprofitable conversation. If our treasure is laid up in Heaven, if our hearts are there, we shall love to talk of our heavenly home. The glories in reserve for the people of God will so enrapture our hearts that it will be our greatest pleasure to speak of them to others. Oh! let us no longer talk about the trials of the way. Let us not talk darkness and discouragement, but let us talk of the "blessed hope," and thus inspire in our own hearts, and in the hearts of those around us, faith, hope, and courage. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Ps. 19:19. Let us think and talk more of that

"Happy day, when earth so bright
In Eden robes shall bloom again."

The Christian's hope is soon to be realized, our heavenly home is almost in sight, and it is time that we learn to speak the language of Canaan.

"The Lord is coming! let this be
The herald note of jubilee;
And when we meet and when we part,
The salutation from the heart."

LATER YEARS THE BEST YEARS.

To a man of middle life, existence is no longer a dream, but a reality. He has not much to look forward to, for the character of his life is generally fixed by that time. His profession, his home, his occupation, will be, for the most part, what they are now. He will make few new acquaintances—no new friends. It is the solemn thought connected with middle age that life's last business is begun in earnest; and it is then, midway between the cradle and the grave, that a man begins to look back and marvel with a kind of remorseful feeling that he let the days of youth go by half enjoyed. It is the pensive autumn feeling—it is the sensation of half sadness that we experience when the longest day of the year is passed, and every day that follows is shorter, and the lights fainter, and the feeble shadows tell that nature is hastening with gigantic footsteps to her winter grave. So does man look back upon his youth. When the first gray hairs become visible; when the unwelcome truth fastens itself upon the mind that a man is no longer going up hill but down, and that the sun is always westing, he looks back on things behind. Now, this is a natural feeling, but is it the high Christian tone of feeling? We may assuredly answer, No. We who have an inheritance incorruptible and undefiled, and that fadeth not away, what have we to do with things past? When we were children, we thought as children.

Manhood in the Christian life is a better thing than boyhood, because it is a riper thing; and old age ought to be a brighter and a calmer and a more serene thing than manhood. There is a second youth for man, better and holier than his first, if he will look on, and not back. There is a peculiar simplicity of heart and a touching singleness of purpose in Christian old age which has ripened gradually, and not fitfully. It is then that to the wisdom of the serpent is added the harmlessness of the dove. It is then that to the firmness of manhood is joined almost the gentleness of womanhood. It is then that the somewhat austere and sour character of growing strength, moral and intellectual, mellows into

"4. Did you ever see a scrap of brown paper counterfeited? No.

"5. Why? Because it was not worth counterfeiting.

"6. Did you ever see a counterfeit Christian? Yes, lots of them.

"7. Why was he counterfeited? Because he was worth counterfeiting.

"8. Was he to blame? No.

"9. Did you ever see a counterfeit infidel? No; never.

"10. Why?"

MATTHEW 24.

8. THEIR FULFILLMENT.

1. THE sun shall be darkened. We have but little to say on this point,—not that there is not much to say, but that so much has already been said. "The dark day," is a common phrase to denote the 19th of May, 1780. A few are yet living who witnessed it. The writer well remembers that, in his boyhood, aged people made frequent mention of it in relating notable points in their experience. One testimony only we here give, from an authority of undisputed reliability. It is a publication of the American Tract Society, entitled, "Life of Edward Lee":—

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived; 'men's hearts failing them for fear' that the Judgment day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed, and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."—*Tract No. 379 of Am. Tract Society—Life of Edward Lee.*

Had the author and publishers of this work intended to give a forcible illustration of the fulfillment of this prophecy, they could not better have chosen their language for that purpose. But they had no such intention—they had not this prophecy in view at all, which makes their testimony all the more emphatic as evidence on the question.

Some have questioned whether this was sufficient to fulfill the prophecy, admitting that it must be so fulfilled. Dr. Noah Webster, who was an eye witness of it, says the sun was darkened fourteen hours. Then it was darkened over *fourteen twenty-fourths* of the earth's surface, and particularly over that part where we believe the most important scenes of last-day prophecy are laid,—the continent of America.

2. The moon shall not give her light. It was well suggested by Dr. Henry, the commentator, that the moon would fail because the sun would shed no light on her, in the fulfillment of this prophecy. In New England, where the sun's darkening was most noted, the moon, though full, was totally obscured till midnight, when it came out with brilliancy. Here is the evidence that the sun was darkened fourteen hours—from 10 A. M., of the 19th, till the midnight following. Many descriptions have been given of the intense darkness of that night. One said, that if every luminous body had been struck out of existence, he could not imagine that the darkness could have been more intense. It was startling, and overpowering, and even painful to the senses because of its intensity. And *learned men say it cannot be explained or accounted for.* We think it admits of just one explanation. The God of Heaven—the Ruler of Nature—hung out these signs in the heavens to teach the student of his word that the Son of God would soon make his second advent to this world. And we are thankful that the warning has not been in vain. The marked ful-

fillment of the prophecies has led thousands to look, to hope for, and to rejoice in the "blessed hope," of the coming of the dear Redeemer.

3. And the stars shall fall from heaven. We may be permitted to notice this more particularly, as efforts have been made to show that no past fulfillment can meet the requirements of this part of the prophecy. We believe that it was fulfilled in the fall of 1833.

Professor Olmstead, of Yale College, said that they who were so fortunate as to witness the falling stars on Nov. 13, 1833, probably beheld the greatest display of celestial fireworks that has ever been seen since the creation of the world,—certainly the greatest that has ever occurred within the time covered by the annals of history. It was more than a "shower," as it has been called. They began to fall as early as 11 o'clock, and increased until they truly resembled a shower, but of many hours' continuance. We witnessed them in all their glory, for nearly three hours, till they were obscured by the light of dawning day. And when the day dispelled the appearance they were still falling as numerous as ever, as was proved by their being visible in the west when the advancing light of the sun rendered them invisible in the east. During their fall, the largest and brightest would leave a mark of light down the heavens like a mark of phosphorus on a wall in a dark room. When it became so light that the mass of them could no longer be seen, one would occasionally make its presence known by such a penciling of the sky. No description can give one any conception of the grandeur and glory of the scene. As our memory recalls it, we feel that the power of God was manifest to make known to the student of prophecy that the coming of the Son of man is near.

By comparing the testimony of the Evangelists we find these signs still more definitely located. We have noticed that the greatest tribulation, or affliction, which ever befell the church of Christ was under the Papal Roman power. This power was symbolized by the "little horn" of Dan. 7, into whose hands the saints of the Most High were given for a thousand two hundred and three-score prophetic days—1260 years. This period commenced A. D. 538, and ended when the civil power fell from the hands of the papacy by the imprisonment and exile of Pius VI. in 1798. For extended evidence on this point the reader is referred to "Thoughts on Revelation." The persecution began to wane under the German Reformation, and ended in the first half of the eighteenth century. To this the Saviour doubtless referred when he spoke of shortening the days of the affliction for the elect's sake. The affliction ceased before the expiration of the days spoken of by the prophet. And Mark says, "In those days, after that tribulation, the sun shall be darkened." Mark 13:24. This was actually fulfilled, in that order. The days of the prophecy closed at the very close of the eighteenth century. The power was still in the hands of the papacy, but unused; the affliction was past; the long, dark night of persecution upon the church of Christ had come to an end; there was a respite "for the elect's sake," lest no flesh should be saved—lest the faithful witnesses for Jesus should be exterminated by the power and malice of the Inquisition. And in this time of respite, while yet the power lingered in the hands of the man of sin, the sun was darkened—God's signs "in the heavens above" commenced their fulfillment. The darkening of the sun in 1780 was the greatest that ever was known, and it took place at the very time specified in the "sure word of prophecy."

We have now considered the signs of Matt. 24 in connection with a class of evidences which we consider fully sufficient to disprove the current idea that the coming of the Lord referred to the

destruction of Jerusalem. We will answer a few objections, and make the application of the prophecy.

J. H. W.

(To be continued.)

A STRIKING ADMISSION.

FROM a recent issue of the Springfield (Mass.) *Republican* we cut the following significant extract:—

"Rev. George F. Pentecost, the noted evangelist, says in the *Independent* that the conversion of sinners is becoming a lost art. 'The fact is sad and stubborn that in the great cities where churches, talent, wealth, culture, leisure and opportunity to do revival work abound, there the number of conversions is in an inverse ratio to the facilities.' He attributes this to what he calls the overfeeding of the churches. 'Too much food and too little work result in surfeit and torpor, and that is where he thinks the trouble lies.'"

Mr. Pentecost is known as one of the most earnest revival workers of the present time. There are few men living better prepared to speak on this subject than he. He would probably object as strongly to our views of the fall of Babylon as any one, for he has confidence in the modern revival work, and has acted a prominent part in it. We can but respect the earnest labors of such men as Moody, Pentecost, and some others, though we cannot indulge in such bright hopes of successful results as they seem to. Is it not a striking commentary on the tendency and progress of religious movements in this age, when a leading actor in them uses such language as we find here attributed to him? And does it not sound much like a confession that we are right in our views of the "fall of Babylon?" What could be said which would more fully endorse them? "Talent, wealth, culture, leisure, and opportunity to do revival work abound," and yet conversion is "becoming a lost art." Old fashioned religion is dying out, its most earnest workers thus testify.

But we take no satisfaction in such a condition of things. We are forced to admit these same influences are at work among us. Worldliness, pride, love of pleasure, superficiality of religious experience, threaten us as well as others. We are living in the "perils of the last days," and Satan is making mighty efforts to destroy true religion from the earth. Our only hope of success is to be faithful to our father's God, and be sure to walk in the "old paths." God has given us special light, which will preserve our feet from sliding if we walk in it. Nothing else will. Such confessions as the above show the need of something more than modern popular religion possesses.

GEO. I. BUTLER.

THE NEW ENGLAND SCHOOL.

IT has been some time since anything has appeared in the *REVIEW* concerning the school at South Lancaster, Mass., and as the friends of our educational interests may like to learn something of its present outlook, a few words respecting it may not be out of place. One reason why no more has been said, is because we have had as many students as our facilities would accommodate comfortably.

When the school first commenced, it was only as an experiment for one year or less. The desire to secure laborers in the cause of God prompted its establishment. The providence of God favored us with the experienced teachers of our choice. At our first term we had twenty-four students, gathered from different parts of New England. As they met together at the close of the first term, the sweet, melting Spirit of God seemed to unite the hearts of teachers and scholars, and set its seal to their efforts.

During our second term we had an enrollment of fifty-seven names, and the same spirit which

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., MAY 15, 1883.

URIAH SMITH, Editor.

J. N. ANDREWS AND J. H. WAGGONER, CORRESPONDING EDITORS.

THE SECOND ADVENT.

(Concluded.)

IN Daniel 7 another prophecy is given us from which we learn that the second advent of Christ is now at hand. Here the same historical events presented in the image of Dan. 2, are again symbolized, with some sharply-outlined subdivisions, and the fixed limitations of a prophetic period. As in Dan. 2, so here, Babylon is followed by Medo-Persia, Grecia, and Rome, in the procession of earthly kingdoms; and then the saints take the dominion under the whole heaven. But Rome, before its history is finished, breaks up into ten divisions symbolized by ten horns; and the rise of the papacy to rule and domineer among these kingdoms through all the dark ages, is symbolized by another horn rising to power and continuing 1260 years. Commencing in 538, this period of 1260 years ended in 1798. The last specified act of this horn was the utterance of "great words," which we think were emphatically spoken by the Ecumenical Council of 1870, in its decree of papal infallibility. In consequence of these words, and apparently after no great lapse of time, Daniel saw the beast slain and his body given to the burning flame. Dan 7: 11. But the burning flame in which the papacy perishes, is nothing less than the spirit of Christ's mouth, and the brightness of his coming literally manifested at his second advent in the clouds of heaven. 2 Thess. 2: 8. Of our proximity to that event, the reader can now judge.

Again in Daniel 8, the rise and fall of Medo-Persia, Grecia, and Rome, are given us, to be succeeded by the kingdom of God. Another longer and more important prophetic period is measured off which terminated in 1844, and the event to which it brought us was the last brief division of the work of our Saviour as mediator for the world, nearly forty years of which are already in the past. His exalted position as King of kings and Lord of lords is next inevitably to come, and that speedily.

In the closing verses of Daniel 11, the prophet depicts the last scenes in the history of a power now fast sinking to its inevitable doom. Of the Turkish power, as the "king of the north" it is written "He shall come to his end and none shall help him. And at that time shall Michael [Christ] stand up [that is, commence his reign]." The question "How near is the Turkish power to its utter extinction?" is to the student of prophecy simply this: "How near is the setting up of the eternal kingdom of our Lord Jesus Christ?" To this question let politicians and statesmen anywhere respond, and we will abide by the answer.

In Rev. 12 and 13 we are carried through the pagan and papal forms of the Roman government, forward to our own time and our own nation. Certain religious movements which are already appearing in embryo, are here to be developed, when this government, with the papacy, in conjunction with which it performs its last acts of religious oppression, is suddenly arrested in its career, and perishes in its pride, at the second coming of Christ. Rev. 13: 13, 14; 19: 20.

Such is a small portion, briefly stated, of the historical evidence that history itself is soon to cease in the opening scenes of the eternal world. Further evidence of this is found in—

2. *Natural phenomena.*—It might be expected

that nature, in her various modes of operation, would give premonitions of the approach of the final catastrophe. We are not surprised, therefore, to read the predictions that the sun should be darkened, the moon refuse her light, the stars fall from heaven, strange sights appear above, fiercer and more frequent convulsions shake the earth beneath, and the great deep lift up its waves as if it would leap in terror from its ancient bed. All these phenomena have appeared. The dark day and night of May 19, 1780, the great meteoric shower of Nov. 13, 1833, wonderful auroras, cyclones and cloud bursts on land, water spouts and tidal waves at sea, are all matters of record and of growing wonder and alarm. What do they presage? Prophecy says, "The great and notable day of the Lord." Joel 2: 30, 31; Acts 2: 19, 20; Luke 21: 25-27.

3. *Political disturbances and perplexity among the nations.*—In a line of consecutive events, national distresses and perplexities stand next preceding the shaking of the powers of heaven, and the appearing of the Son of man. Luke 21: 25-27. Nihilists in Russia, communists in Germany, monarchists in France, dynamiters in England, paupers and anarchists in Ireland, Mormons in America, capital oppressing labor, and labor combining against capital, here, there, and everywhere, till the world's mass of humanity is heaved and tossed like the troubled sea when it cannot rest,—all proclaim the prophecy fulfilled. Add to this the fact that millions are almost daily squandered on the invention of new and more murderous weapons of war, on experiments in attack and defense, on vast collections of the materials for war, and that even the heathen of the far East, China and Japan, are rapidly providing themselves with the improved modern implements of warfare, and that the millions of Mohammedans from Persia to Hindostan are ready to rise as a man in defense of their prophet, and we may well believe that "the day of the Lord is near in the valley of decision," or concision, cutting off, as the margin reads. Joel 3: 9-14.

4. *Moral and religious phenomena.*—As the world draws near to its last day, its religious and moral condition was, according to prophecy, to be peculiar and abnormal. Satan comes down to work with increased energy, because he knows that his time to work will soon be past. Evil men and seducers wax worse and worse. Violence fills the earth, as in the days of Noah; licentiousness, as in the days of Lot. The moral barriers of society seem to be giving way. Professed Christians are borne down by the tide of evil influences, and sink to the same level with the world. Spiritualism with its fetid breath and polluting touch, stalks forth through all lands, to poison the last fountains of truth, and take all the world in its subtle snare. Rev. 12: 12; 2 Tim. 3: 1-5, 13; Luke 17: 26-30; Matt. 24: 24; 2 Thess. 2: 9-12; Rev. 13: 13; 16: 13, 14; 19: 20. But God counterworks by sending forth a last saving message, to prepare all who will receive it for the coming of his Son. The "gospel of the kingdom" goes to all the world. Matt. 24: 14. A threefold message, symbolized by the three angels of Rev. 14: 6-14, prepares a people for the coming of the Son of man upon the great white cloud. All this we witness in the world around us. What more remains to be done?

In view of this great event, the second coming of Christ and the end of all things, the church is exhorted to watchfulness (Mark 13: 36, 37; 1 Pet. 4: 7), sober, righteous, and godly living (Titus 2: 12, 13), patience and love to the brethren (Jas. 5: 8, 9), and all holiness and godliness in life and conversation. Obedience to these exhortations will secure us a preparation for that day. Disregarding them, we shall find our portion at last with hypocrites and unbelievers.

REQUEST FOR PRAYER.

SISTER Anna M. Oyer, who has filled an important place in our missionary work at Bâle during the period of nearly four years, is dangerously sick. She has acted as secretary, book-keeper, proof-reader on the French journal, and matron of this establishment. My own severe sickness has added greatly to her burdens. About the middle of January, she suddenly gave out from complete exhaustion. We have employed an excellent nurse for her, and have availed ourselves of the best medical skill, and withal we have sought God in anguish of spirit. Sometimes she has seemed a little better, but her symptoms at the present time are quite alarming. We therefore earnestly request the prayers of all our friends in her behalf. We have had many evidences of the willingness of God to help us, and we trust that he will send deliverance in this affliction also.

Bâle, Switzerland, April 24. J. N. ANDREWS.

THE THIRD ANGEL'S MESSAGE.

FIFTH PAPER.

IN 1854, Eld. James White and wife made their first visit to Wisconsin, appointing a meeting in Koshkonong, Jefferson Co. But they were not used to holding meetings in States which had no railroads, and the notice proved too short, as very few received the appointment in time to get to the meeting. This was unfortunate for the work there, and a disappointment on all sides, as no general meeting was possible under the circumstances. However, they visited a number of places, and much good was the result. Many were strongly confirmed in the faith.

Elds. Stephenson and Hall, for a time after this visit, professed much confidence in the work of Sister White, and in the Testimonies given through her. But soon they began to see the effect which the teaching of the message was having on the Age to Come, which they had so diligently preached in Wisconsin. They were traveling among the churches of Sabbath-keepers, where they taught "publicly and from house to house" their favorite doctrine. A few were dissatisfied with such a course on their part; but many had believed that doctrine before they kept the Sabbath, and as Elders S. and H. were known to be able preachers, the majority were opposed to doing anything which would cripple them in their labors. As I had had so good opportunities to know what the Age-to-Come theory was, and that it was impossible to harmonize the third angel's message with it, I could not conscientiously labor with them or give countenance to their preaching. Accordingly I retired from the field, and took a position in a printing office in Oshkosh until there should come a change.

About the same time a disaffection arose in Jackson, Mich., where the message was first preached in this State. Difficulties had arisen between some members, which was not unusual, as some had imbibed very erroneous views of the text, "Many shall be purified and made white and tried." Trials appearing to be necessary to purification, they seemed to think they were bringing their brethren and sisters under great obligations to them if they succeeded in keeping them under trial. Sister White had a message of reproof for one party. This gave the other party great satisfaction; they heartily indorsed the Testimony, and with strong emphasis, and with no small degree of exultation, declared that they knew it was right,—that the message was from the Lord. But that very night a message was given to Sister White for the other party. This message did not take a particle from the force of the preceding one, but it strongly condemned the spirit of exultation with which they had indorsed

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3.16.

TRUTH VS. ERROR.

BY VIOLA FISH.

Like the billow on the ocean,
Bearing down its living freight;
Like the cyclone on the prairie,
Sweeping all within its wake;
So the mighty wave of error
Sweeping far o'er sea and land,
Buries millions 'neath its billows
With a mighty tyrant hand.

Yet the car of truth rides safely,
Guided by the Master's hand,
Lifting sinking souls from ruin,
Filling hearts with hopes so grand;
And the joyful, glad fruition
Soon will lift them far above
All the depths of sin and error,
To a home of peace and love.

OUR SURROUNDINGS.

BY ELD. R. F. COTTRELL.

WE are apt to think that if our circumstances and surroundings were changed so as to be more favorable, we should certainly be able to live a life of devotion to God and his cause. If there was nothing to try our patience, how patient we would be! Perhaps you have heard some one say that it was impossible for one to live a Christian in the situation in which he was placed. To such we may reply, It is impossible for the carnal mind to be subject to the will of God. No one can be a Christian without the change which we call conversion—a crucifixion of the old man, or the carnal mind, and a putting on of the new man; in other words, partaking of the mind that was in Christ and becoming like him.

To be a Christian is to follow Christ, and be like him. When he undertook our cause, he did not place himself in the most favorable surroundings. He met the adversary for us in the wilderness of temptation, where he fasted forty days. He obtained the victory, and thus showed us the way; and he still loves us, and will permit our circumstances to be such as are best calculated to purge away our dross, that we may come forth from the furnace like the pure gold or silver that has been tried by the fire. No change of surroundings can do the needed work for us. The change must be in us. We are to get the victory in the situation in which we are. All things work together for good to those who love God. Submit to the will of God, and follow Christ, and we shall overcome, as he did, and we shall be seated upon his throne and share his glory.

SIGNS IN THE SUN AND STARS.

BY ELD. J. N. LOUGHBOROUGH.

WHEN speaking of the darkening of the sun in 1780, and the falling stars of 1833, in America, we are often met with the inquiry, "If these were signs of Christ's coming, why have they not been given in other parts of the world?" Our Saviour said, "There shall be signs in the sun." Now while there was on the American Continent a day of supernatural darkness in 1780, three years later there were startling phenomena on the European Continent, which were thus recorded in the public prints of that year:—

"In 1783, Mount Hecla vomited forth lava from April to September. The Island of Iceland was covered with a cloud of blue, sulphurous vapor. Toward the month of August, a strange fog spread itself over all Europe, and Great Britain, France, Switzerland, and Italy were in a black vapor. The sun was without brightness, and had a disagreeable aspect. The heavens took a strange appearance. Even the summits of the Alps were obscured, and a general consternation seized the people.

"The churches were filled with an affrighted multitude who prayed, and the astronomers were obliged to tranquilize the people by giving some

scientific explanation of these rare phenomena. At Amsterdam a complete obscurity reigned during three hours in the midst of the day, and the great city was as dark as night. The alarm was very great, and in the general confusion innumerable accidents occurred."

This account is from a "History of Pestilences" by Dr. Noah Webster, vol. 1, p. 270-74.

It may be said that this obscuration of the sun was the final result of the eruption of Hecla. Though this may be so, we ask, Was it not God's power that caused this eruption and darkness by extraordinary means?

Of the falling stars we learn from the testimony of the "British National Encyclopedia," that in addition to the ordinary and occasional "shooting stars" of our atmosphere, there is in our solar system a vast nebulous substance which throws off a stream of meteors. It has been ascertained that these nebulae have now a regular orbit around the sun, and that it requires about thirty-three and one-fourth years to traverse their orbit. Once in about thirty-three years, our earth passes near the nebulae, when there is visible what astronomers have called the "star-shower." It has been conjectured, upon good grounds, that the meteoric storm was originally a vast mass of nebulous matter, drawn into the solar system by the distinct action of some of the larger planets, in the same manner as Lexell's comet had been thrown into a new orbit, and rendered visible by the disturbing action of Jupiter. See "National Encyclopedia," vol. 8, p. 1014.

The approach of the nebulae to our system was first noted in 1766, and again in 1799; but the first brilliant and distinct display of the "star-shower" was on Nov. 13, 1833. Of the display of meteors on that occasion, Prof. Olmstead of Yale College said:—

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fire-works that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history."

Our Saviour predicted such an exhibition of falling stars which should follow after the darkening of the sun. He did not say how this would be accomplished, but only stated the fact. From the testimony of the astronomers, we learn that, on approaching the time for the accomplishment of this prediction, a vast mass of meteoric substance (through the action of the planets) was "drawn into" our solar system, and when this substance came in contact with our atmosphere, there was witnessed this grand display of "celestial fire-works," giving an appearance "as though all the stars of heaven were falling," impressing the mind of the beholder that this was indeed the sign foretold by our Lord.

The falling stars which were witnessed on so grand a scale in America Nov. 13, 1833, fell, to a less extent, in the Eastern Continent on Nov. 13, 1866. We call the attention of our readers to the testimony of eye-witnesses of the event.

The London *Times* of Nov. 15, 1866, speaks thus: "The fiery shower, foretold by the science of America and Europe for the night of the 13th of November in this year, was seen in full splendor yesterday morning between the hours of twelve and two. Look where we would, it was the same; in the far west, and throughout the entire north, there was either the bright glancing speck of light, or the long train, or what seemed an actual ball of light, that illuminated the country, and was slow to die away. As the night advanced, the meteors chased one another across the sky, following in one another's track, or running side by side. The heavens seemed alive with this unwonted host. There were times when it seemed as if a mighty wind had caught the old stars, loosed them from their holdings and swept them across the firmament. It was a spectacle which cannot be imagined or forgotten."

The London *Morning Post* of the same date says: "The wondrous sight began soon after mid-

night, and from that period until after five o'clock it was witnessed with but few intervals of time. So near did some of these meteors appear, that their resemblance to rockets occurred to every one, and we almost seemed to listen for the rush through the air. During the transit of the meteors, the light of the other stars was scarcely to be noticed. The effect produced during the simultaneous passage of meteors in the various parts of the heavens was inexpressibly impressing. The noiseless course gave a thrill that no artificial splendors could ever produce."

The Liverpool correspondent of the London *News* says: "Some of the meteors illuminated the whole sky with a glare like that of the aurora borealis in its grandest phases. Some were like balls of light; others expanded from a small nucleus to a large volume of light, then darted across the heavens with the speed of thought, and were lost in the obscurity of the west. Some of the meteors had all the appearance of sky-rockets, shedding, as they pursued their course, trails of fire."

The Dover correspondent of the London *Times* says: "About ten o'clock, many singular aerolites were seen darting from the horizon to the eastward. They continued, without much variation, as far as regards number, until a little after midnight, when they increased in size, brilliancy, and velocity until the maximum was reached, at about one o'clock. The sight then was exceedingly startling; hundreds of blazing meteors were darting at the same moment from a point in the heavens in the constellation Leo, which was the great center whence they started in all directions." It will be seen from this that the star-shower proceeded from the same point as the one in America of 1833.

The Edinburgh *Scotsman* of Nov. 15, says: "Standing on Carlton Hill, it was very easy for the eye to delude the imagination into fancying some distant enemy bombarding Edinburgh Castle from long range; and the occasional cessation of the shower for a few seconds, only to break out again with more numerous and more brilliant drops of fire, seemed to countenance this fancy."

Prof. Grant of the Glasgow Observatory, in the Glasgow *Herald* says: "Multitudes of beautiful meteors were everywhere visible, but especially in the eastern regions of the heavens, where the constellation Leo was to be seen as he gradually ascended in his course toward the meridian. Hundreds of the meteors far surpassed in brilliance the stars of first magnitude. In multitudes of instances, they were brighter than Jupiter; and some of them even equaled Venus when she is at her greatest brilliancy. Their prevailing color was white; while others had a bluish tinge. In every instance, they were accompanied by a straight, narrow train of well-defined light of a beautiful emerald-green color. At 1:18 a whole group of brilliant meteors were seen to burst out and diverge like a fan from the radiant point in Leo. At 12:20, I counted the number of meteors visible in one minute; and I found them to amount to fifty-seven, but this, in all probability, did not exceed one-third of the number really visible in every part of the heavens. At 1:42 the most remarkable meteoric phenomenon presented itself to us in the constellation Ursa Major; but, unfortunately, none of us caught the commencement of it. The blaze of light which this meteor emitted at the time of vanishing was extraordinary. It left behind it a curved residue of faint light, having the form of a horseshoe. As it gradually grew fainter, it expanded its dimensions until it vanished. This singular phenomenon continued visible in the heavens for twenty minutes after it first attracted our attention."

A Dublin correspondent of the London *Morning Post* writes, Nov. 14: "The shower of meteors, or shooting stars, made its appearance at a little before midnight, and from that hour until about a quarter after 1 A. M., the dark sky was illuminated by countless numbers of those luminous bodies darting almost unintermittently from east to west. Some of them were of most dazzling brilliancy, and left behind them a

long trail of light, which was visible for some minutes after the head, or nucleus, had vanished. Many of them were seen to explode in the air; and some persons assert that, on these occasions, a faint sulphurous odor was perceptible."

An observer at Saragossa, Spain, in a letter to the *London Times*, says: "My attention was first directed to the falling stars at about twelve o'clock at night. Showers of meteors seemed to be pouring into the place, a score or more at a time, exploding with a brilliant flame at different points, and leaving long, luminous trains behind them, some of which lasted as streaks in the sky several seconds after the explosion of the meteors. The meteors seemed to be most abundant towards the north and northwest, and I noticed a particular stream of them not far from the constellation of the Great Bear. During the short time I observed them, many hundreds of meteors fell; and as there was no perceptible diminution in their number, I have no doubt that during the night their number must have been tens of thousands."

The *Independence Belge*, of Nov. 16, gives the following description of the meteoric shower as it appeared in France: "At first but a few stars were noticeable, darting off with great rapidity through space. Then they shot off in pairs, then in groups, flying in all directions, until at length it became impossible to count them. The majority of them left behind a luminous trail, and exploded immediately before disappearing. In their rapid courses through the heavens, they appeared to chase one another. The whole firmament was nothing but a brilliant race-course. This remarkable sight lasted from two to three hours, during which time one might have observed several millions of these celestial visitors."

It will readily appear to our readers that there is a great contrast between the display of falling stars of Nov. 13, 1833, and that of Nov. 13, 1866; both as to the extent of territory covered, and the number of falling stars visible at any one time. The meteoric display of 1833 covered all of North America, and extended from the middle of the Atlantic to the middle of the Pacific ocean. The scene of 1866 did not cover one tenth part as much surface. Again, those describing the falling stars of 1833 say that they fell as thick as snow-flakes, from one o'clock at night until day-dawn; and that it was all this time as difficult to count the stars as it would be to count the sparks flying off a magnificent piece of fire works. In the star shower of 1866, with one exception (in Spain), and that of only a few minutes duration, none of the writers pretend that these stars could not be fully counted.

Now as to the periodical recurrence of falling stars, or the "star shower." It must be evident that while in 1766, and in 1799 there were indications of the approach to our system of the great star-shower-producing nebulae, yet the grand display that fulfilled so strikingly our Saviour's prediction (Matt. 24; Rev. 6) occurred Nov. 13, 1833. The recurrence of the star shower in 1866 gave the inhabitants of the Eastern continent an opportunity to see, on a limited scale, falling stars. But, we ask, was not the limited display of 1866 a proof that the great nebulous substance which had been drawn into our system had fulfilled its mission, and was rapidly receding again into the regions of space, outside our earth's orbit?

—It is a great mistake to suppose that we can glorify God by acts of religious devotion which have no reference to the welfare of men.—*Western Christian Advocate*.

—Better my hand be still in Thine,
Be lost my will, in will divine;
Where can a child so safe abide
As pressing to a Father's side?

Then, first and last, my God, my King,
The opening year thy praise shall sing;
And each succeeding day shall be
A fresh memorial, Lord, to thee.
—Dr. F. Bottoms.

Choice Selections.

THE HIDDEN SERPENT.

WEARIED and thirsty, from the chase
Once rode the Persian king,
And longed for a refreshing draught
From out some mountain spring.
Beside him, on a halberd perched,
His well-trained falcon rode,
And through the long and tiresome way
The dusty dragoons strode.

What was it, trickling down the cliff,
And sparkling in the sun?
The precious drops of liquid light
Were gathered one by one,
And when the golden cup was filled
(Which many a banquet graced),
The monarch lifted with a smile
The cooling draught to taste.

But suddenly, the falcon stretched
Her dark wings, strong and wide,
As if in rude unconsciousness,
And dashed the cup aside.
The earth absorbed the water which
The Persian monarch craved;
The treasure gained for kingly lips
The weeds and tall grass laved.

Thrice was the golden goblet filled,
Though slowly, to its brim,
And dashed aside, ere yet the king
Had touched its jeweled rim.
Then blazed his anger fiercely forth,
And with a cruel blow,
He swore revenge by all the gods,
And laid the falcon low.

The henchman climbed the rocky cliff,
In haste the draught to bear,
But shrieked, and fled in horror from
The sight which met him there;
For, lo! a dreadful serpent lay
Coiled in the crystal well,
Whose poisonous venom filled with death
Each sparkling drop that fell.

How many, like the Persian king,
Clasp eagerly the cup
Which holds the poisonous beverage,
In haste to drink it up;
Who scorn the friendly hand which strives
To dash the cup aside,
And turn from friendship's kind appeals
In bitterness and pride;

But learn by sad experience
How like an adder's sting,
Or like a serpent's deadly bite,
Is the accursed thing.
Who tastes, will drink and drink again,
With thirst beyond control,
Till poisoned by the liquid fire
Are body, mind, and soul.
—Ida Fairfield, in *Sabbath Recorder*.

LYMAN BEECHER'S ILLUSTRATION.

"YOUNG gentlemen," said Dr. Beecher, pausing in the midst of a lecture on the Divine Decrees, and raising his spectacles over his forehead in a way he had when some extemporaneous thought struck him, "theology is a mighty deep. It has its calms and its storms, its joys and its dangers. And many weak souls and some strong ones are wrecked because they venture too far without taking the proper bearings. I go out myself sometimes, but I try to be careful. I walk along the shore and pick out some sturdy old stump of a doctrine, which has stood there firmly for thousands of years and never pulled out. I make fast to that, and so when I miss my footing I haul on the line. I don't know where I am, but I know where that stump is. I settled that point before I started."—*Sel.*

WHERE GOES YOUR MONEY?

THE following figures are astounding. Read carefully, and then ask yourself to which sum you contribute most:—

We spend annually for saving 700,000,000 blood-bought heathen souls, the sum of not more than \$2,500,000, while the total contributions of all the churches in America for all causes do not exceed \$77,000,000. For intoxicating drinks, on the other hand, we spend \$900,000,000 every year. For tobacco, \$80,000,000! For ladies' foreign dress goods, about \$125,000,000! New York alone spends for theater-going and other amusements, three times as much as our whole country

gives to foreign missions. The kid gloves it imports alone cost ten times as much. The ladies of America actually spend more for artificial flowers each year than do all the churches for the spread of the gospel! How does this seem to the conscience? For Christ, \$77,000,000. For vanity, liquor and tobacco, \$1,105,000,000.—*The Vanguard*.

A SINGULAR STORY.

A SINGULAR story is told in a Sheffield paper of a burglary committed two or three years ago at an old-fashioned house in a southern country. The lady who occupied the house retired to her room shortly before midnight, and found a man under her bed. She feared to go to the door and unlock it, lest the burglar should suspect that she was about to summon help, and should intercept her. To gain time, she sat down and took her Bible from her dressing-table. Opening the sacred book at random, it so happened that the chapter lighted on was that containing the parable of the prodigal son. Kneeling down when the chapter was ended, she prayed aloud,—prayed earnestly and fervently. She besought safety for herself during the perils of the night, and cast herself in supreme confidence on the Divine protection. Then she prayed for others who might have been tempted into ill-doing, that they might be led from evil, and brought into the fold of Christ; that to such might be vouchsafed the tender mercy and kindness promised to all who truly repent of their sins. Lastly, she prayed that, if he willed it, even to-night some such sinner might be saved from the wrath to come, might, like the prodigal, be made to see that he had sinned, and might be welcomed back with the joy that awaits even one penitent. The lady rose from her knees and went to bed. The man got up as noiselessly as he could, and said, "I mean you no harm, ma'am; I am going to leave the house, and I thank you for your prayers." With difficulty he opened the bedroom door, and presently she heard him open a window in another part of the house, and drop down into the garden.

The lady was recently visiting at a friend's house in the north of England, and while there was asked to go to hear, in a Dissenting place of worship, a minister who was a "reformed character." In the course of the sermon, the preacher told all the incidents of this terrible night exactly as they occurred. After the sermon she went into the vestry, and asked him who had told him this story. After some hesitation, he said that he was the burglar, but that her earnest supplication and intercession sank deep into his heart, and as he listened, he then and there resolved not only to give up his guilty design, but to live a reformed life altogether. To that resolution he had adhered, and to her was owing whatever good he had since been able to do as a minister of the gospel.—*Sel.*

SABBATH HUNGER.

THE hunger I now notice induces a thankful recognition of the Sabbath sometime before it arrives. It is well to be on the lookout for such a friend as the Sabbath, and a hungry hearer will discern the beauty of it through the mists of the week. Hungry people have thought of their dinner-hour before it overtakes them; and it is nothing strange that one hungry for the word should have pleasing anticipations of the feast-day.

And he is not going to be late at public worship. Hunger for food, especially when it pinches, drives one up. You will not have to ring for that man often; nor will the dinner be likely to cool by delaying for him. So the hungry hearer will hasten to his repast. He has an excellent appetite, and will lose no part of the feast; hence the untimely uproar of the church and pew door will not give notice of his arrival at the sanctuary.

And you will not catch the hungry hearer drowsy. Hunger and drowsiness are not often

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BTATTLE CREEK, MICH., JAN. 29, 1884.

URIAH SMITH, EDITOR.
J. H. WAGGONER, }
GEO. I. BUTLER, } CORRESPONDING EDITORS.

SYNOPSIS OF MATTHEW 24.

(Concluded.)

IN verse 15, the Saviour turns his discourse back again to the destruction of Jerusalem, making evident allusion to the prophecy of Dan. 9:26, 27, in which Rome in its pagan form is called an "abomination." When Cestius Gallus in October, A. D. 66, drew his legions up around Jerusalem and commenced the siege of the devoted city, the disciples recognized the sign; and when, without any visible cause, he suddenly withdrew it, they saw their opportunity, and fled in haste, as the Lord had instructed them. Safe sheltered in the little village of Pella, they escaped the horrors of Jerusalem's overthrow. The prayer which the Saviour taught them to use (verse 20), that they might not be obliged to flee in the winter, nor on the Sabbath day, thus recognizing the existence of the Sabbath as late as A. D. 66 to 70, was fulfilled.

Verses 21 and 22 look far into the future from that day and bring to view the next most prominent feature in the experience of the church. From the great tribulation of the Jews, the mind is naturally carried forward by the word "then," which is occasionally used in the Scriptures to cover a long period, as in verse 9, to the unparalleled affliction which his own people would suffer. This was fulfilled during the Dark Ages, when the little horn of Daniel 7, the "man of sin," the papacy, made war, for centuries, on the saints of the Most High and wore them out, till twenty times as many of the servants of Christ went to a martyr's death under this professedly Christian power, as had perished under the long rule of paganism.

"Those days" (of persecution, not the prophetic period which marked the papal supremacy) were shortened for the elect's sake, in the introduction and subsequent maintenance of the work of the great Reformation of the 16th century. Verse 22.

From this point we are again carried forward by the word "then," to the time when the subject of the second coming of Christ should be agitated, as we have seen it in our own day. The false Christs and false prophets have appeared, in modern spiritualism, which boldly claims to be the coming of Christ and the ushering in of a new spiritual dispensation. But Christ charges us not to be moved by their "lo here's" or "lo there's;" for the coming of Christ is not to occur in the "secret chambers" where spiritual circles are held, or death-bed scenes transpire, nor in the work of conversion by the Holy Spirit (in which sense Christ is "always" with his people), nor in "the desert" where the Mormons have erected their pseudo heavenly kingdom; for his coming is to be as literal and visible as the lightnings flashing across the heavens, and all will know it for themselves. And the saints, as subsequently stated, will be gathered together by the angels; but the judgments of God, like the eagles, will fall upon and devour the carcass, the wicked, wherever it is found. Under these circumstances, none will be left in doubt when his coming takes place.

In verse 29, we are again taken back into the past, but only so far as to take in the signs in the natural world which should betoken the approach of the Son of man; for, as if in sympathy with her divine Lord, Nature herself gives signs in her domain, of the coming of that glorious restitution which shall banish all her woe. We are pointed

to the time immediately following the tribulation before referred to. A little past the middle of the 18th century the last act of martyrdom occurred, said to be in the year 1762. (Dowling's Romanism, p. 609.) In 1780, May 19, the sun was supernaturally darkened. A summary of the facts in the case is well given in the Explanatory Vocabulary of Noted Names, etc., of Webster's Unabridged Dictionary; and to this only we refer, as the general reader can perhaps the most easily verify it:—

"Dark Day, The. May 19, 1780;—so called on account of a remarkable darkness on that day extending over all New England. In some places persons could not see to read common print in the open air for several hours together. Birds sang their evening song, disappeared, and became silent; fowls went to roost; cattle sought the barnyard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night. . . . The true cause of this remarkable phenomenon is not known."

The darkness extended far beyond the limits of New England. Herschel calls it "The dark day of North America." See "Our First Century," by Devens. The moon refused to give her light the following night, when, as expressed by Mr. Tenney in "Gage to the Historical Society," the darkness "was probably as gross as has ever been observed since the Almighty fiat gave birth to light."

A little more than fifty years elapsed, and the predicted falling of the stars was fulfilled in the great meteoric shower of Nov. 13, 1883. This was the most notable exhibition of the kind that ever occurred, and covered extensive but undefined portions of the western hemisphere. A star shower almost equally striking, fulfilled it to the eastern world, if that were necessary, in 1866.

Fifty years have again gone by since 1833, and the world has plunged into an era of atmospheric convulsions which finds no parallel in the past. Next after the falling of the stars, the prophecy mentions the shaking of the powers of the heavens. If the atmospheric heavens are intended, are we not witnessing the fulfillment? Devastating floods in some regions, disastrous drouths in others; ocean gales, tornadoes, electric storms, and deadly cyclones all over the land, stir men's hearts with fear; while more recently the twilight conflagrations in the sky, baffling their subtlest philosophy, are exciting large comment and wonder. May not these strange meteorological conditions be justly called the shaking of the powers of the heavens? If so, the sign of the coming Son of man cannot be far distant.

And when he comes, the tribes of the earth, the nations who have rejected him, they who will "mourn" because of him, see him. John says (Rev. 1:7) that when he cometh with clouds every eye shall see him; and to show that this includes the wicked, he adds, "and they also which pierced him." Yet men now rise up and say that nobody will see him except a few righteous; in other words, that "every" does not mean "every," and that "see" does not mean "see." We spend no time to refute such contradictions of the Scriptures, but leave those who make them to answer for their folly at the bar of God.

To give his declarations double strength, the Lord now introduces the parable of the fig tree. Verses 32-35. At the first signs of returning vegetable life, while the bud is yet most tender, our convictions are established and sure, that summer is nigh. And no such expectation was ever yet disappointed. The summer always comes. Just so surely those who see the signs he has given are to know that his coming is at hand. And he concludes with a solemn affirmation that "this generation shall not pass away till all these things be fulfilled."

What is meant by the generation? and what generation is referred to? These are questions which have exercised many minds. And to those who insist upon finding some definite points for the beginning and ending of the generation, and gauging its length by some well-defined measuring rod, the remarks here made will not be at all satisfactory; for we attempt nothing in this direction. It does not seem to us necessary. Christ addresses those who had seen "all" of a certain class of events; and those events were the ones which are mentioned as "signs" of the great event which is here the object of discourse; namely, the appearing of Christ in the clouds of heaven. Those who saw only the darkening of the sun, had not seen all these things; those who saw the falling of the stars had not seen them. Those now living, who have a historical knowledge of the past, and see what we see—those before whom all these things are held up, as they are now, in consolidated array, as signs of the end, have seen them, and do see them. We believe the language is addressed to the mass of the people now living; that the present is the generation; and that this generation shall not pass before all is consummated; that is, that the mass of the world's inhabitants now living will witness the coming of the Son of man. We say this with a full appreciation of the fact that one person dies and more are born every second of time, and that with this rapid influx and exit, it takes no great length of time to change the mass of the world's inhabitants; yet we believe the Lord is now so near, that the people living at the present time, as a body, will behold his coming.

A striking illustration based on a reference to the days of Noah follows, and the chapter closes with a solemn admonition to the servants to watch, to give the household meat in due season, and to avoid the fate of the evil servant who says in his heart, "My Lord delayeth his coming." And a blessing is pronounced upon that servant who when his Lord cometh shall be found in the faithful discharge of all his duty.

"IT DOES MOVE"—BUT WHITHER."

SUCH is the title of an article from the pen of R. L. Stanton, D. D., in the *Independent* of Jan. 17, 1884. It relates to the great question whether the world is growing better or worse. The writer confidently affirms his opinion that "the world 'does move,' and that we are making constant and steady progression, instead of 'going to the bad,' as some fear;" yet the heading would nevertheless imply a doubt even in his mind as to the direction in which the world is moving.

Those who set themselves to show that the world is growing better, have an embarrassing problem on their hands. There are hydra-headed evils springing up on every side, plain to all observers. They are virulent, persistent, and growing. It is evident that unless they can be checked, everything will "go to the bad." But they cannot be checked without exposing, denouncing, and vigorously warring against them. But how to do this and still maintain the impression that the world is all the time growing better is the question. If this latter view is instilled into the minds of the people, its tendency will be to paralyze the necessary opposition to the evils in question. For if the world is constantly growing better, too many, if they come to believe this, will decide to sit down and let it grow, knowing that in due time the evils must yield to the prevailing good, in the natural course of events. But this will never do. Hence the optimists are obliged to content themselves largely with bare assertions as to the world's improvement, while on the other hand they are forced to grapple with many new and alarming conditions of things.

Such is the case with the article in question.

conclude from what he published a month that they believed none of these children could have been saved, because they were not believers in '44. They were laboring with all their might for the salvation of those who they thought could not be saved. This may be their conclusion, but certainly not ours. We know, therefore, that they held views of the shut door as opposers attribute to them.

The November number of *Present Truth*, pages 10-12, we have an account of the conversion of several persons, and the baptism of one who must have been too young to have been a believer in 1844. The passage occurs in a letter of S. W. Rhodes, who was a prominent laborer at that time, and shows the kind of a shut door they believed in.

The last page of the last number of *Present Truth* in a letter from Eld. Joseph Bates, we find the following: "Our meeting at Waitsfield was blessed. Bro. and Sr. Butler came from Waterbury. Bro. Chamberlain and Churchill; Bro. Hart and Valley came from Northfield; and those in the family with Bro. Lockwood's family, composed our meeting. Bro. Butler finally yielded to the truth." I personally remember this time as though it were yesterday, although it was in 1850. Mother had been keeping the Sabbath about a year. Father had much opposed to it, though a strong believer in the Advent movement of the past. The light on the sanctuary subject brought him to accept the seventh-day Sabbath. We notice this meeting by the name of Bro. Churchill is mentioned. His was one of the very first cases of conversion from the world to the present truth, which occurred after 1844.

As we have said, their work hitherto had been almost wholly for the "lost sheep of the house of Israel"—the old Advent believers. They saw that unbelievers showed no interest in the truths which were so precious to them, and therefore their mission was directed to those who loved the Advent truth, and they labored ardently for them. This, evidently, was in the order of God. Heman Churchill, of Lowell, Vt., the one here mentioned, had not been engaged in the Advent movement of 1844. He was married, after this, a daughter of Sr. Benson, a Baptist minister. I remember him well as he came to Waterbury, Vt., and attended meeting in my father's house, where a few met from time to time. They were quite surprised at first that one who had been an unbeliever should manifest an interest in the Advent doctrine. He was not repulsed but welcomed. He was earnest and zealous; and as they discerned his sincerity, they accepted him as a true convert. I cannot remember the exact date when he commenced to seek God, though I recollect clearly his attending meetings in Waterbury, Vt. But we know from this letter of Eld. Bates, that it was previous to the meeting held in the fall of 1850; for he was then the meeting referred to in Waitsfield, Vt., as a true convert. Bro. Bates calls him "Brother." His conversion was noised abroad quite extensively. Now our opponents were correct in their statements that the believers held to a shut door which entirely excluded all except old Adventists, how could Heman Churchill have been received as a true convert? This is positive evidence that their assertions are untrue. It is not an instance which can be found in the history of this cause where any one manifested sincerity in seeking God was ever repulsed. They were most glad of any evidence that such desired the kingdom of God.

A letter recently received from Bro. Ira Abbey, of North Brookfield, N. Y., whose name is signed to the statement at the close of this article, I take the liberty of making the following extract:—

"After the time passed I was a strong shut door believer. But when the third angel's message was preached, I with my wife embraced it. Between 1844 and 1850 Bro. and Sr. White came to our house, and were very zealous for the children and those who had not rejected the truth. They labored for converted souls, and never do I remember of hearing Sr. White say that there were no hopes of the unconverted; but there were hopes of the backsliders, those that had not rejected the truth."

This is an extract from a private letter and was not written for publication; but the testimony is so clear and venturesome to insert it.

We next present an extract from a statement written by Marion C. Truesdail, and signed by herself and five others:—

"During Miss Harmon's (now Mrs. White) visit to Paris, Me., in the summer of 1845, I stated to her particulars of a dear friend of mine whose father had prevented her attending our meetings; conse-

quently she had not rejected light. She smilingly replied, 'God never has shown me that there is no salvation for such persons. It is only those who have had the light of truth presented to them and knowingly rejected it.' Miss Harmon's reply coincided with my idea of a shut door, and in justice no other could be derived from it."

The fact here presented is certainly a decisive one as to the nature of the shut door in which they believed, even as early as 1845.

We now present a very explicit and comprehensive statement covering this whole shut door experience, of believers in the third angel's message previous to the year 1851. There are a goodly number of living witnesses who embraced the truth at that early date, who know whether these statements are true or not. Why should not their testimony be considered in this connection? We have obtained the signatures of quite a number, all of whom embraced the truth as early as 1850, and all were in the '44 movement:—

"We, the undersigned, having been well acquainted with the Advent movement in 1844 at the passing of the time, and having also embraced the truths of the third angel's message as early as 1850, hereby cheerfully subscribe our names to the following statement concerning the shut door doctrine held by believers in the third angel's message from the time of its rise to the last mentioned date, and onward.

"They believed, in harmony with Rev. 3: 7, 8, and other scriptures, that at the close of the 2300 days of Dan. 8: 14 Christ closed his work in the first apartment of the heavenly sanctuary, and changed his ministration to the most holy, and entered upon the work of the Judgment, changing his relation in this respect to the plan of salvation. Here was a door opened and a door shut.

"They believed that those who had the clear light upon the first angel's message and turned against it, bitterly opposing it, were rejected of God. But they did not believe that those who had not had the light or those who had not come to years of accountability previous to 1844, if they should seek God with honest hearts, would be rejected.

"While they believed with William Miller and the great mass of Adventists immediately after the passing of the time, that their work for the world was done, and that the Lord would come very soon, yet after the light upon the sanctuary and the third message explained their disappointment, they did not believe that mercy was past save for those who had rejected the light."

J. B. Sweet,	South Saginaw, Mich.
Samuel Martin,	West Ringe, N. H.
Ira Abbey,	North Brookfield, N. Y.
Mrs. R. B. Abbey,	North Brookfield, N. Y.
Mrs. Diana Abbey,	North Brookfield, N. Y.
Mrs. L. B. Abbey,	North Brookfield, N. Y.
Herman S. Gurney,	Memphis, Mich.
Ann E. Gurney,	Memphis, Mich.
Wm. Gifford,	Memphis, Mich.
Mrs. Mary S. Chase,	Battle Creek, Mich.
Mrs. S. M. Howland,	Battle Creek, Mich.
Mrs. F. H. Lunt,	Battle Creek, Mich.
Mrs. Melora A. Ashley,	Battle Creek, Mich.
Mrs. Caroline A. Dodge,	Battle Creek, Mich.
Mrs. Sarah B. Whipple,	Battle Creek, Mich.
Mrs. Uriah Smith,	Battle Creek, Mich.
Mrs. Paulina R. Heligass,	Moline, Kan.
R. G. Lockwood,	St. Helena, Cal.
Mrs. R. G. Lockwood,	St. Helena, Cal.
Reuben Loveland,	North Hyde Park, Vt.
Mrs. Belinda Loveland,	North Hyde Park, Vt.

Here is an argument which it will be hard to answer,—more than a score of living witnesses testifying clearly and emphatically to what they know concerning the shut door doctrine. On the other hand, our opponents who raise such a hue and cry about the shut door had no practical knowledge of the matter. They were not in the movement themselves, and they have obtained at second hand what knowledge they have concerning it, while the witnesses we have quoted were actors in the message, and know whereof they affirm. We have demonstrated beyond all question that our opponents accuse the early believers falsely when they say they taught there was no salvation save for those who were Advent believers previous to 1844.

G. I. B.

IS THE END NEAR?—NO. 3.

THE TESTIMONY OF THE SUN, MOON, AND STARS.

Just before our Saviour's crucifixion the disciples asked him a most important question: "What shall be the sign of thy coming, and of the end of the world?" Matt. 24: 3. If such a question should be asked of the divines of the present day, they would doubtless reply, "That is an event concerning which it is impossible to impart any information. It may come at any time or not for countless ages. We can tell nothing about it; and no sign will herald its approach." But our Saviour gave a very different answer. He recognized the question as a proper one; and concerning the subject, he immediately gave one of the most striking prophetic discourses to be found anywhere in the word of God. The next verse says, "Jesus an-

swered." If he did answer the question, he certainly must have presented information of great value to his people; for no event has ever transpired in the past, nor will any occur in the future, that can be compared in importance to the one under consideration.

Did he tell them what would be the sign of his coming? Verse 33 reads as follows: "So likewise ye, when ye shall see all these things, know that it [he, margin] is near, even at the doors." To be "near, even at the doors," must signify to be very close at hand. There are, then, signs which will precede the coming of Christ and demonstrate its proximity. What are these? "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Verses 29-31.

Here are set forth certain striking events which are said to immediately precede the appearing of the Son of God. They are three in number; the darkening of the sun and moon, and the falling of the stars. The others mentioned take place after the close of probation, in close connection with Christ's appearing; as the shaking of the powers of heaven, the appearing of the sign of the Son of man, and the mourning of the tribes of the earth at his coming. The first of these is caused by the voice of God saying, "It is done." Rev. 16: 17. "Then there are voices, thunderings, lightnings, and a great earthquake; and every island fled away, and the mountains were not found."

The signs, then, which precede Christ's coming are the three first mentioned. These are given as signs in many other scriptures. Mark 13: 24-26: "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light; and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming," etc. Luke 21: 25-27: "And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken; and then shall they see the Son of man coming in a cloud with power and great glory." Rev. 6: 12-14: "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their places." Then they call for mountains to fall upon them to hide them from him that sitteth upon the throne, and from the wrath of the Lamb. Joel 3: 14, 15, 16: "Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake." Isaiah 13: 9-13: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity," etc.

How plainly these scriptures demonstrate that the darkening of the sun and moon, and the falling of the stars, are the great signs which God will give to show when the end is near. There are none others given in the word of God which are made so prominent. Have these events transpired? If so, the Lord's coming must be very near. If they have not transpired, we are not entitled to look as yet for it. Can we define the time when these signs must commence? St. Matthew says: "Immediately after the tribulation of those days shall the sun be darkened." Mark says: "In those days, after that tribulation, the sun shall be darkened," etc. "The tribulation of those days" must be a period spoken of in prophecy, when God

would permit his people to suffer the greatest tribulation and persecution ever endured by them in any age. Such a period is pointed out in many prophecies. Dan. 7:25; 11:33-35; 2 Thess. 2:3, 4; Rev. 6:8; 12:6; 13:7; and other scriptures.

There can be no question whatever, that this tribulation refers to the 1260 years of papal persecution, when upwards of fifty millions of people, whom the Catholic church called heretics, were put to death by the sword, the fagot, and the rack. They suffered in dungeons, in crusades, and in every way of persecution that man could invent. This terrible state of affairs commenced with the Catholic supremacy A. D. 538, and consequently would terminate 1260 years later, or in 1798. Our Saviour refers to this period in this same 24th chapter of Matthew, verses 21, 22: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And expect those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." More people were put to death for conscience' sake during this period than during all the rest of the six thousand years of human history.

Truly this was the "great tribulation" spoken of. It was to be shortened for the elect's sake. This shows it was a tribulation upon the elect, or God's people. The prophecies indicate that it was to continue 1260 years, or till 1798; but the Saviour says that the tribulation should be shortened, so that a seed of the elect might be preserved. This was accomplished during the great Protestant Reformation under Martin Luther, when the papacy was so crippled it could no longer persecute as before. There have been no general persecutions since 1750. There were, therefore, nearly fifty years between the close of the tribulation, or persecution, and the end of the days in 1798. Our Saviour says that after the closing of the persecution, but before the ending of the days, the sun should be darkened. Did this prove true? In all the late editions of Webster's Unabridged Dictionary, in the appendix of names of noted persons, places, etc., is given the following:—

"Dark Day, The, May 19, 1780;—so called on account of a remarkable darkness on that day, extending over all New England. In some places persons could not see to read common print in the open air for several hours together. . . . The true cause of this remarkable phenomenon is not known."

We have not the space to give the many pages of description of this event which we have in our possession. It certainly was one of the most remarkable which was ever recorded in history. Such expressions as the following were used:—

The *Concord* (N. H.) *People* calls it "the silent spreading of the pall-cloth over the earth by strong, invisible hands."

The *Boston Gazette*, of May 22, 1780, says: "The printers acknowledge their incapacity of describing the phenomenon which appeared in that town on Friday last. Such a phenomenon was never before seen here by the oldest person living."

The *Connecticut Journal*, of May 25, 1780, says: "The greatest darkness was, at least, equal to what is commonly called 'candle-light' in the evening."

Rev. Elam Potter, M. A., in a sermon delivered on the 28th of May, 1780, spoke of it as a "wonderful darkness,—such a darkness as probably was never known before since the crucifixion of our Lord. Some thought whether the day of Judgment was not drawing on."

Milo Bostwick, another eye witness, said: "There were not any clouds; but there was an uncommon appearance in the sun. My father and mother thought the day of Judgment was near."

The American Tract Society, in their "Life of Edward Lee," call it "a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear."

Prof. Dwight, in his "Historical Collections," says: "The birds were silent and disappeared. The fowls retired to roost. It was the general opinion that the day of Judgment was at hand."

Whittier, the poet, describes it as follows:—

"Birds ceased to sing, and all the barn-yard fowls
Roosted; the cattle at the pasture bars
Lowed, and looked homeward; bats on leathern wings
Flitted abroad; the sounds of labor died;
Men prayed, and women wept; all ears grew sharp
To hear the doom blast of the trumpet shatter
The black sky."

We might multiply these expressions from many authors. This was no ordinary occurrence. We defy

any man to find another day in history described in such terms as were applied to this one by a great variety of authors. What, then, have we shown? It came at the exact time the Scriptures said it would, between the close of the great persecution and the ending of the 1260 days; that is to say, "in those days after that tribulation," the sun was darkened in the most remarkable manner ever recorded in history. If the great papal persecution was the greatest tribulation ever visited upon Christians, this was also the most remarkable dark day ever witnessed. Both fulfilled the prophecy.

The darkening of the moon on the following night was as remarkable as the darkening of the day. One witness says, "If every light in the universe had been blotted out, it could not have been darker." Another states that it was a darkness that could be felt, which even terrified the dumb beasts; that horses in many instances could not be forced to leave the stable. One other describes the moon as having the appearance of blood. It was at full moon when this great darkness prevailed.

The falling stars occurred Nov. 13, 1833. The star shower covered the whole of the Western continents, and extended from the middle of the Pacific to the middle of the Atlantic.

The *Old Countryman* (a newspaper) immediately after it occurred speaks as follows: "We pronounce the raining of fire which we saw Wednesday morning last, an awful type, a sure forerunner, a merciful sign of that great and dreadful day which the inhabitants of the earth will witness when the sixth seal shall be opened."

Horace Greeley, the famous editor of the *New York Tribune*, said: "While a mere lad, I was waked in the night to see a pale, frightened face bending over me, and to hear, 'Get up! get up! the day of Judgment has come, I believe, for the stars are all falling!'"

Mr. Henry Dana Ward, while quoting the description in Rev. 6,— "And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind,"—said if he were to hunt through all nature for a simile, he could not have found one so exact as that used by the prophet in describing this wonderful scene.

Prof. Olmstead, of Yale College, calls it "the greatest display of celestial fire-works that was ever seen since the creation of the world; or at least within the annals covered by the pages of history." He demonstrates that these were real stars, originating far outside of our atmosphere.

These testimonies might be greatly multiplied, but they are enough to forever settle the question that here we have the complete fulfillment of the prediction of Holy Writ upon the signs to precede Christ's coming. They have been fulfilled before the eyes of the present generation. What next? "Now, learn a parable of the fig-tree; when its branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:32-35. There is nothing surer in nature than this, that when the trees put forth their leaves, summer is right upon us. Christ says, when these events occur in connection with the heavenly bodies that we may be just as sure his coming is near. We may know it is "near, even at the doors,"—the next great event in prophecy. But this brings in the generation that should see the complete fulfillment of these signs. He declares that it shall never pass away till the event itself appears.

This three-fold sign was not completed until the falling of the stars in 1833. It then becomes an evidence to the people living that Christ's coming was now to be expected. The sign given by our Saviour contained three important particulars. These are now fulfilled. Before the last occurred they had no right to look for the Lord because the sign was not completed. But they were authorized and required to believe his coming was near as soon as they knew this sign was fulfilled. Since that, we have been in the waiting time. Every student of prophecy may now know that the coming of the Lord is due. This generation will not pass off the stage until Christ appears. The word of the Lord is pledged for it.

In 1833 they began to look for the coming of the Lord. We have now entered upon 1885. Fifty-two years are nearly passed. Those who were living when this sign was fulfilled are now becoming old.

Can we doubt the truthfulness of our Lord's declaration, made so solemn and forcible by his own words:—"Heaven and earth shall pass away; but my words shall not pass away." If the dark day of 1780 be the one predicted by our Saviour, then his words can never prove true. He said it would occur those days after the tribulation of the long period which terminated in 1798. The persecution ceased about 1750. There was a little space of marked off between these dates where this darkening of the sun and moon occurred. If it did not then, his words would be untrue; because the period of 1260 years cannot be extended beyond 1798. If it did occur then, the signs of which he spoke have fulfilled, and we must be very near the great day of God. How can we doubt the truthfulness of his words? May God help us to prepare for that event.

REVIVAL MEETINGS IN BATTLE CREEK.

It was thought best to close the lecture course with a special effort to spiritually benefit all within reach. Our friends in small churches can little realize the extent of a successful revival interest in Battle Creek, and what an amount of work it involves, like moving a whole Conference. Indeed, there were more Sabbath-keepers in Battle Creek than in many of our Conferences. There are nearly six hundred members of the church, and several hundred who are members. There are not over seven or eight Conferences which have more Sabbath-keepers than this one church, while there are twenty Conferences which have not so many members each.

A revival effort which will stir such a body of people is a great undertaking. But the Lord gave us favorable circumstances. The lecture course had prepared and solemnized the minds of the people. Young brethren in the church and young ministers of the College had been laboring among the people for weeks, and were in a good condition to enter into the work. God had providentially sent us much help. Eld. Canright was brought back to us by the death of his child, and not being able to return at once to New England, stayed with us for weeks, and greatly helped in the lectures and in singing and praying with the people. Eld. Farnsworth stopped over the Sabbath on his way to New England, and waited here a week for Eld. Haskell, who was just starting for California and Australia. Farnsworth took hold and helped in the College and other places. Our Michigan ministers came to the College course, and they also joined in the work. So we had much help, and they all seemed to come providentially.

Never in my knowledge of Battle Creek was there ever made such a thorough, systematic course of evangelizing. We tried to see all the backsliders, and were many, and all others we could reach. The four days of the week were wholly given up to the work by many. The Office closed each afternoon, and meetings were held in all the districts in the city, including two or three at the College, one at the infirmary, and one at the Office. These meetings were generally attended. At night the Tabernacle was crowded, and the work continued there. It was a season of excitement, but a serious, solemn spirit prevailed. Many were anxious about their souls' salvation; they broke down with weeping and earnestly sought the Lord. Many made a profession for the first time. Our meetings were excellent. There was so much urging as we often see, but more spontaneous action. We cannot yet speak of results, as the work is still in progress. Yesterday (Sabbath) forty were received by the church,—twenty-three by profession, the remainder by profession and by letter.

Many others have presented themselves for baptism, but their cases have not been fully examined. We are trying to move carefully, that the best results may be attained.

God has been very good to us the last week in Battle Creek, much better than we feared or deserved. Praise his holy name. May our people still remember us in their prayers.

—God's presence is enough for toil and enough rest. If he journey with us by the way, he will be with us when night-fall comes; and his companionship will be sufficient for direction on the road for solace and safety in the evening camp.—*Matthew 11:12*

—By doing good with his money, a man, as it were, stamps the image of God upon it, and makes it pass current in the merchandise of heaven.

reigned as king over Israel, the nation was tributary to Nebuchadnezzar, king of Babylon. Part of the nation had already gone into captivity, and the time had come when, on account of their continued persistence in transgression, God would have the remainder of the nation go into captivity to Babylon. Jeremiah had been sent to proclaim a message to this effect, and because of counseling the people to go over to the king of Babylon he had been shut up in prison. Zedekiah, filled with forebodings for the future, held a secret interview with the prophet. Jeremiah plainly told him that if he would surrender to the king of Babylon, his soul should live, and Jerusalem should not be burned with fire. But Zedekiah pleaded that he was afraid the Jews that had fallen captive to the king of Babylon would mock him, and so he refused to hear the message from the Lord. It was not long before he reaped the fruit of his refusal; for he was soon taken captive by Nebuchadnezzar, and compelled to witness the horrible death of his sons and nobles. Then his eyes were put out, and he was carried in chains to Babylon. Jerusalem was burned and laid waste for upwards of a hundred and fifty years. See Jer. 38, 39.

I wonder if Zedekiah in his blind bondage ever lamented over the folly of his course in permitting the fear of man instead of the fear of God to control him. What sadness must have possessed his heart as the long weary days of his captivity passed away! Surely he must have seen the folly of having his own way, but alas! too late to avail him anything. Jerusalem was in heaps, and the temple of Solomon, the costliest structure that ever adorned the earth, was in ruins. God sometimes uses rigorous measures to show his disapproval of sin. Do you ask the reason why? It is because sin is the most hideous and unreasonable monster in the universe.

(Concluded next week.)

ST. PAUL'S FAITH.—NO. 6.

BY. ELD. R. A. UNDERWOOD.

THE SECOND ADVENT OF CHRIST.

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:20, 21. The coming of Christ to change our vile bodies and make them like unto the glorious body of the Son of God, was the "blessed hope" the apostle ever kept in view. Had he lived in these last days, when faith in the personal coming of Christ is waning; had he heard the last-day "mockers" saying, "Where is the promise of his coming?" the apostle would have charged them with being "willingly" ignorant, if not willfully so, concerning the second advent of Christ. Christ will come the second time to this earth; for he says: "If I go and prepare a place for you, I will come again, and receive you unto myself." John 14:3. "While they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said: . . . This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

It is the "same Jesus," "the Lord himself," that is to come again. The "I" that goes away is the "I" that returns in the same manner in which he went away. We are commanded to "watch," "wait" and "look for" the Master's return; yea, and to "love his appearing."

The children of God will not be in darkness concerning that most solemn and glorious event. The "signs" given whereby they may "know" when it is "near even at the doors" will be discerned by them. They will be "waiting" "looking for" and "loving" the appearing of the Man of sorrows; and he will receive such unto himself.

But, alas for the ease-loving, honor-seeking, popular professors who say: "I do not want to be disturbed about the second advent of Christ. If I am ready to die, that is enough. It is nonsense to worry our brains about the prophecies and the coming of Christ. They are not for us to understand." These are almost the exact words addressed to the writer by a friend a few weeks since. On another occasion a friend having asked a question requiring a Bible answer, which could not be given without quoting scriptures that related to the second advent of Christ, said: "Don't quote Bible to me about Christ's second coming; for you cannot make an Adventist of me." The above were both professed children of Christ. They represent a large class who claim that they love Christ more than all else besides; yet the simple quotation of a text which refers to the "advent" of Christ to this dark world of sin to receive his own dear children unto himself, is distasteful to, if not despised by, them, even though they profess to be his children.

Can a child love a parent, and treat him thus? Can a bride love her absent husband, if she does not desire to know anything of his return? Let me say to such, We need not worry about something we cannot understand. In the time of the end "the wise shall understand." Dan. 12:9, 10. "But ye, brethren are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4. You tell me that you love the Saviour. My friend, can this be if you do not want to hear anything about his personal coming? Do not deceive yourself. Thousands think that they love the Son of God, when they do not want to see him, nor even hear of his return to this world the second time! All your feigned words of love for an absent friend would not convince him nor others of your love, if all the evidence of, and even conversation concerning, his return was repulsed by you. You would have more discretion than to try to palm off such a fraud upon those of any discernment. Do not persuade yourself into the vain delusion that because you may say "Lord, Lord," and are not guilty of out-breaking crimes, you are prepared to die. Many ridicule the doctrine of the soon coming of Christ, and reproach those that believe it: yet they dream of heaven. The prophet had his eye on this class, with others, when he wrote: "Hear the word of the Lord, ye that tremble at his word: your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." Isa. 66:5.

It is to those that "tremble" at the word of the Lord, and "look for him" that he shall "appear the second time without sin unto salvation." Heb. 9:28. Only to this class will his coming be with joy, while shame and confusion will cover those who have said with their lips, "Let the Lord be glorified," while by their actions they have lightly esteemed the word of God, and cast reproach upon his waiting people.

The change of body referred to by the apostle must be preceded by a moral change, which will make a radical change of the whole life and all its interests. St. Paul experienced this moral change, and this led him to look upon the world from a different stand-point than formerly, as it will all that have the faith of Paul. The invisible, eternal riches in Christ had been sought at the loss of all by him. "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. . . That I may know him, and the power of his resurrection, and the fellowship of his suffering, being made conformable unto his death." Phil. 3:7-10. Few men ever have been placed where they were called to give up more, and few have done it more cheerfully, than the apostle Paul. For the honors, wealth, and fascinating pleasures of this world he purchased the "pearl of great price." While making this exchange he says: "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake."

To the extent that our souls are infused with the spirit of Christ, we are constrained by the love of souls to labor with all the talents of intellect, knowledge, opportunities, means, and the powers of our being to save souls, even at the loss of life. When the whole life is absorbed in this work, our treasures are transferred to the eternal world;

"For where your treasure is, there will your heart be also." "Out of the abundance of the heart the mouth speaketh." If our treasure is here, our hearts and conversation are here, and we shall always *stay here* on this earth. Man is born here, lives and dies here, and is buried here. All will be raised here, and all who have their *treasure here*, will perish here. Rev. 20:9; Mal. 4:1. This class will not have the privilege of leaving this old earth, even for a time. But if our treasures are transferred to heaven, our hearts will be there, our conversation will be there, and we shall go to the city of God. All the powers of earth cannot hold us here. Do not be deceived in this matter.

St. Paul had laid up his treasure in heaven. His talents had been devoted to the work of God. He could be a minister, a colporter, or anything, that he might save souls. He thought it just as honorable to go from house to house to show them the word of the Lord with weeping, as to preach a sermon. Of his work he writes: "But have showed you, and have taught you publicly, and from house to house; . . . by the space of three years I ceased not to warn every one night and day with tears." Acts 20:20-31. Such labor, mingled with stripes, imprisonments, pain, hunger, thirst, cold, nakedness, and the care of all the churches, was cheerfully performed by the great apostle. When he started out he was not told that he would have an easy time, nor was he promised a good salary for labor. But "he said unto me, Depart; for I will send thee far hence unto the Gentiles." Acts 22:21. "For I will show him how great things he must suffer for my name's sake." Acts 9:16. Did this discourage the servant of God?—No; not for one moment. See how he counted the cost: "If so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. . . Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecutions, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors, through him that loved us." Rom. 8:17-37. If this was the living faith and courage of the ambassadors of Christ in the early Church, how much more should it be ours now at the close of the gospel age!

Let the same power of faith, courage, and unselfish work be manifested by the professed soldiers in the Church of God as was seen in the life of St. Paul, and soon this world would be lighted with the last message, and the conflict would end. This is what we need, and when attained the work will close in power. Let us ever keep the glorious truth in view that Jesus is soon to "come to be glorified in his saints, and to be *admired* in all them that believe." 2 Thess. 1:10. It is "unto them that look for him" that he shall "appear the second time without sin unto salvation." Heb. 9:28. "Surely I come quickly." Let all say: "Amen. Even so, Come, Lord Jesus." Rev. 22:20.

(To be continued.)

THE SECOND COMING OF CHRIST.

BY R. S. DONNELL.

No other doctrine is more clearly set forth in the word of God than that of the second coming of Christ; and yet no other is so little dwelt upon by the religious teachers of to-day. The Bible points to it as the grand consummation of the Christian's hope. Speaking of the fulfillment of the signs that were to indicate the nearness of that event, the Saviour says: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. Paul declares: "And unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. It is pointed out as the time when the people of God are to be rewarded. At the close of his labors, the apostle Paul spoke of it as the time when he expected to receive his crown: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7, 8. Upon this point the Saviour bears positive testimony: "For the Son of

man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27.

The people of Christ will be looking for him, "teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:12, 13. "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

Can a person be said to be waiting for a certain event, and not be looking for it? If waiting and looking, then they must know something about when it will take place. This the Scriptures also teach. Not the day nor the hour, but the nearness, of that event, or the time when to look for it, is pointed out. The Saviour said that of his coming there would be signs in the sun, moon, and stars (Luke 21:35; Matt. 24:29); and then adds: "So likewise ye, when ye shall see all these things [signs], know that it is near, even at the doors." Matt. 24:33. Have no guess-work in the matter, but "know that it is near."

Again we find testimony to the point in 1 Thess. 5:1-4. In this scripture two classes are brought to view; viz., those upon whom that day will come as a thief, represented by the term "they," who evidently are not looking, but are crying peace and safety, and no doubt preaching a converted world before the coming of Christ; and those whom Paul designates as, "Ye, brethren," and says: "But ye, brethren, are not in darkness that that day should overtake you as a thief." Verse 4. Paul continues to describe them as the children of the light; that is, they are heeding the light that shines from the word of God upon this subject, of which the apostle says, "Ye, brethren, are not in darkness," and which Peter terms "a more sure word of prophecy." 2 Pet. 1:19. In the Bible, from the days of Daniel to the end, there is given a complete outline of this world's history. The four universal empires, the rise and development of the man of sin, the signs in the sun, moon, and stars,—all stand as finger-boards upon the great highway of time, showing unmissably to the student of prophecy our whereabouts in this world's history.

That the four great kingdoms, Babylon, Medo-Persia, Grecia, and Rome, are in the past, and that the man of sin has run his allotted career, no careful student of prophecy and history will attempt to deny. That we have also passed the three great signs referred to by our Saviour, which were to take place in the sun, moon, and stars, it is just as easy to prove. In the 24th chapter of Matthew, we find the Lord answering a question directly addressed to him upon this point; and in so doing, he traces the history of this world in connection with the history of the Church, from the destruction of Jerusalem to his second advent. Reaching a certain period in that history, he says (verse 29), "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

It will be noticed that these signs were to take place after the ending of a certain tribulation. That tribulation he brings to view in verse 21, and mentions it as being the greatest through which the Church would ever be called to pass. This occurred under the reign of Paul's "man of sin" (2 Thess. 2:1-8), or during the supremacy of the little horn of Dan. 7:8. This power was to literally "wear out the saints of the Most High." Dan. 7:21, 25. Neither before nor since the Dark Ages have the people of God been called upon to endure such relentless persecution as was heaped upon them during the reign of the papacy. In Dan. 7:25, we find the 1260 years given as the duration of the supremacy of this power in the "time, times, and the dividing of times." This supremacy was reached in A. D. 538, at the going into effect of the decree of Justinian, placing the Bishop of Rome at the head of the churches, and granting him power to punish heretics. Adding 1260 to 538 would bring us to 1798, where the days of supremacy would end. And here they did end; for in 1798, Berthier, a French general, entered Rome, proclaimed a republic, took the pope prisoner, and for a time abolished the papacy.

Now we see from Matt. 24:22 that the days of tribulation (that is, the tribulation of the 1260 years) were to be shortened. In other words, the tribulation would cease before the days ended. This we find was the case. Through the preaching of the reformers and other kindred hindrances, the persecutions were brought to an end before the expiration of the days allotted to this power.

It was after the persecution ceased, but before the days ended, that the sun was to be darkened. Mark says: "In those days, after that tribulation, the sun shall be darkened," etc. Chap. 13:24. By 1776, or not later than 1778, the tribulation ceased; so we must look for the darkening of the sun between this time and 1798; and here we find it. As a fulfillment of this prophecy, I refer to the memorable dark day of May 19, 1780, just eighteen years before the days ended, but in a very short time after the tribulation had ceased. Much proof might be offered upon this point, but we only refer to Webster's unabridged dictionary, edition of 1869, p. 1556, heading, "The Dark Day." The following night, the moon also was darkened. As a fulfillment of the falling of the stars, witness the great meteoric shower of Nov. 13, 1833. Many living witnesses of this are among us to-day. This falling of the stars is the fulfillment of the great threefold sign given by the Saviour as an indication of his near approach; and to those that were to witness it, he says (verse 34): "Verily I say unto you, This generation shall not pass, till all these things be fulfilled;" that is, some who saw the falling of the stars, should live to see the coming of Christ in the clouds of heaven. If this be so, dear reader, where are we?—Just fifty-two years this side of the fulfillment of this threefold sign which tells us that the coming of our Lord is near, "even at the doors." The witnesses are gray-headed; yet the Saviour has pledged his word for it that this generation shall not pass before he returns. May we all be ready to welcome our Master when he shall come.

Pleasant Hill, Mo.

HOW WE SHOULD SPEAK.

BY GEORGE THOMPSON.

THE tongue is that "unruly member" which it is so hard to control. How many are the "hard speeches" which we call to remembrance as we look back upon our past lives. And in view of the solemn declarations of Scripture upon this point, we are made to tremble: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of Judgment." Matt. 12:36. James says: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Chap. 3:2. Again: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Chap. 1:26. Solomon has told us that "death and life are in the power of the tongue." Prov. 18:21.

If we direct our words aright, we may have eternal life; while, on the other hand, if our words are vain and uncalled for, and death or the Judgment overtake us, the awful second death will be ours. Moses was "very meek, above all the men which were upon the face of the earth" (Num. 12:3); yet we read of him that he once "spoke unadvisedly with his lips." Christ was a perfect pattern of meekness. He "did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." 1 Pet. 2:22, 23.

But how must we speak? We dare not set up our own standard. Has not the Bible told us? It certainly has; for it contains the "whole duty of man." James says: "So speak ye, and so do, as they that shall be judged by the perfect law of liberty." Chap. 2:12. And 1 Pet. 4:11 tells us pointedly how men should speak: "If any man speak, let him speak as the oracles of God." Are we informed what the "oracles of God" are?—Yes: "This is that Moses, which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the Mount Sina, and with our fathers; who received the lively oracles to give unto us." Acts 7:37, 38. Again: "What advantage

then hath the Jew? or what profit is there of circumcision? Much every way: chiefly because that unto them were committed the oracles of God." Rom. 3:1, 2. No language could be more plain. The "oracles of God" are the moral law, the ten commandments, which contain the "whole duty of man." Eccl. 12:13.

Man, then, ought to speak in harmony with the law of God. How many are doing this? All over the land ministers are heard proclaiming that the law is abolished, and man is no longer under obligations to obey it. Others say that it is in full force, but the fourth commandment has been changed, so that it no longer enforces the keeping holy of the seventh day. The rest day of the Creator is set aside, and another day, of papal origin is made to take its place—"the venerable day of the sun." Do those who teach this "speak as the oracles of God"?—They certainly do not.

Willow Hill, Ill.

CHAFF WITH THE WHEAT.

BY F. PREBODY.

I entered a book-store not long ago, and asked for a book of recitations on the subject of temperance. Having examined one, I remarked to the merchant, that there were some good selections in the book, but many of which I would not approve. His answer was, "We must take the chaff with the wheat." The thought struck me forcibly. If you want good temperance literature, you must take ninety per cent of nonsense or chaff. The other ten per cent may be worthy a perusal. It is so in almost everything in these days. Chaff, when we speak of the husk of grain, is good for some purposes; but when applied to nonsense, it is of no use. It is so as regards almost every article put into the market. It is even so in the lecture room and in the pulpit. A very little wheat with a great amount of chaff is a commodity in great demand. "What is the chaff to the wheat? saith the Lord. Is not my word like as fire?" I felt thankful that we had the word of God, of which David says: "Thy word is very pure; therefore thy servant loveth it."—So say I. "We must take the chaff with the wheat" does not apply here. "Add thou not unto his words, lest he reprove thee, and thou be found a liar."

How thankful the Christian ought to be that God has given us his truth unmixed! "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times."

DOGS.

BY M. E. STEWARD.

"BEWARE of dogs." Phil. 3:2. The first class mentioned which are without the city of God is dogs. Rev. 22:15. The peculiar characteristic of this animal is named in Gal. 5:15: "But if ye bite and devour one another," etc. Lambs are affectionate and tractable; dogs, cruel and unmanageable, a terror to every one.

The psalmist says of the Saviour, "Dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet." In the judgment hall and at the cross they bit Him with false accusations, and devoured him like dogs with no pity for his awful sufferings.

"If ye bite and devour one another, take heed that ye be not consumed one of another." Nothing will alienate affection quicker than fault-finding. The happiness of families has been destroyed by it. Let us not "bite" those we love by thoughtless criticism. Dare we indulge a spirit of censure in the holy Church of God! As this cruel spirit enters the heart, that of Christ is lost; and he who goes about seeking whom he may devour, "consumes" the precious graces of the Spirit, and gradually gains control of the entire man. Then let us watch against the first appearance of this evil. We may fancy written over it, "Beware of dogs," as the Romans chained their dogs at the doors of their houses with this inscription over them: "Beware of this dog."

—If men were as ready to commend what they approve as they are to condemn what they disapprove, life would be rendered much more pleasant, and many thorns that now pierce men's hearts would never enter them.

Forty hours after leaving Barbadoes, we landed at Georgetown, British Guiana, S. A., after a journey of twelve and a half days from New York. I can only say we are grateful to God for his care, and thankful we are at our destination, for the present at least. In reference to this place, and other points of interest, we shall speak more fully hereafter.

G. G. RUPERT.

Special Attention.

A LIVING WITNESS OF THE DARK DAY.

THE Ogden (Iowa) Reporter of Jan. 20, 1887, contains the following sketch of a person now living who was old enough on the notable "Dark Day" of May 19, 1780 to remember the particulars of that occasion:—

"One of the oldest known persons in the world is Aunt Millie Denton, now a resident of Kansas City, Mo. She was born a slave, near the village of Colshon, on the western shores of Maryland, and when but three years old was taken to what was then called 'The territory south of the Ohio River.' Ninety years ago, when the State of Tennessee was admitted into the Union, she was an inhabitant of that State, and had at that time a large family of children, none of whom are living at the present time, and but one grandchild, Lizzie Corporal, forty years of age, with whom she now lives. She then belonged to the Denton family, members of which figured largely in the political affairs of Tennessee in its early history, and from whom she derives her name. The Denton family removed with slaves to Arkansas fifty years before it became a State. There the family separated, and a number of years later she lost her husband, and with the remnant of the family found her way north to Springfield, Mo. Here they accumulated some property, which, it seems, was in possession of the Hon. John S. Phelps, late Governor and Congressman of Missouri; and here the light of freedom first dawned upon the remaining members of the family, consisting of the subject of this sketch and an only son who died several years ago. Although slaves, they virtually were free several years before, as they were both unable to work. 'Aunt Millie' can now walk a mile each day if necessary. The 'Dark Day,' which occurred the 19th day of May, 1780, when New England was engulfed in darkness and gloom for a space of thirty hours, when the birds sang their evening songs, and fowls of all kinds retired to roost, when the cows came in from the range, and the church bells tolled for the last roll-call, and prayers went up to God from the Alleghany Mountains to the river St. Lawrence, and not an infidel could be found in all the land, this day of remarkable occurrences she remembers with great distinctness. She was then a bright, rugged, barefooted girl on a Tennessee plantation."

THE "AMERICAN SENTINEL" AND "MARVEL OF NATIONS" CANVASS.

By the advice of the Indiana Conference, Eld. A. W. Bartlett began canvassing in the capitol about three weeks ago. He first visited the governor, who gave him his order for the *Sentinel*, and stated that he had been visited by members of the National Reform party who had requested his influence in their behalf. He was glad to get something that would inform him more fully in regard to the real designs of this party. He advised Eld. Bartlett to canvass the Senate first, and then the House of Representatives. He found three of the five supreme judges, and obtained their orders. Twenty-five of the fifty senators ordered the "Marvel of Nations" and the *Sentinel*. The same was true of the House of Representatives. He secured the order of the president of the Senate and of the speaker of the House. He told them the nature of the book, by whom it is published, and its design. The higher officers, as a rule, were informed in regard to the movements of the Reform party, but many, especially of the House of Representatives, knew very little concerning it, and were in a con-

dition to have been greatly imposed upon by this crafty movement.

It is very clearly our duty to inform the men who make our laws and sit as judges in our courts, in regard to the hidden wickedness of this vampire of our liberties. Nearly every officer, except the clerical officials, was in favor of liberty. Forty-five of the fifty senators promised to stand by the law as it now exists in our statute, giving liberty of conscience to those who keep the seventh day, and the legal right to labor on Sunday. About the same proportion of the lower House did the same.

Nearly all were very kind to Bro. Bartlett, and treated him with much respect. Seventy-one books were delivered in connection with the *American Sentinel*, in one day in the State house. Only one refused to take the book who had ordered it. Several were out on committee work in various parts of the State, who will yet take their books. About eighty, in all, were sold in the building. Several were found who expressed much interest in the seventh-day Sabbath. One senator has almost decided to keep it. Several reporters became interested, and promised to report the matter favorably in the city papers. One senator suggested that it would be much more in harmony with the spirit of Christianity to put God and Christ in the hearts of the people than in the Constitution of the country. It is evident that the highest officials in each State should be canvassed at the earliest possible opportunity; also a personal canvass of all the lawyers and judges throughout the country should be made, even if it requires our leading ministers to present the subject to them.

The work may be greatly facilitated by informing the leading men of the country of our real designs and of their danger. A large amount of patriotism and love for liberty prevails in the hearts of those who are not creed-bound. There is not a ray of hope left us from the ministry and priesthood of this country. Should the clergy succeed in capturing the offices, or in putting in a majority in Congress or in the legislative bodies of the country, of those pledged to them, then our liberties would be gone, and Rome would rule. It lies within our reach now to do much toward having liberties granted us in this closing work. Just now there is a rift in the clouds, which should cause us to work with greater diligence, for soon the night will come, when no man can work. Let none withhold their influence and means from God's cause now while we yet have the opportunity to spread the light of truth. Let us be faithful.

WM. COVERT.

EX-MINISTER WALLACE ON "THE TURKS."

It was my pleasure a few evenings ago, to listen to a lecture by Gen. Lewis Wallace, our ex-minister from Turkey and the author of the famous book "Ben Hur." His subject was "The Turks." His stay in the Ottoman Empire gave him opportunity to observe the much-maligned Turk, and to see many places of beauty in his country. He declared the banks of the Bosphorus to be the best summering place this side of Paradise, and vividly portrayed charming bits of scenery to sustain his opinion. Constantinople appeared to him like a city in air, with minarets, towers, and dainty pinnacles glittering in the sun. The beauty of its architecture surpasses that of all cities. He declared it to be the Congress of cities, as all nations were there represented. The costumes of the Turks make the streets gay and picturesque, though the Turks, he said, had no artistic sense. Their abhorrence of images led them to utterly destroy all the fine statuary that at one time graced the city. The first view of Constantinople suggests poetic fancies, which are vigorously dispelled by foul odors as soon as you enter the streets. You are next assailed by beggars and dogs. The genuine Turk has no mechanical or business faculty. People of

other lands carry on the business and ply the trades.

The ladies of the empire are by no means prisoners, and yet after marriage they are prohibited from the society of all but ladies and their own husbands. Father, brother, and friend are bidden a life-long farewell. They do their own trading, however, and appear on the streets only with veiled faces. The veil does not so conceal the features that their pretty faces are obscured. They are comely in appearance. Their dress is very gay and picturesque. The costume consists of loose silken trousers of some bright color, with slippers of the same hue, richly embroidered with pearls, beads, etc. The skirt is a sort of drapery sash, and the bodice short and sleeveless, and trimmed extravagantly. Their arms are decked with bracelets, and a circle of flashing jewels adorns the brow. Mrs. Wallace, who has visited their harems, says "they seem happy and ordinarily intelligent." The harem is the Turk's home, and it is sacredly esteemed. When the husband enters the door of the harem, he is regarded as if at worship. Even an officer dare not enter to arrest a criminal guilty of murder, if he find his slippers at the door of the harem.

The Turks' respect for women is profound. A comical incident was related by Gen. Wallace to illustrate this feeling. One day he found the business place of a certain officer surrounded by a mob of women whose husbands were striking for higher wages by proxy. The officer looked the picture of dismay. "Why don't you send them away?" asked the general. "They are too many for me," answered the officer. "Well, get the police, then." The officer looked indignant, and said, "They are for the men, not women." "But how will you get home?" "Oh I have a secret entrance for just such emergencies," he replied.

The Turk is polite to a nicety. The proverbial politeness of the Frenchman consists in flourishes. The Germans are gravely ceremonial. He said that English politeness is a sort of pretense, but the Turk's courtesy is almost reverence. They are a temperance people. Gen. Wallace had seen many men of many lands and professions drunken in their cities, but never had seen a Turk in that state. They are uniformly kind to dumb animals and children. Their religion is still green and fresh to them. They believe heartily that God is God, and that Mahomet is his one true prophet. They are very devout, and step aside by the way to pray. They remove their shoes and solemnly and reverently address their prayers to the skies. Their reverence might well be imitated by our irreverent Americans.

The present sultan was highly praised by the ex-minister. The sultan is of fine personal appearance, and has great mental powers. He is not bigoted or intolerant in regard to the faith of others. He read the general's book, but seemed to feel sorry that he did not believe in Mahomet. He said, "Moses was a great prophet, Jesus was greater, but Mahomet was the greatest." He respects Americans and their country. According to the lecturer, he is the master of ministers and the arbiter of policies. Phenomenal wisdom has been displayed by the sultan in playing off the powers against each other and away from the dreaded "scramble for his territory." He lives in daily suspicion that some of his court will turn traitor. From the guard at his chamber door to the cook in the kitchen, he knows not whom to trust. Inevitable ruin awaits the sultan and his dying nation. The lecturer declared that there is a skeleton under the sultan's throne. No one knows when it will rear its ghastly head and spring to its height; but when it does, the throne will be destroyed, and the Turk will flee from his ancient dominion. On the tact and diplomacy of the sultan hangs the sword that will fall on Europe whenever he makes an unwise move. When Russia, Austria, France, Germany, and England decide how to apportion the domain of the sultan, the long dreaded moment will have come when the star and crescent will go down to rise no more; and when it comes, we will hear the crash of a ruined empire.

FANNIE BOLTON.

contain a chapel and tenement houses. This is customary in this city, with Baptists, Presbyterians, and other denominations, so that this would not be thought a strange or objectionable feature if Seventh-day Adventists should work on the same plan. There can be some tenements, at least, under the control of Sabbath-keepers, and a house of worship, respectable and plain, but convenient, where Sabbath-keepers may worship God according to the dictates of their own conscience.

Sunday we addressed the people again. Our meeting lasted over three hours, because the plans and designs for building the new chapel were fully discussed. We went to see the land chosen upon which to erect the church building. A small lot had been purchased, but this gave those who should purchase the adjoining lot the privilege to build close against the walls of the chapel, and thus shut out the very light and sunshine which they so much needed. We advised that the adjoining lot, also, be purchased, which situates them on a corner lot, and where no building can be erected anywhere near them.

I was too weary to sleep that night, and the report of cannons which reverberated among the mountains, sounded as though the massive battlements of rock near us were crashing to pieces. This kept up till near morning, making sleep for me an impossibility. As we were to leave in the early morning, we arose at three o'clock. We walked one mile to the depot, I feeling that I was doing my last work for Switzerland. We had laid the case of the building of the church before the people, and given them the advice, "Let us arise and build"—let all be united to do their very utmost, offering their supplications to God for wisdom, and exerting themselves in faith to make changes in the situation, and endeavoring to the utmost of their ability to press against difficulties and discouragements, while listening to the voice of their Leader, "Go forward." For the Lord always helps those who help themselves. The Lord is acquainted with all the circumstances, and will work for those who do their very best. If they can raise a certain amount themselves, they can hire all the rest that is necessary from the bank, at a low rate and on long time. This we think they will succeed in doing.

There are worthy souls embracing the truth in Chaux-de-Fonds, in Bienne, and in Lausanne. All are similarly situated as far as places for worship are concerned. Meeting-houses must be built, and in these missionary fields the work must go and will go with power, if the believers will do their duty; suitable places of worship will be secured under their own control.

The next Sabbath I spoke for the last time in Basel, and in the afternoon I labored for individual members of the church. The next day I was unable to sit up, and could not eat; but an appointment had been made for me at Zurich, a large hall had been hired, notices had gone out, and not liking to disappoint them I took the cars in a rain-storm, accompanied by W. C. White and Sr. Sarah Mc Interfer.

SECOND VISIT TO ZURICH.

We rode three hours on the cars, when we arrived at our destination. We found three hundred and sixty people assembled in the hall, apparently of the best class of society, and, as is frequently the case, the Lord strengthened me. I forgot my infirmities. Bro. Conradi interpreted for me. As soon as I sat down, I became ill again, and took a hack and returned to Bro. Ertzenberger's home. I returned to Basel next morning, where I suffered from a severe attack of malaria, having a slow fever, which made me quite weak and nervous. But Tuesday, at 9 o'clock p. m., again, in company with Sr. Ings, I stepped on board the cars to attend previous appointments.

VOH WINKEL, PRUSSIA.

Some of the churches were to come together for a general meeting in Voh Winkel, Prussia. The outlook was rather dark, as I was unable to eat, was weak, and had trembling nerves. We rode all night upon the hard seats, not an easy bed. Bro. Conradi joined us before we reached the place, and as Sr. Ings also speaks German, we had no trouble in this line. We found the churches in need of help, as they were in difficulty. The Lord gave me a testimony for them, and after speaking to them on Sabbath, I advised, as is our custom, a social meeting. Bro. Conradi said they had never

had a social meeting in this place, and, with the exception of two or three who had visited Basel, knew not what a social meeting was. They usually assembled and prayed together, when they had no minister, and then parted for their homes. I advised that there be a move made then and there, and the result was, we had an excellent social meeting, and the Spirit of the Lord was certainly in our midst.

I spoke three times in this place, with much freedom. Bro. Conradi labored most earnestly day and far into the night, and a much better state of things was inaugurated. The people in this place were weavers of silk handkerchiefs. One fine-looking man was a weaver of brocade silk, which sells for eight dollars per yard. He can weave only three fourths of a yard per day, and obtains one dollar and a half per yard. This is a very fine, beautiful fabric, requiring skill and experience to execute the work.

I was much pleased with the opportunity to visit this place and become acquainted with our German brethren. I felt sorry that they had had so little labor from experienced brethren. There were quite a number who attended the meeting who were not of our faith. Some of these were in sympathy with us, and convinced of the Sabbath, but their position as business men was a hinderance to their accepting the truth. The Sabbath is a great cross. Those who lift it here in Europe know generally how hard it is. To lose their employment, is to them a great dread: there are so many who cannot obtain work, and who go hungry and almost destitute of clothing. When one is turned out of a position, there are many who stand ready to step into his place. Therefore it requires stern faith and firm principle to place the feet upon the platform of truth. It means to lift and carry a heavy cross, following in the footsteps of Jesus, the world's Redeemer.

While we were assembled together in this humble place of worship, I felt indeed the peace of Christ. I felt that Jesus and angels were present; and the testimonies given were of a character that bore evidence that the truth was appreciated; and I felt sure that these souls who loved God and were honoring him by obeying his commandments, would be loved and honored of God. They had enlisted in the army of the Lord; but false maxims, evil customs, worldly inducements, and social influences will be temptations they all must meet, for Satan will assuredly leave no means untried to turn every soul away from the light. Satan is opposed to any soul's reaching the high standard of righteousness, and opposed to one's bending his footsteps in the path where Christ leads the way. And when any soul shall press his way up against the current of the world, Satan will seek, by every means in his power, to make the way as trying and as painful as possible.

In consideration that all who embrace the truth, Bible truth, will be tempted, will be opposed by the world, by Satan, and by his host, these little companies who have had the moral courage to come out from the world and be separate, should be often visited and strengthened in the most holy faith. And it should be their earnest, constant effort to preserve the unity of the faith; to cherish love and affection for each other as children of God. I thought if even two or three were united in the truth as it is in Jesus, what good they might do! What precious promises are given to them! Where two or three are agreed together as touching anything they shall ask in the name of Jesus, it shall be done for them. These souls, then, if of one heart, of one mind, of one purpose, will see of the salvation of God, and will be blessed.

Here was quite a large company assembled, nearly all of whom bore their testimony, and seemed to feel all that they said. My heart was made glad in the Lord to see so many who were indeed lights in the world. Let these little companies who seldom have preaching cling more firmly to Jesus. Let them settle this point first of all, that they are willing to walk in the narrow, cross-bearing path where Jesus has traveled before them. Then let them appropriate to themselves God's promises of divine guidance. "He calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all

things to your remembrance, whatsoever I have said unto you." "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

With these precious promises, we need not be discouraged. God is not ignorant of the trials and the temptations of any one of his dear children. And if they cherish love and peace and harmony in their midst, how pleasing is this to Jesus! He prayed to his Father that his disciples might be one as he was one with the Father. Now if every one, whatever may be the surroundings, whatever the circumstances, will labor to answer the prayer of Christ in their feelings, and their words, and their actions toward each other, then they will be co-operating with the Lord Jesus in his work, and all heaven will rejoice. What great good a very few may do if they are wholly united in Christ! The Holy Spirit will make impressions upon their hearts and lives, and they will reflect the light and blessing given to them upon all who are connected with them. Thus they are channels of light to the world.

Let each individual member of the church feel that he is responsible in a large measure for the strength and prosperity of the church. While you do to the very utmost of your ability, God will as surely do his part, giving you divine enlightenment. God will work, and you must work to the same end to accomplish the same purpose, as faithful soldiers of an army work in harmony with the plans and purposes of their officers. Our will must be surrendered to the will of God. These churches that are small may be living, healthy, strong churches.

I shall never forget this little company and the pleasant associations we have had with them in the worship of God. I should have been pleased to speak to these precious souls directly, but I am thankful that I had the privilege of speaking to them through an interpreter. A Paul may plant, an Apollos may water, but God gives the increase. My prayer is that the Lord may make this meeting one of great blessing to the church.

LAST DAY TOKENS.—NO. 2.

BY A. SMITH.

DARKENING OF THE SUN AND MOON.

NEARLY twenty-five years had passed away since the great earthquake, with no special token of the approaching end. The attention of Europe and America was absorbed in the great Revolutionary War of the latter country. The growing influence of the Reformation had put a stop to sanguine persecutions of the people of God by the papacy, the last public act of martyrdom having occurred, according to Dowling's "History of Romanism," in 1762. The papacy was yet in the exercise of its arrogant, political assumptions, modified, it is true, by the growing influence of Protestantism, yet a factor of some importance in the solution of international problems.

The time had come when the Saviour's prediction, "The sun shall be darkened, and the moon shall not give her light," was to be fulfilled, thus marking another stage in the closing drama of earth's history. See Mark 13:24. Although similar phenomena had been witnessed Oct. 21, 1716, and again at the West, over a vast extent of country, Oct. 19, 1762, the dark day of May 19, 1780, was the pre-eminently *dark day* since that upon which our Lord was crucified.

Concerning this phenomenon, Webster, in his dictionary, edition of 1884, p. 1604, says:—

The dark day, May 19, 1780; so called on account of a remarkable darkness on that day, extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. . . . The true cause of this remarkable phenomenon is not known.

The following concerning this event is from the Ogden (Iowa) Reporter of Jan. 20, 1887:—

New England was engulfed in darkness and gloom for a space of thirty hours; the birds sang their evening songs, and fowls of all kinds retired to roost; the cows came in from the range, and the church bells tolled for the last roll-call, and prayers went up to God from the Alleghany Mountains to the river St. Lawrence, and not an infidel could be found in all the land.

Business in some cases was suspended, and a gloom or dread seemed to rest upon the people, who generally believed that the Judgment day had come or was impending.

Mr. Tenney, of Exeter, N. H., as quoted by Dr. Gage to the Historical Society, says:—

The darkness of the following evening was probably as gross as had ever been observed since the Almighty fiat gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet.

This darkness was all the more remarkable from the fact that the moon had full the day before, and an eclipse, therefore, was impossible. No other event since the beginning of the Christian era has even approximately fulfilled the prediction of Christ, that, as a sign of his second appearing "the sun shall be darkened, and the moon shall not give her light." Mark 13:24. The fact that the phenomenon was a local one also locates the causes, however mysterious or unknown, which produced it, the sun and moon being only relatively darkened, just as we understand the terms "rising" or "setting" of the sun not as actual but as relative events, due entirely to mundane progression; but this fact does not invalidate the phenomenon as a fulfillment of prophecy, or as one of the most mysterious and unaccountable freaks of nature ever known or recorded.

GUMBO.

BY S. O. JAMES.

ON the Old Missouri Bottom, in places there is a kind of soil called "gumbo." In wet weather this mud will adhere to the wheels of a wagon so that a team can scarcely move along with it. I have seen great pieces of it, as large as a tub, where some poor tired teamster had stopped and pushed it off with a paddle. This load did not accumulate all at once; it was gathered up by small particles, till at last it stopped the wheels—a burden to the faithful horses, and a source of perplexity to all in the wagon.

Does this illustrate a state of things in our midst? We have long talked about a revival, a great revival. We need one. The dear Lord knows how much we need it. We ought to see the car of truth roll on, and our dear neighbors taking passage with us for glory. Then why do we not see it? Will not the Lord work for us? He is working wonders in some localities. Is he partial? Will he pour out showers of blessings on other gardens and leave ours dry? God forbid. Who of us are standing on the wheels? Is it I?

Dearly beloved, while we have cherished sins we cannot work for God, neither can he work for and with us. Think how pure he is, hating covetousness, which is idolatry; yes, and *all* sin. Are we free from these, walking in all the light given? Why, then, this dearth, and our neighbors not interested? Are they harder to move than others? Let us know for ourselves assuredly that we have removed every obstacle, at least on our part. How anxious are we to see good accomplished? Can we tell? Perhaps our anxiety may have to reach a degree of intensity of which we have scarcely dreamed. What! must we be fanatics?—Not exactly; but let us do something that God may help us, though we be regarded as such by some. Let us be no longer cowardly, but full of faith and courage for the love which our Master bore us. As a father tenderly pities an unfortunate, erring son or daughter, so the Lord pities us, no doubt, who keenly feel the loss we have suffered by past wrongs. But sleepy children rouse up for a moment, and really think they will get up and robe themselves for duty; but they only settle back to *dream* that they are doing great things, while they are actually missing the reality. Some of them do thus. Shall we be of that class? Let us unclog the wheels, and have the blessing to-day.

Magnolia, Iowa.

—“An American traveler who had made the tour of Europe on foot, was asked what guided him in selecting a resting-place at night; he replied, ‘The presence of flowers. Whenever I find flowers in the yard or garden, well cultivated, I am sure of meeting people with generous hearts. They may be ignorant of books and of the world, but I always find them hospitable and kind to a stranger. Flowers to me,’ he said, ‘are the sign and indication of an elevated humanity.’”

A SONG OF PRAISE. PS. 23.

BY MRS. M. M. STOWELL.

THE Lord's my shepherd I'll not want
Tho' poverty surround;
For in him doth all fullness dwell,
And every good abound.

In pastures green he leadeth me
Beside the waters still,
And in the paths of righteousness;
Therefore I'll fear no ill.

If thro' the dark and shad'wy vale
My pathway e'er should lie,
Thy rod and staff shall comfort me,
For thou art ever nigh.

A table thou preparest me
Mine enemies before,
My head with oil thou dost anoint,
My cup—it runneth o'er.

Goodness and mercy follow me
Thro' all my weary days,
And I a tribute render thee,
Of grateful thanks and praise.
Battle Creek, Mich.

FAST FULFILLING PROPHECY.

BY T. M. LANE.

AS most of the readers of the REVIEW are acquainted with the exposition of the tenth chapter of the Revelation, it will not be necessary to dwell at length upon the chapter and its connection, to show where it is that the last verse applies; but to show that this verse is now in process of fulfillment would require only a little time and space. John, standing as the representative of the church, was addressed by the angel as follows: “And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.”

This, then, is another message or work signifying that one preceded it, which we find, by going back a little, was a mighty angel declaring that time should be no longer, from the little book now open in his hand, which was once closed. Dan. 12:4. We are carried down over the prophetic chain till we come to the expiration of all prophetic time, which we know to be 1844, A. D., when we reach the limits of that message; and the proper application of the eleventh verse could not be discerned till the time movement was developed, and we passed 1844. Here, then, we reach the hour of his judgment (chap. 14:6, 7), at which point comes another prophecy (chap. 10:11), with no more to follow, clearly pointing out that it is the last, and something of great importance, or it would not be heralded to many peoples, nations, tongues, and kings.

“Thou must prophesy,” does not mean that in any way you are to add to the Bible, but, according to the original, to speak from the impulse of divine inspiration, showing that in the fulfillment of this a people must carry the word of God to the world in a sense that no others are doing it. So we ask, Has there been any class of people within the last forty years that have been engaged in Bible work as no others have, lifting all the down-trodden truths and restoring them to their proper places, elevating all its principles and virtues, showing the importance of rendering obedience to God's word instead of the commandments of men, building the old waste places, raising up the foundations of many generations, restoring the old paths, making plain the word of revelation, and intimately connecting with all this the facts of Scripture that show the end of all things to be at hand; that the nations are angry and in great distress; that the mystery of the gospel is nearly finished; that the hour of Judgment is soon to close, and the great consummation is at hand?—Yes, there has been a class of people doing just this kind of work.

Then we inquire, further, How extensive has been this effort? Has it gone to many peoples? We could have answered in the affirmative more than twenty years ago. But how about going to many nations, has this been accomplished?—Most assuredly, years in the past. Does it embrace different languages in these nations?—Yes; different nationalities are engaged in its promulgation, so that some over twenty different periodicals, in different tongues, are going continually to the ends of the earth; and besides, books, tracts, and missionary letters are being sent in large quantities to

all countries and missionary stations; also the living preacher, canvasser, and colporter are following these to most nations and the islands of the seas, and this, too, in the interests of a great and closing reform, based entirely upon the Bible, the word of divine inspiration.

But, last of all, it is to go before the kings of the earth. The word “kings” does not always signify a person sitting on a throne and bearing that title, but as here used has reference to the great and leading men of the nations,—the influential and representative men, those who hold the reins of government and society, the legislative and law-making powers of earth where this reform and message have been published. This, Christian friends, will be the closing and final step that will declare the mystery finished and bring the Son of God, our Saviour, to earth the second time.

To the inquiring mind, desiring to know how the Third Angel's Message will reach the representative men and potentates of earth,—whether through the minister direct or some missionary operation,—we will simply cite one or two cases as examples. Moses went down into Egypt to bring up the Lord's people from bondage; but where did he end his work there before he brought them forth? Was it not before Pharaoh or in the king's court? Again, how was it with Christ as he finished his earthly ministry? Was he not led to the judgment hall, brought before Herod and Pilate, and, last of all, before the leading men of the country? Take the case of Paul. He labored hard for many years in the cause of God, but at the close was brought to Rome to answer for his course in the presence of the law-making powers and men of authority.

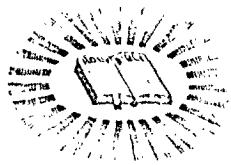
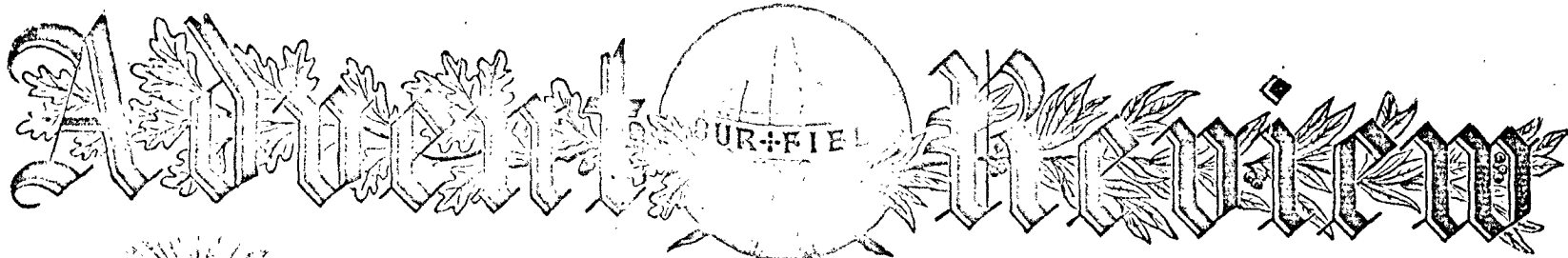
Thus it has been with most great reforms in God's work all the way along, and shall we expect anything less at the close and final triumph of the plan of salvation, when Satan will work with all power?—No, indeed! But as a token of what may be expected in the future in this work, we have but to refer to the cases of our own brethren in the States of Arkansas and Tennessee; also to Eld. Conradi's trip to Russia, etc. But we ask all to remember that when victory turns on Zion's side, and the great song of deliverance is sung by those who have been faithful through the last crisis, they exclaim with ecstatic joy, “Just and true are thy ways, thou King of nations” (margin). Rev. 15:3. The ways of the kings of earth have been oppressive and hard, even to confiscation of property and imprisonment; nevertheless deliverance comes, they ascend on high, realizing the difference between true and false ways. Then “strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense, he will come and save you.”

CONVERSION.

BY E. E. MARVIN.

ALL Christians agree that “except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” Matt. 18:3. But many and varied are the views as to what constitutes true conversion. Although the sinner may pass this revolutionary point called conversion, and then fall away, and eventually be lost, yet it is absolutely certain that no sinner can have even a hope of salvation who has not been converted. Then, if conversion is an absolute necessity in every case, it becomes all-important to know *just what* conversion is; for there can be no *substitute* for this essential experience.

It is held by many that God does *all* the work for us, and to verify this, reference is made to such passages as Eze. 36:26, 27: “A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and *cause you to walk in my statutes.*” From this it is claimed that God in his own good time will not only convert us, but that he will see to it that we walk in his statutes, *i. e.*, obey his commandments; and from these premises it is easily inferred that if God desired us to keep the Sabbath statute, he would be true to his word to *cause* us to walk in it. But it is wrong to thus deal with God's word. Let us read Eze. 18:30, 31: “Re-



AND SABBATH HERALD.



"Here is the patience of the Saints: Here are they that keep the commandments of God and the Faith of Jesus." Rev. 14:12.

VOL. 65, No. 48.

BATTLE CREEK, MICH., TUESDAY, DECEMBER 4, 1888.

WHOLE No. 1793.

The Review and Herald.

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,
Battle Creek, Michigan.

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications, and make all Drafts and Money
Orders payable to

REVIEW AND HERALD, Battle Creek, Mich.

HAVE FAITH

"WHATSOEVER YE SHALL ASK IN MY NAME, THAT WILL I DO." John 14:13.

Nothing with God is great or small.
He hears our cries, and heeds them all.
Granted, they be but prayers of faith,
They reach the ear of him who saith,
"I will that men pray everywhere."
A life of faith breathes but in prayer.
Who talks with God alone can find
True science—healing of the mind.
Who talks with God and God with him,
Has doubtless learned the cure of sin.
Who talks with God has reached the goal
Where man becomes a living soul.
Pour then your wishes and your care
Into our Heavenly Father's ear,
Nor deem the smallest care too small
For him who notes the sparrow's fall.

—M. Waterbury.

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

PRINCIPLES BY WHICH TO INTERPRET PROPHECY.—NO. 2.

BY. ELD. D. T. BOURDEAU.

I. We should distinguish between literal and symbolic prophecies, making the symbolic prophecies bend to the literal, and not the literal to the symbolic. Take as an illustration the signs in the sun, moon, and stars, noticed in our previous article. We say they are literal because they are presented in a literal prophecy. The parable of the fig tree is used by the Saviour as a striking comparison, to give more force to signs which were to come under the observation of those who should witness them, as well as to benefit all those to whom they were designed to teach the important lesson concerning the nearness of Christ's literal coming.

Again, Christ and also the prophets place them unmistakably in the literal heavens. In Luke 21:25 the Saviour says: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Here the signs are spoken of as occurring in a region distinct from our earth, though witnessed by those dwelling on the earth. They occur in the sun, moon, and stars. And if these are not to be taken in their literal sense, how do we know but that the earth on which is to be distress of nations is some other planet? It were preposterous to suppose such a thing. It is the very earth on which there is "distress of nations with perplexity," and to which Christ is coming, that the Saviour is speaking about; and he also places the

signs of his coming, in the sun, moon, and stars, which are connected with our earth.

The same truth is taught in Joel 2:30, 31: "And I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Here the heavens are spoken of as being distinct from the earth; and the sun that is to be turned into darkness and the moon into blood are in the very heavens in which the Lord is to show wonders, before the great and terrible day shall come.

John speaks of the same signs, and adds: "And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heavens departed as a scroll when it is rolled together." Rev. 6:13, 14. Isaiah had used similar language centuries before Christ. Isa. 34:4: "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree." Here, as in Rev. 6:13, the manner in which the stars were to fall is given. What force would there be in applying this to nations? Think of their falling "like a fig-tree that casteth her untimely figs, when she is shaken of a mighty wind." But it was just in this way that the stars, or meteors, fell Nov. 13, 1833. They did not fall perpendicularly to the earth, but they shot off in every direction, crossing and recrossing one another in their fall, thus presenting the appearance of a perfect network.

Also, individuality is given to the signs in the sun and moon, thus: "And the sun became black as sackcloth of hair, and the moon became as blood." Rev. 6:12. (See also Joel 2:31.) This fitly presents the appearance of the sun and that of the moon, on the dark day of May 19, 1780. The sun arose in its clearness, without a cloud to be seen in the heavens. Soon a yellowish tinge appeared around it, and it became more and more dense, till the sun presented the appearance of sackcloth of hair. Its rays were obstructed as would be those of a lamp around which was thrown a sack made of hair. Candles were lighted, schools were dismissed, the fowls retired to roost, wild beasts made doleful noises as they do in the night, the domestic animals gathered around man, as if to seek his protection against some awful calamity. Mere instinct was sufficient to teach them a lesson which many of those who lay claim to superiority over the brute beasts, refuse to learn. And the first appearance of the moon, as she merged out of the darkness the night following, was as if she had been dipped in blood.

Thus the prophecy was literally fulfilled by the very event it clearly pointed out. The hand of God was in it, and all the powers and wisdom of scoffing men and evil angels cannot neutralize and counteract it. The signs in the sun, moon, and stars are like a nail driven in a sure place by the Master of Assemblies, defying the might of the mightiest of earth, and the sophistry of those who would be wise above what is written, and wiser than their Maker.

And, as might be expected, the leading signs of so important an event as the coming of the dear Saviour, are predicted in language that is clear, unequivocal, unmistakable, and the literal prophecies describing them cannot be made to bend to

symbolic prophecies. That were bringing indefiniteness and confusion on that which is definite and harmonious,—turning the truth of God into a lie, and helping the enemies of God and his truth in swelling the tide of unbelief in a message and work on which hang the destiny of the present generation.

Some, overlooking this principle, seize Rev. 8:12, where, under the fourth trumpet, the sun, moon, and stars are used symbolically, to represent governments, and fall back on the signs as given by the Saviour in Matthew 24, and say they also are symbolical, and represent the overturn of nations and kingdoms. But this interpretation is inadmissible in the light of the principle already laid down, and sustained by plain scriptures that cannot be turned out of their natural meaning by symbolic prophecies, which, though teaching the truth, are not intended to give a law for interpreting the literal portions of God's word.

The principle under consideration is in perfect accord with reason and science. It is reasonable that in Bible science, as well as in the sciences outside of Holy Writ, that which is plain and easy should have the priority, and be allowed to explain that which is difficult. To ignore so fundamental a principle as this in the study of prophecy, would be to prepare the way to violate one of the fundamental principles of Protestantism; namely, that the Bible is its own expositor. For what would tend more to put human interpretation in the place of divine, than to shut up one's self to that which is difficult in prophecy, and not evoke the aid of those portions of Scripture that are plain and easily understood, and that furnish the key to its real sense and true interpretation.

Such a course would, if generally followed, produce as many interpretations of prophecy as there are tastes and favorite opinions. And, indeed, such is the result that has been reached by following this very course. And what is the effect produced?—Bringing the prophecies into disrepute, and leading many who claim that the Bible is a sufficient rule of faith and practice, and that it is the privilege of every man endowed with reasoning faculties to understand its teachings, to regard the prophetic portions of Scripture as impenetrable mysteries.

A true shepherd puts food and provender within the reach of his sheep; and when Jesus and the prophets undertake to feed us with truth relating to the coming of the Lord of glory, they will not put the spiritual food we so much need so high that we cannot reach it, nor be benefited thereby. In science, plain, fundamental principles are first laid down to serve as means to explain the principles and difficulties that follow. If we pursue this course in the study of prophecy, noble achievements, sweet harmony, and great encouragement will be sure to follow.

BROTHERLY LOVE.

BY ELD. S. J. HERSUM.

THE apostle speaks of love as originating with God, and therefore coming from him (1 John 4:7); and the two great commandments enjoin upon man the duty to love God with all his heart, and love his neighbor as himself. Matt. 22:37-40. One evidence that we have passed from death unto life, is, "because we love the brethren." 1 John 3:14. But on the other hand, the apostle

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., FEBRUARY 26, 1889.

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WHAT WOULD IT BE?

THE bone and muscle of the National Reform movement are very sensitive over the charge that a union of church and state would be the result of the success of their movement. But their attempts to explain away the charge, and dodge the issue, do not seem to affect the ideas of the generality of the people; for scarcely one in a hundred who discusses the subject from a Constitutional stand-point, fails to devote a part of his effort to the discussion of the question of church and state in this country, as if that were so evidently involved in the project as not to admit of any question at all. The *Press*, of Cleveland, O., in its issue of Feb. 12, 1889, replies to an article in the *Cleveland Leader*, which advocates the teaching of the Christian religion by law in the public schools. The *Press* charges the *Leader* with advocating, in this movement, a union of church and state, which the framers of the Constitution had the good sense to avoid. It says:—

"Some religious instruction should find a place in them." Thus the *Leader* concludes a long article upon the public schools. Let us see where this would lead. The public schools are the creation of law. Whatever is taught in them is provided by law. Law is the result of the public will as expressed at the ballot-box. Therefore, it follows that if religion is to be taught in the common schools, it must be the religion of those who hold the greatest number of votes. This would mean that in some localities one kind of religion would be taught, while in others, other kinds would be taught. When majorities changed, the sort of religion given out in the schools would change. Does the *Leader* want a religion of majorities propagated at the expense of all? Would not this result in a denial of the right of conscience in a matter the most serious of all matters with most people? Suppose the *Leader* could have its way, and have religion taught in the public schools; and suppose the writer of the *Leader* article had a child which attended school, and in that school a style of religion was taught which was obnoxious to the said *Leader* writer. How would he like it? The hostility of the *Leader* to some forms of the Christian religion is too well known to make it necessary to consider further how it would like to take its own medicine in such a case. Nor is the *Leader* alone in the matter of religious prejudice. Probably seven out of ten of all people of adult age have ardent likes and dislikes on this subject. The framers of the National Constitution well understood what State-made religion meant, and they, therefore, concluded to have no union of church and state in this country. What the *Leader* advocates is what the framers of the Constitution intended to avoid, and what 100 years of experience have shown to have been wisdom. Politics are bad enough now, with their elements of office-seeking and business greed as factors to sway men's actions at the polls. To interject the rivalries and intense prejudices of religious opinion into elections, would be a thing so serious that one cannot forbear concluding that the article from which the above quotation is taken was written with more reference to local popularity than as a serious general proposition of good policy.

INFIDEL PHILOSOPHY ON THE "DARK DAY."

THE most prominent characteristic of infidel philosophy is its supreme self-confidence. Armed with the mighty weapon of human intelligence, there are few mysteries in the universe with which it will not undertake to grapple, especially if it sees any occasion for disproving the existence of the supernatural. It is bound not to admit the existence of any higher Intelligence than itself, and therefore must needs eliminate the element of the mysterious from all phenomena pointing in this direction. One of its latest attempts in this line is an explanation of the memorable Dark Day of May 19, 1780, showing it to have been nothing more than the result of a little chance acting in unison with some of the well-known laws of nature. This "explanation" appears in the *Boston Investigator* of Jan. 30. The writer opens up the subject thus:—

Mr. EDITOR: Remarkable as to extent, duration, and intensity, yet clearly within the domain of natural physics, ranks the mysterious Dark Day of May 19, 1780.

Passing over the writer's statement of the characteristics of the occurrence, which are too well known to our readers to need repeating, we quote what is said as to the extent of the phenomenon and its duration:—

It was on Friday, and the beginning of this remarkable gloom was between the hours of ten and eleven in the forenoon. Its continuation was past the middle of the following night, with somewhat varying features in different localities. The wind came generally from the southwest, and the darkness seemed to come with it from that direction. Soon the gloom became too intense to see common print distinctly, and household duties had mainly to be performed with lighted candles. The obscuration extended all along the New England coast; westward as far as Albany (N. Y.); southward along the coast of Maryland, South Carolina, and Georgia; and northward as far as any American settlement extended. How far beyond these boundaries this phenomenon was manifest, will never be known, but in all likelihood, as will appear further on in the explanation of this mystery, a large part of the area of the present United States may have been involved.

A phenomenon so wide-spread in its manifestation and so awe-inspiring in its features, ought, it would seem, to have awakened a spirit of investigation which would have led to the speedy discovery of the causes which produced it, were those causes merely such as occur in the common processes of nature. To account for the absence of any such discovery, the writer is obliged to suppose that "the 'scientists' of the time, if there were any, were under too much religious domination to be either analytical or logical; or were in realms too remote to adjust to home-happenings—had focussed their gaze too far away—as the incubating graduate is sometimes more conversant with the mysteries of the 'Milky Way' than with the township boundaries of his county." He also assumes that there existed at the time a dense ignorance of "the great physical interior of this great country," the exact place where the chief cause of the phenomenon, as he assigns it, originated. Both these suppositions, and especially the latter, require a considerable amount of proof (which is not forthcoming) to make them tenable.

Having given a brief summary of the meteorological observations made shortly before and during the prevalence of the darkness, and having noticed a few of the untenable theories by which others have sought to explain it, he proceeds to assign the true cause, by which, as he says, this phenomenon is "found to yield readily to solution," the opinions of Herschel, the "Advents," and others to the contrary notwithstanding. A brief statement of the conditions of the problem is first given, as follows:—

The atmosphere was heavily charged with a large quantity of vapor floating or resting near the surface of the earth. This vapor was a palpable, visible, material substance, discernible to the sight, sensible to feeling, perceptible to the taste, and recognizable to the smell. These are four important witnesses, whose testimony is worthy of profound consideration. There was a foreign ingredient in the atmosphere, and this, to exhibit any of the characteristics noticed, . . . could only come from a limited field of sources.

This "foreign ingredient," the writer further says, "was not any of the forms of the aqueous, as any of these would condense and precipitate long before attaining any such volume of opacity." Then what was it? *Ans.*—An immense volume of smoke and soot from a vast conflagration raging somewhere in the then unknown interior of the American continent. We quote again:—

On the occasion under consideration, there was no one to report the vast conflagrations that raged over perhaps many hundreds of square miles of dry leaves or dry grass, perhaps fanned by brisk gales, and the vapor and sooty substance carried high up by ascending air-currents, to be loaded on favoring breezes to be wafted over the land of the Pilgrims, there to meet, as it were, an atmospheric barrier, and gather volume and thicken as already indicated. This condition would continue just so long as the gravity and pressure of resisting currents remained in *statu quo*. So soon as this dam gave way, the accumulated substance would move on and disperse.

This, then, is all there was to it; and the memorable and mysterious Dark Day, which has created

such a profound impression from that time to the present; which has been universally associated with a divine agency; which many have even regarded as a fulfillment of the prophetic word, is relegated from the realm of the supernatural to that of occurrences whose variation in character from the commonplace is due solely to the intervention of chance. The prophetic statement that "in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light" (Mark 13: 24) has only the smoke of an immense burning forest or prairie, combined with favorable atmospheric conditions, for its fulfillment. So infidel philosophy invites us to believe.

But unfortunately for this theory, it is out of harmony with facts. Exploration and settlement to the southwest of New England had long preceded the advent of the Dark Day, as a reference to almost any American history will show. We quote from Johnson's *Cyclopedia* in reference to the early settlement of Missouri and Illinois, territory as far removed from New England in the line of this alleged conflagration as could well be supposed to have been the scene of its occurrence. In Vol. IV., p. 195, is this reference to Illinois:—

The first white settlements in this State were made by the French from Canada, and were the result of the enterprise of the great explorer, the Sieur de la Salle. He came from Canada in 1679 to the Illinois River, which he named from an Indian tribe which he called Illini, living on its banks. In 1682 he came again with a colony of Canadians and made settlements at Kaskaskia, Cahokia, etc. These settlements increased, and the Jesuit missionaries visited the region early in the eighteenth century. . . . In 1763 the English Government, by the conquest of Canada, succeeded to the dominion over all this region.

From Vol. V., p. 481, we quote in reference to Missouri:—

The present State of Missouri was known as Upper Louisiana. Under this name its lead mines began to be known as early as 1720, and settlements were made not long after, at St. Louis, Cape Girardeau, and (probably about 1755) at St. Genevieve. In 1763 it was ceded to Spain with the rest of the Louisiana or Mississippi country, while all east of the river came into possession of the English in 1775. St. Louis had attained some reputation as a fur-depot and trading-station, and had about 800 inhabitants, and St. Genevieve about half as many. New Madrid had been founded some time before.

It needs no argument, indeed, to show that at the time of these settlements, there must have been hunters, trappers, and other adventurers scattered all through this territory, to say nothing of the Indian tribes which had long made the region their home; and the same could not have been less true of any portion of country less remote from the frontiers of civilization. The supposition, therefore, that "on the occasion under consideration there was no one to report the vast conflagrations that raged over perhaps many hundreds of square miles" somewhere to the southwest of New England, in the light of a few historical facts, loses at once all traces of plausibility. A conflagration of such magnitude as would have been required to darken the Atlantic coast from Maine to South Carolina, besides obscuring an unknown extent of country inland, could not have escaped observation by a person anywhere in its vicinity; and the fact that no report has ever been made of such an occurrence, either in the traditions of the early settlers or of the native tribes, is conclusive evidence that nothing of the kind took place.

But this theory of accounting for the Dark Day, though perhaps new to the readers of the *Investigator*, has been long known to investigative science, and by it thoroughly considered and disposed of. We quote again from the foregoing *cyclopedia* (Vol. II., pp. 851, 852) an extract from an article on the subject of the Dark Day, by Mr. F. A. P. Barnard. Speaking of dark days in general, he says:—

The several hypotheses which have been suggested in explanation of this subject, and which seem to exhaust the limited list of possibilities, are as follows: (1) The smoke of vast burning forests, loading the atmosphere, and shutting out the light of the sun.

Then follow other hypotheses which it is not the purpose of this article to consider. Coming to the

separate consideration of each, the writer continues:—

The first of these hypotheses is disposed of by Dr. [Noah] Webster very summarily, by presenting two conclusive considerations, which are: (1.) that there has been no evidence of the occurrence of great forest conflagrations immediately before these days of darkness or simultaneously with them; and (2.) that if such conflagrations had existed, the cause is not adequate to the observed effect. "Had the woods," he remarks, "from the 40th to the 50th parallel of latitude been consumed in a day, the smoke would have been insufficient to produce the darkness of the 19th of May, 1780." And as a further confirmation of this conclusion, he adds that the color of smoke is very different from that of the obscuring stratum on the day referred to.

Further evidence on the subject is unnecessary. To the minds of the party represented by the *Investigator*, this solution of the phenomenon of the Dark Day may be very satisfactory; but while the philosophy of which that journal is the expositor, turns from this attempt to its regular and ever-progressive job of "upsetting Moses," the memorable occurrence of May 19, 1780, will remain undivested, so far as this "solution" is concerned, of that mystery which has made it, in the minds of most Americans, an occasion of awe and wonder, and vividly suggestive in its characteristics, of a direct exercise of supernatural power.

L. A. S.

"IN THEIR MOUTH WAS FOUND NO GUILE."

THIS declaration is made by the beloved John, concerning the 144,000 who are "redeemed from among men;" i. e., those who are translated from among the living at the coming of Christ. That we have properly located the 144,000 as the living saints who are taken to heaven from among the people at the second advent of our Redeemer, is easy of demonstration. They are a special company who are sealed with the seal of the living God (God's holy Sabbath) in the last days (Revelation 7), under the opening of the sixth seal, after the signs of Christ's second coming are given. So important is this sealing work, that God commissions holy angels to hold in check for a season the winds of strife, war, and commotion among the angry nations, till it is accomplished. How remarkably this has been in process of fulfillment during the last quarter of a century!

These are seen with the Lamb (Rev. 14:1) on Mount Zion as soon as they are translated, at the close of the work of the two-horned beast,—the last political power developed on our earth. They are a special company, distinct from all the rest of the saved. Doubtless this is because the perils through which they have passed have been greater, as the last days are most perilous of all (2 Tim. 3:1), and the circumstances of their salvation (they being translated without death) are very different. And may we not believe that their holiness and purity will be conspicuous also, in view of the statements made concerning them? "They are without fault before the throne of God." They have no guile in their mouths. They are a pure, sincere, and holy people. They are "redeemed from among men;" i. e., in an instant, while alive among the mass of mankind around them, these receive the touch of immortality, without going through the gates of death and the resurrection, and soar away to heaven with Jesus their Redeemer. They follow the "Lamb whithersoever he goeth." He forever favors this special company with his presence. What a glorious prospect before the 144,000!

Seventh-day Adventists have ever believed this company to be those who were to be saved when Christ comes. They are pure as virgins,—free from defilement with apostate churches, symbolized in the text as "women." They are to meet the fearful scenes connected with the closing of human probation. It will be the highest possible honor to belong to this class. As the scenes through which they pass are the grandest, most awful, and most dangerous of any through which God's people have ever had to pass, and as the purity with which the inspired writer characterizes them is of the highest possible order,—they are "without fault,"—it

surely becomes us as a people, now in close proximity to the end, to examine ourselves critically, to ascertain if we possess these characteristics.

The preparation and purification are to be wrought in us here in the days of probation. The moral change *precedes* the translation to heaven. If these characteristics are not possessed before Christ comes, they never will be. For when Christ closes his work as priest, before he comes after his people as "King of kings and Lord of lords," the solemn decree goes forth, "He that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." "Behold, I come quickly." Rev. 22:11, 12. There is no moral change after this. All that remains is the touch of immortality, and the going home to reign with Christ.

Dear reader, is there "guile" in our mouths now? If so, it must certainly be put away, or we shall never belong to that blessed company. Webster defines "guile" as "craft, cunning, artifice, duplicity, deceit." He defines "cunning," one of the definitions of *guile*, as "the faculty or act of using stratagem to accomplish a purpose," etc. He defines "artifice" as "artful or skillful contrivance, an artful, ingenious device," etc., and "deceit" as "any declaration, artifice, or practice which misleads another, or causes him to believe what is false," etc.

The original words from which "guile" is translated have substantially the same meaning. It is evident, then, that "guile" is the opposite of sincerity, probity, truthfulness, frankness, uprightness, and openness of heart. It embraces all dissembling and that worldly policy and *finesse* which endeavors to lead one to believe that which really is not true. It covers all forms of untruthfulness and deception.

As our Saviour teaches that all our words, acts, and thoughts proceed from the heart, it follows that those who have no "guile" in their mouths, will have honest, sincere, and truthful hearts. They will discard all deception and pretense, and will think, speak, and act truthfully.

As we look about us in this world, we find it filled with every form of deception. Comparatively few are the persons whom we can really trust. Treachery and deceit exist everywhere. The commercial world is filled with them. In buying and selling, we expect to meet untruthful laudation or unjust depreciation, and have to guard against them at every turn. And we often find ourselves cheated in the end. High positions in the business world often cover great rascality. It is thought by many that success in trade is impossible, without more or less dissimulation. Tradesmen's promises are often wholly unreliable. It is fortunate that there are some honorable exceptions, or we should be obliged to lose all faith in humanity.

Even in the government of nations we see abundance of deception. "Politicians' promises" have passed into a proverb to represent something wholly unreliable. It has even come to that pass where the representative men of great parties meet by hundreds and thousands to formulate "platforms" of principles upon which to go before the people, containing promises and professions they never expect to carry out, in case they are raised to power, but by which they hope to deceive the people into voting for them. We can but merely glance at the ever-varying forms and all-prevailing presence of deception in the world in general. How is it among the people who expect to compose that company of 144,000 in number, concerning whom it can be said of every person in it, "In their mouth was found no guile"? Alas! we greatly fear that surprising changes will have to be seen among both ministers and people, before this can be said of us.

We often ask ourselves the question, "Are our people really better than other professed Christians around them, in their daily lives, their dealings with others, their honesty, integrity, truthfulness, their upright characters, their purity, generosity, sense of honor, their compassion for the sick and

suffering?" We know their zeal for the success of the cause, their desire to see it go to all the world, their belief in important doctrines,—in the Lord's soon coming, etc. These are excellent things to believe—great truths, which we should not neglect. But if they make us no better men and women in our personal characters, no more truthful, pure in heart, free from deception, cheating, lying, etc., surely the coming of the Lord will be of no personal benefit to us. If guile is found in our mouths, deceit in our conduct, dissembling and lying in words and acts, we shall not go with the 144,000, but be without the city, where all liars dwell, "where the worm dieth not, and the fire is not quenched." This thought, kind reader, is worthy of your candid consideration.

From much observation we are led to believe there are many among us who do not scruple to actually cheat and deceive in business dealings. They will recommend their own property too highly, by actual exaggeration, or by a neglect to make known the faults and blemishes or other evil things in that which they wish to trade or sell, so that the other party is really deceived by their presentation of the case; *and they wish him to be deceived.* They may not actually tell a lie in words, but they really do it by acts or omissions, so that the other party fails to understand the matter in its true light. Let us never forget that all exaggeration is a falsehood just to the extent that it goes beyond the truth; and that we can deceive by concealing the truth as really as by actual falsehood. The motive before God is the same in both cases. Both show the guile within. Covetousness, which is forbidden by the tenth commandment; lying, which is forbidden by the ninth; and stealing, the transgression of the eighth, are often all perpetrated in such dealings. We shall find in the judgment that these commands of God are of the same obligation as the fourth. How astonishing it is that those who profess to be looking for the Lord to come will befoul their characters and blight their hopes and ruin their souls, to gain a little filthy lucre through covetousness and deception!

Tradesmen and professional men fall into habits of small lying by the exigencies of business, often times almost without knowing it. The shoemaker, blacksmith, etc., being driven by a pressure of work, form the habit of making promises they well know, with a moment's reflection, they can never fulfill. They thus benumb their consciences into the habit of telling many little lies each day. This is "guile," and very foolish at that; for the one who does it but damages his own reputation, and in the end forfeits the confidence of his customers till they will not believe him when he does tell the truth.

Physicians and other professional men pressed upon by those desiring their services, fall into such habits in much the same way. They say, "I will see you in a few minutes," or "in five minutes," or promise to meet a certain appointment at such and such a time, when a moment's thought would show them that they cannot do so. Hours upon hours, others, depending upon them, wait upon their promises, till after awhile no confidence whatever is had in any appointment they make. Men otherwise highly esteemed, through carelessness and lack of conscience, fall into such wretched habits as this—fall into falsehood and common lying—we can call it nothing less. Is this not "guile"?

Habits of gossip, so generally indulged in, generate this evil enormously. Flying reports, idle stories, and evil insinuations, pass current among all classes. In some of them there may perhaps be grains of truth. The one who originated them is not the one *wholly* responsible for their circulation; for if confined to the originator, they would do comparatively little damage! The one who circulates idle gossip prejudicial to the reputation of others, is really as guilty as the one who sets it in motion. Though the one who repeats it may be ignorant of its true nature, yet its effects upon the reputation of others is none the less in-

this is at a time when he says the coming of the Lord draweth nigh. Verse 8. We read of the remnant of the woman's seed (Rev. 12:17), who keep the commandments of God. This remnant must certainly be the *last* of the church on earth before the Lord comes, and therefore are the ones who live in the time of the end. Upon them the dragon, the Devil, makes bitter war because of their obedience to all the commandments of God. They are again spoken of in Rev. 14:12.

By carefully comparing Revelation 13 with chapters 14 and 7, it will be clearly seen that the part of the law on which their test will come, is the command which contains the Lamb's Father's name. Rev. 14:1. This is none other than the fourth precept of the law, which enjoins the Sabbath of the Lord, the memorial and seal of the living God. Rev. 7:2. The conflict will be fierce and the test terrible. Like the prophet Daniel and his three companions, they will be appointed to death unless they yield up their loyalty to God. Rev. 13:15. Then may they look with profit to the example of those ancient, holy commandment-keepers, and be encouraged by their experience: as the angel of the Lord was sent to keep the prophet from harm in the midst of those ravenous, wild beasts; and as one like the Son of God walked with the three worthies in the glowing fiery furnace and not even the smell of fire passed on them, so will he manifest his mighty power to keep his faithful, obedient, remnant people, and show himself strong in behalf of those whose hearts are perfect toward him. "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. [See Rev. 14:1.] He shall call upon me and I will answer him: I will be with him in trouble; I will deliver him, and honor him." Ps. 91:14, 15.

AMERICA AS A MISSIONARY FIELD.

BY ETHAN LANPHEAR.

WHILE our country is a professedly Christian nation, it seems to us, from statistics, that we are far from Christian as a people, and that the United States is one of the nations open to missionary work, if there is a nation in the world that is. Statistics show that our country west of the Mississippi River has a population of 12,000,000, and of that number only about 2,500,000 are members of, or adherents to, any denomination. It has also been stated that only about seven out of each one hundred young men in our whole country between the ages of sixteen and thirty, attend church of any kind. This seems like rather a dark picture for a Christian nation. It would seem from these figures that we have plenty of heathen at our own door. These people are not entirely ignorant of the gospel of salvation, but lack for want of a teacher or missionary to explain to them the unsearchable riches of God's mercy and grace set forth in his word.

But how can they hear without a preacher? Should not a missionary be sent to every settlement in our land, and to every dark corner of our cities? Every Sabbath-keeper in our land should be in readiness to aid in the work of establishing missions among these people, that they may be properly taught of God's law, of the Sabbath, and salvation from sin—the transgression of the law of the true God. Let these people be properly taught, and they will have a desire to worship the true God, and to revere his commandments, and the seventh day of the week as his Sabbath, instead of the Sunday and the sun god or the gods of Baal. Seventh-day Adventists, Seventh-day Baptists, Jews, and Gentiles of America, is not the field open to all for a more earnest effort to convert our nation to the worship of the true God? Let this be thoroughly done, and no Sunday law will be demanded, neither wanted, for all would then be ready to keep the seventh day, the Sabbath of the Lord.

—Heaven always favors the honest purpose.

TAKE A LOOK AT THE CROSS.*

BY FANNIE BOLTON.
(Battle Creek, Mich.)

Take a look at the cross
When the way grows dreary,
When thy life seems loss,
And thy heart is weary.
Stop not to weep and bewail thy loss;
Turn to Calvary's hill. Take a look at the cross.

When griefs are thy part,
When, like thorns that harrow,
They encircle thy heart
With their prongs of sorrow,
O, think of Him who each grief hath borne!
O, look away to his crown of thorn!

Does there stretch in gloom,
The bars of a shadow,
O'er the fields of bloom
In thy life's fair meadow,
Darkening the joy that seemed all but thine?
What a shadow fell o'er the life divine!

It was all for thee,
That Christ took the path
Through Gethsemane
To the hill of wrath.
It was all for thee, that he counted loss
The joy of heaven, till he'd borne the cross.

Take a look at the cross
When the way grows dreary,
When thy life seems loss,
And thy heart is weary.
Lay thy bleeding heart at his bleeding side,
And assuage thy grief in the Crucified.

How the heart melts there!
How the sorrow ceases!
How falls the care!
How the burden eases!
Hast thou cause for plaint? Hast thou suffered loss?
O, what hast thou borne in the light of the cross?

And there at the cross
Is a way of vision,
Through all the earth—loss,
To the home elysian.
There's the Comforter's love, and the Saviour's breast.
O, weary one, look to the cross, and rest.

NEITHER SPIRIT NOR LETTER.

How Sunday is Generally Kept.

BY W. A. COLCORD.
(Battle Creek, Mich.)

THE following story related by the Rev. George H. Hubbard, of Norton, Mass., in the *Sunday School Times* of May 11, together with the reverend gentleman's comments and candid admissions, so correctly pictures the manner in which Sunday is generally observed at the present time by professors of religion, that we present it to the readers of the REVIEW.

SUNDAY CONVERSATION.

In the "good old days," when Sunday was observed with Puritanic strictness in New England, there lived a couple of worthy deacons in a little Massachusetts town. Like most orthodox New England deacons, they were exceedingly scrupulous in the fulfillment of all religious duties. They were also great lovers of horse-flesh, and shrewd in matters of trade.

It chanced, on a fine Sunday morning, so the story goes, as those two deacons drove up to the church-door with their families, that Deacon Smith had a new horse, which he had purchased only a few days before. Deacon Jones observed the fact, and took a good look at the animal. Nothing was said at the time; but after the morning service, while the "women folks" were discussing the latest scandal in a neighboring village, and the children were strolling about the churchyard, nibbling their lunches, Deacon Jones cautiously approached his brother deacon with the remark:—

"So you've got a new horse, eh? Quite a fair-looking nag, too. If it was n't Sunday, how would you trade with me?"

"Brother Jones," returned Deacon Smith, with just a shade of reproof in his tone, "you know I don't trade horses on the Lord's day. But seeing you've mentioned the subject, if it was n't Sunday, I'd like to talk with you. Your horse is a trifle old, you know, and can't do as much work as this one. I should probably want about fifty dollars to boot."

"If it was n't Sunday," rejoined Deacon Jones, "I'd give you twenty-five."

*"I am ashamed that I ever thought I had a hard time; that I ever complained of my trials. One look at the cross makes me feel that I have endured nothing for Jesus and his truth." Words spoken by Eld. James White a few weeks before his death.

Thus the "dickering" went on. Each time the offer was made with a saving clause, "If it was n't Sunday," until finally a point of agreement was reached, and it was mutually understood that they should meet on Monday morning and make the trade. Then they went into the church, and slept through the afternoon sermon with a peace only consistent with restful consciences and the assurance that they had strictly observed the sanctity of the Sabbath in all they had done.

This was in the days of "Puritanic strictness," and in the State of Massachusetts where Puritanic laws were enacted compelling men and women to attend church services on Sunday or lay themselves liable to a fine. These laws evidently did not have the power nor effect, however, of sanctifying that day in the hearts of these "worthy deacons." But let us pass down the stream of time a century or two, and see if such a manner of observing the day is confined to a few worldly-minded deacons. Mr. Hubbard's comments are to the point:—

We cannot vouch for the truthfulness of this particular story, but we can find its parallel any Sunday in every community in the land. Inconsistency no less ridiculous is a weekly occurrence. Very many persons who observe the Lord's day scrupulously, so far as their occupations are concerned, are utterly careless and indiscriminate in their choice of topics for Sunday conversation. Farmers who would not do five minutes' work in the field on Sunday will discuss crops with their families and neighbors on the way to and from church, and will occupy all the leisure hours of the day in walking about their fields, laying plans for the work of the coming week, and talking about various parts of their work. Tradesmen, in the same way, discuss market reports, business prospects, recent developments of trade, or failures in which they have an interest. Railroad men on Sunday talk of the incidents and accidents of railroad life. Mechanics discuss the latest invention, and its bearing on their work. Lawyers recount the interesting, amusing, or important cases of the week. Doctors converse freely on professional or business topics. And even ministers of the gospel too often amuse their friends with wholly irrelevant conversation upon innumerable topics. Ladies talk about the fashions. Children talk of school, lessons, and play. Unfortunately, too, people of all classes may be heard speaking one to another of topics less worthy than these. Political and social questions, the latest concert, base-ball game, boat race, walking-match, prize-fight, etc., are discussed on every side. In short, the Sunday conversation of the majority of our Christian families is pretty accurately reproduced in its variety and unsanctity by the average Sunday newspaper.

And such is Sunday-keeping to-day by "the majority of our Christian families!" Is it any wonder that the Sunday newspaper has found an existence, and supplied so large a class of readers when the thoughts and conversation of the greater portion of those who profess to keep the day, run in the same channel that the paper does? or to state it a little differently, is it any wonder that the Sunday paper deals so largely in sensational literature and mundane topics when such is the case? Is it any wonder that Sunday trains have been run, Sunday base-ball games been played, and the religious observance of the day fallen into such general desuetude?

The evident trouble is, the day has largely lost its supposed sacredness. The majority of these people are coming to understand that it is not the Sabbath. And what can be done to bring back the spiritual regard for an observance of the day? There is no divine command for its sanctification to fall back upon. The day has neither letter nor spirit to sustain it. The only thing that can be done other than to abandon the day entirely, will be to create a letter for it by enacting a Puritanical Sunday law. And then those who regard it will have the question to solve whether in keeping it they are worshipping God or the government, the answer to which we think in the majority of cases will not be so inspiring as to make horse-trading on Sunday incompatible with the decision.

PRINCIPLES BY WHICH TO INTERPRET PROPHECY.—NO. 26.

BY ELD. D. T. BOURDEAU.
(Battle Creek, Mich.)

XVIII. We should not be exacting, in asking for signs of Christ's coming which the Lord has not seen fit to give us, lest that we harden our hearts against ample evidence, and that even some

signs we are waiting for, come to us when it is too late to prepare for the day of God.

How numerous, how plain, how ample and complete, are the signs of the near coming of Christ! Yet these signs are by some thought to be insufficient to answer to the prophetic utterances which foretell and describe the tokens of the proximity of the day of Christ. Even the plainest of these signs are treated as though they were commonplace events that can be accounted for on natural and scientific principles, and which have nothing to do with warning the world of the approach of the day of the Lord.

With such the darkening of the sun, May 19, 1780, the refusal of the moon to give her light the night following, and the fall of stars of Nov. 13, 1833, constitute no sign of the near coming of Christ. And these phenomena are belittled as follows:—

1. They were confined to America, whereas events constituting so prominent a sign will be witnessed throughout the world.

2. They were not extraordinary, as similar ones have been witnessed at different epochs in the past; and it is now thought by some that the showers of fire that terrified the ancients were showers of stars or meteors.

3. The falls of stars are periodic, occurring once in about thirty-three years, and can be accounted for on purely natural and scientific principles. They are governed by the eternal laws of nature.

4. There was a remarkable darkness in America, October 19, 1762. Will you take this, or the darkness of May 19, 1780, as a part of the sign given by the Saviour in Matt. 24:39?

5. Among the showers of stars which have occurred since 1780, we have one in 1799, another in 1833, another in 1839, another in 1866, and another in 1872. Which of these answers to the prediction of the Saviour, and marks or identifies the last generation? Do you have the last generation commence with each of these events, or when all these events have transpired?

6. How can it be said that Christ was at the door in 1833?

7. We look for and demand other events that will better fulfill the prophecy of the Saviour than those we have noticed.

To which we reply:—

1. Christ does not say that the sign in question was to be witnessed throughout the world. He simply says, "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matt. 24:29. So far as this prediction is concerned, it was not necessary for the events to be witnessed in more than one part of the world. Why may not Americans have the privilege of witnessing some of the signs of the coming of the dear Redeemer? Surely the inhabitants of the Old World have had their share of the signs, prominent among which are the stripping of the papacy of its civil power, the decay of the Turkish empire, the terrible ravages of the vineyards by destructive insects (see Joel 1), the extraordinary preparations for war, etc. See Jer. 25:27, 28; Joel 3:9-15; Rev. 7:1-4; 16:13-16, etc.

Should the inhabitants of the Old World, who alone have enjoyed these and other striking signs, reject a sign because Americans are the only ones who have witnessed it? God has so distributed the signs that all shall be without excuse when Christ appears; and no one will say to Christ at his appearing, "You did not notify us of your coming." We Americans accept the signs that have appeared in the Old World, because our brethren there have witnessed and recorded them. Let the inhabitants of the Old World treat the signs that are peculiar to America, similarly, because their American brethren have witnessed and recorded them. And we Americans should be the last ones to turn away from privileges and blessings that were primarily vouchsafed to us.

If this objection is sufficient to rule out this sign, what shall we say of the star which we have always thought constituted one of the signs

of the first coming of Christ, and which was witnessed by only a few astronomers in Judea who did not even belong to the Jewish nation? Matt. 2:1, 2, French translation.

2. We are not prepared to admit that the phenomena under consideration were not extraordinary. Even the fact that similar ones have been witnessed in the past, would not prove that they were not extraordinary. All believers in the Bible regard the darkness that occurred at the time of the plagues in Egypt as extraordinary. Why should not a similar darkness (though shorter in duration) that occurred in 1780, be also regarded as extraordinary? That darkness was extraordinary which occurred when Christ hung upon the cross. It was not caused by an eclipse; for it took place about the time of full moon, when an eclipse of the sun is impossible. It took place about the middle of the first month, whose commencement had been marked by the first appearance of the new moon. Well might this phenomenon accompanied by the earthquake, etc., be regarded by those who witnessed it as an extraordinary occurrence. The same is true of the darkness of May 19, 1780. If God's special hand was in the darkness at the time of the plagues in Egypt and in that which occurred when Christ was crucified on Calvary, it was also in the darkness of May 19, 1780. If the first two of these obscurations were extraordinary, the third also was extraordinary.

And suppose it could even be shown that the showers of fire which the ancients witnessed were showers of stars or meteors, what bearing would such a discovery have on the shower of stars of 1833? Would it justify us in concluding that that occurrence was an ordinary affair? Could not both have been extraordinary? The first were more than ordinary events, for they terrified the ancients; the latter was of a similar character, for it produced the same effect. Is there a scriptural reason why God cannot give the moderns a wonder as a token of the near coming of Christ, while he gave the ancients one for a different object—perhaps to check them in their sinful course?

The learned and the unlearned who witnessed the phenomena under consideration regarded them as extraordinary. And they produced the very effect that tokens of the coming of Christ would naturally produce. They led men to think of the coming of Christ, of the judgment, and of the end of the world. When the sun was darkened, pious preachers gathered those over whom they presided, comforted them, and pointed them to God for protection and safety. (See "Tract No. 379," American Tract Society; "Life of Edward Lee.") In some cases, God-fearing ministers read and spoke from Matt. 24:39, claiming that that scripture was meeting its fulfillment in the wonderful event that was transpiring. The general topic among the masses was the end of the world, the judgment, and some feared that the judgment day had come.

And the darkness of the night following was most awful. As many who witnessed it have said, "It was darkness that could be felt." Mr. Tenney, quoted by Mr. Gage to the Historical Society, says of it, "The darkness of the following evening was probably as gross as has ever been observed since the Almighty fiat gave birth to light. I could not help conceiving at the time that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete."

One of the most interesting and profitable interviews I have ever enjoyed, was one I had in the township of Patton, Province of Quebec, a few years ago, with an aged man who had witnessed the darkness of May 19, 1780. He gave me a description of it that agreed exactly with facts herein stated. A few of these old pilgrims are still alive.

Sears's "Guide to Knowledge" says: "Similar days have occasionally been known, though inferior in the degree or extent of their darkness. The causes of these phenomena are unknown.

They certainly were not the result of eclipses." Of this event Webster's Dictionary, under the heading of "Dark Day, The, May 19, 1780," says, "The true cause of this remarkable phenomenon is not known."

On page 23 of Asa Smith's "Illustrated Astronomy," published in New York, I find the following interesting testimony respecting the fall of stars of Nov. 13, 1833:—

Ques.—When was the greatest meteoric display ever known?

Ans.—On the night of the 12th and 13th of November, 1833.

Q.—What was the altitude of the meteors on this occasion?

A.—Professor Olmstead says they were not less than 2,238 miles above the earth.

On the same page I find the following note:—

NOTE 2.—We now come to by far the most splendid display on record; and as it was the third in successive years, and on the same day of the month, it seemed to invest the meteoric showers with a periodical character; and hence originated the title of November meteors. An incessant play of dazzlingly brilliant meteors was kept up in the heavens for several hours. Some of these were of considerable magnitude, and peculiar in form. One of large size remained for some time almost stationary in the zenith, over the Falls of Niagara, emitting streams of light. The wild dash of the waters, as contrasted with the fiery uproar above them, formed a scene of unequaled sublimity.

In many districts the mass of the population were horror-struck, and the more enlightened were awed at contemplating so vivid a picture of the Apocalyptic image—that of the stars falling to the earth, even as a fig-tree casting her untimely figs, when she is shaken of a mighty wind. [See Rev. 6:13.]

A planter of South Carolina thus describes the effect of the scene upon the ignorant blacks: "I was suddenly awakened by the most distressing cries that ever fell on my ears. Shrieks of horror and cries for mercy I could hear from most of the negroes of three plantations, amounting in all to about six or eight hundred. While earnestly listening for the cause, I heard a faint voice near the door, calling my name. I arose, and, taking my sword, stood at the door. At this moment, I heard the same voice still beseeching me to rise, and saying, 'O my God, the world is on fire.' I then opened the door, and it is difficult to say which excited me the more, the awfulness of the scene, or the distressed cries of the negroes. Upwards of one hundred lay prostrate on the ground, some speechless, and some with the bitterest cries, but with their hands raised, imploring God to save the world and them. The scene was truly awful; for never did rain fall much thicker than the meteors fell toward the earth; east, west, north, and south, it was the same."

I have heard intelligent Canadians describe the scene as they had witnessed it near Montreal. They were crossing the St. Lawrence at the time, and bade adieu to their absent loved ones, because they thought the end of the world had come. The first French astronomy I opened at the time of my first visit in Europe, thirteen years ago, contained the statement that the shower of stars in question was the most wonderful one we have on record. Before me is another French astronomy. It is one of the numerous volumes on astronomy written by Camille Flammarion, and approved by the French Academy. I open it, and find the same truth in bold relief. The author speaks of the fall of 1866 only indirectly. He singles out one that occurred Nov. 27, 1872, but dwells largely on the one of Nov. 13, 1833, giving it the pre-eminence, thus:—

That of the night of November 12 and 13, 1833, was still more marvelous. The stars were so numerous, and manifested themselves at once in so many regions of the heavens, that those who tried to count them could barely hope to arrive at approximate results. The observer at Boston (Olmstead), making an estimate at the moment of the maximum, said that numerically they amounted to one-half of the number of flakes of snow in an ordinary snow-storm. When the phenomenon had considerably decreased, he counted 650 stars in fifteen minutes, although he limited his observation to a zone which did not embrace the tenth part of the visible horizon; and he estimated the grand total for the whole visible hemisphere [for that quarter of an hour] at 8,660. This would give 34,640 stars in one hour. The phenomenon lasted more than seven hours; therefore those that were seen at Boston exceeded 240,000!—*Astronomie Populaire*, p. 659.

On page 655 of the same volume, the author says: "Since 1833 the accounts given by ancient chroniclers have been studied." This shows that the fall that took place that year was of a character to arouse men of learning to inquire into the meaning of these phenomena.

Special Mention.

A LIVING WITNESS OF THE DARK DAY.

[ONE of our canvassers for "Bible Readings," presenting in a Sunday-school of colored people in Pennsylvania the reading on the Dark Day, called out a testimony from a lady present that her grandmother, still living, was ten years of age when that occurrence took place, and remembered it well. The canvasser afterward saw the mother of this lady, the daughter of the one referred to in the following sketch, which was published in a Rhode Island paper three years ago, and both the daughter and granddaughter testify to the truthfulness of the statements herein made. Mrs. Dorsey being 117 years of age when this sketch was published, three years ago, she is now 120 years old. It is certainly a very remarkable and interesting case.—ED.]

AN AGED SOJOURNER—CATHERINE DORSEY CLAIMS TO BE 117 YEARS OF AGE—SHE WELL REMEMBERS THE DARK DAY OF MAY 19, 1780.

There are no people who lay greater claims to old age than the members of the colored race. Their years seem to multiply at a high rate after they have reached the allotted years of three score and ten, and very singularly their friends have become so accustomed to hearing the stories of advanced years that they, too, gradually become as certain of the facts narrated in substantiation of the assertions of the old men and women. Thus it is that wonderful accounts are given of this and that person who has turned the mile-stone on the first 100 years, and who is steadily covering the laps on the second turn. Very few of these cases, if investigated, can stand the test of inquiry. Too often the alleged centenarians are less than eighty years of age, and rarely do they run up into the nineties. Still there are authenticated instances, notably the inmate of the Home for Aged Women, who died a year or two ago, aged 102 years, and the inmate of the Johnston Poor Farm, whose record substantiates the claim that she has lived to see the dawn of another century in her own life.

There resides at No. 131 Lilac St., in this city, and at the home of Mrs. Celia Boone, the latter's mother, a wee bit of a woman, whose skin betrays the African blood within her veins, but whose features also assert a mixture of the Indian life-current. There is much interest centering around this little woman; for while she looks sprightly to a certain degree, and converses quite fluently, she claims to be 117 years of age. If wrinkled skin, whitened hair, and bent form can speak in support of her claim, then she has good advocates.

The little woman is Catherine Dorsey, and she says she was born in Anne Arundel County, Maryland, about twenty miles from Baltimore. Her mother and grandmother she knew were full-blooded Indians, while her father was a typical African. He never knew his right name, as he was stolen from a beach in Africa, and brought to this country when he was but three years of age. Her mother was born on the plantation of Margaret Hopkins, and she remained there until she was the mother of ten children. Two of these died when mere infants; the others were Joseph, Samuel, Anthony, John, Rachel, Darkey, Nancy, and Catherine. The old lady says she was born free, and had a certificate to that effect until quite recently, when she lost it. Her daughter, Mrs. Boone, had one dated June 23, 1854, which certified to her own birth as a free person. Her father, she says, was married before he became the husband of her mother, and by his first wife had seventeen children, making twenty-seven, in all, born to him. He lived, she says, to be 104 years of age.

These facts, she asserts, can be substantiated by reference to the books of record in Anne Arundel County. Her own children numbered thir-

teen, four of whom are now living. She first came north about twenty-eight years ago, and since then has made nine journeys to her former home. She fixes her age at 117 years, and in support of this says that she was ten years old on the "dark day," which, according to history, occurred on May 19, 1780. She remembers distinctly that the birds and barnyard fowls went to roost when darkness settled upon the land, and that the colored people were very much alarmed at the phenomenon. They sank upon their knees, and began to cry and pray, while she, not feeling frightened, tried to thread a needle to sew some doll's clothing. She could not do so on account of the darkness, and asked her mother to help her accomplish that act. Her mother reached forward, seized her, and made her kneel with the rest, telling her that the Lord had set his seal upon the land; that there would no longer be any sunshine, but that the earth would thereafter be shrouded in darkness. Her mother was the only religious-preaching woman in that place, and she remembers that the white people came over to the quarters, and joined in the worship which the terrors of the hour induced. Her father's name, as given to him by those who purchased him, was Isaac Deland, and after her brothers grew up, they changed their names because they were nicknamed Lamb. One of them selected the name of Dorsey, and very singularly she afterward married a man named Dorsey.

She remembers some of the incidents of the war of the Revolution, but does not recall ever having seen General Washington, although she heard him spoken of very often. She recalls visiting the camps, particularly of the Regulars, as she styled them, and of the militia, the latter being scattered through the woods. She rode on a cart to camp, and sold corn ponies to the soldiers. She can remember three wars, but cannot recall dates. The colored people in her days were very ignorant and hard-working, and to enjoy their religion were often compelled to go into the woods, where, undisturbed by wicked field-drivers or cruel overseers, they lifted their voices in humble prayers and simple supplications to Him who promised to free all in his own good time. Their work was hard then, not only lasting through the day, but sometimes running into the night. Corn bread was the principal food taken to the field. She had never been punished, and no white person's hand had ever been laid upon her in violence or anger. She had done everything in the field that a strong man could do, such as yoking up the steers, ploughing, sowing, hoeing, reaping, driving to the woods, loading up the fire-wood, and returning home and unloading it. She now has her faculties, can thread her own needle, does sewing for pay, and stands up to the tub and washes her own clothes. She rarely sleeps after four o'clock in the morning, and if the weather is good, walks about the streets near her daughter's residence before breakfast. Later in the day she makes trips about the neighborhood, and is frequently made the recipient of money and delicacies from ladies and gentlemen who are acquainted with her history. Such is the little old woman's story. It is an interesting narrative, and it may be that some one in the South will peruse it, and compare it with the records of Anne Arundel County, Maryland.

MORMONISM IN THE TERRITORIES.

The Idaho Test-oath Decision.

THERE will be jubilation in the Territories when the news that the Mormon test-oath has been sustained by the Supreme Court of the United States, reaches the scattered settlers of Idaho, Utah, and Arizona. In Idaho, particularly, by the action of whose legislature the issue was raised, will the decision be received with popular rejoicing. Idaho has been the foremost of the Territories in endeavoring to oppose Mormonism by local enactments. The followers of Brigham Young have become strongly intrenched in Idaho's southern tier of counties, and though, according to Delegate Dubois, they constitute

only ten or twelve per cent of the total population, they have been enabled, at times, to wield the balance of power in Territorial politics by means of a close alliance with the Democratic party. The governor of the Territory denounced this alliance in unsparing terms in his message in 1884, and declared the opinion that the "barbarous and blasphemous practices and tenets" of the Mormon sect "must be eradicated, or the destiny of this great and rich public domain will be periled beyond bloodless redemption." Aroused by the governor's vigorous appeal, the Territorial legislature of 1885, which had a large Republican and anti-Mormon majority, enacted a law requiring all county and precinct officials of the Territory to subscribe to the following stringent oath:—

That I am not a member of any order, sect, or organization which teaches, advises, or encourages the practice of bigamy or polygamy, or any other crimes defined by law as a duty or privilege resulting or arising from the faith or practice of such order, sect, or organization; or that teaches, counsels, encourages, or advises any person or persons to commit the crime of bigamy or polygamy, or any other crime defined by law, as a religious duty. That I am not a bigamist or polygamist. That I do not either publicly or privately teach, counsel, encourage, or advise any person or persons to enter into bigamous or polygamous relations, or into the relation known as "plural or celestial marriage." That I regard the Constitution of the United States and the laws thereof, and of this Territory, as interpreted by the courts, as the supreme law of the land; and that I will support and uphold the same, the teachings of any order, sect, or organization to the contrary notwithstanding, so help me God.

This is the oath the Constitutionality of which has just been sustained by the supreme tribunal of the Republic. It debars any Mormon from holding office in the Territory. As such, it is an overwhelming blow to the political ambitions of the Mormon priesthood, for in Utah the oath is already operative, and it will immediately be adopted in Arizona, where Mormonism has been actively endeavoring to improve its foot-hold. —*Boston Journal.*

STRENGTH OF EUROPEAN ARMIES.

THE Almanach de Gotha for 1890, which has been lately published, contains, as usual, statistical details concerning the military forces of the various European states. This portion of the work has been thoroughly revised, so as to secure the most accurate information accessible. It appears that it is practically impossible to ascertain the fighting strength of the German army when placed on a war footing, on account of the complicated arrangements by which portions of the territorial forces are worked into the strength of the regular corps. The peace establishments of Germany, France, and Russia are given by the Almanach as follows:—

Germany, 884 battalions, 465 squadrons, 364 batteries, 1,500 mounted guns, 19,457 officers, 468,409 rank and file. France, 26,763 officers, 534,100 rank and file, 480 field batteries, with 2,060 mounted guns. Russia, 848 battalions, or 386,312 infantry; 328 squadrons of cavalry, with 57,416 men; 344 batteries of field artillery, with 1,542 mounted guns and 61,880 men, 33½ battalions of engineers, having 18,977 men, besides 31,130 men of the "train" service, making a total of 562,500 men. To these should be added 288 squadrons of Cossacks, numbering 51,944 men; 112,850 local troops and 72,634 reserve men, which will bring up the strength of the Russian peace establishment to 799,928 men.

The Russian forces when on war footing are estimated as follows: 994,460 men of regular troops, with 4,030 pieces of artillery; 280,810 reserve men, with 640 guns; 137,730 Cossacks, with 240 guns of their own, and 189,500 supplementary reserve men, with 384 pieces of artillery. This estimate is exclusive of local troops.

The war footing strength of France is estimated by the Almanach at "about" the following: Active army, about 2,000,000, divided into ten classes, according to age; 1,022,000 of the territorial army, divided into five classes, according to age, and reserve troops, divided into six classes, numbering 762,000, the total amounting to 3,784,000 men.—*World's Progress, January, 1890.*

you. We are but your servants, and you demand of us that we shall be faithful to care for the interests and responsibilities you have placed in our hands! Now, what we need is this:—

1. That our brethren and sisters everywhere show faithfulness in contributing to foreign missions by giving an amount according as God has prospered them, on every first day, their first-day offering.

2. We ask those who have means, and who feel called on by the Spirit of God to do so, to send their contribution at once to W. H. Edwards, Review and Herald, Battle Creek, Mich. We shall look for liberal contributions.

3. Then there are others who could, without any inconvenience to themselves, loan to the General Conference larger or smaller amounts of money, without interest or a very small rate of interest, for a longer or shorter time, according to circumstances.

We know that our brethren and sisters are interested in the work, and do not wish the work crippled in any manner. Therefore we feel it our duty to place these facts before you, and give you an opportunity to help us in this time of need. The money we place in the books will not be consumed, but will be returned again to the publishing house, and be used to bring out more books. Our foreign publishing houses have not capital enough to meet the demand for the large orders that are being made at this time. Especially is this the case with our London house. Now we ask you, brethren, to place funds in the General Conference so that the General Conference can do its duty in carrying on the work that you have undertaken.

We ask for a speedy response to this appeal, for the case is an urgent one. All money should be sent to W. H. Edwards, whether it is a donation or a loan. Just now a number of laborers are either already on their way, or are making ready for a speedy departure for different foreign fields. Sister White, Elder W. C. White, and Elder G. B. Starr and wife are on their way to Australasia. They expect to sail Oct. 15. Elder L. C. Chadwick will soon start on his tour, to visit Mexico, Central and South America, the West Indies, and return by the west coast of Africa. This will be a very extended and important trip. Elder A. T. Robinson is closing up his work in New England, preparatory to leaving for South Africa. All this will require funds; for the outlay, as all can see, must be considerable.

Some may think that we are undertaking more than we ought to do. But, brethren, who can for a moment think of doing less? The great regret, as it appears to us, is that we are doing so little. We ought to be doing twenty times more than we are now doing.

But we will not argue the matter with you. We know that our people would not for a moment think of retrenching. We are intrusted with a great and important work,—a message to every kindred, tongue, and people, and there certainly is no time to retrench or delay. The harvest is fast being ripened for the day of God, and the wheat must be garnered for the kingdom of God. The chaff will soon be given to the flames. May we all sense the responsibility of the present now, and quit ourselves like men. In a short time the labor will be over, the world warned, the work accomplished, and God's remnant people made ready to meet their Lord. May it be ours in that day to hear the "Well done, good and faithful servant!"

O. A. OLSEN.

EDITORIAL NOTES.

TRADITIONS OF THE DELUGE.

E. Babelon, in *Revue de l'Histoire des Religions*, Paris, March and April, 1891, opens an article on "The Phrygian Tradition of the Deluge," with these words:—

"The scholars who have devoted themselves to Biblical exegesis have all been struck with this fact, that among a great many of the peoples scat-

tered over the globe, there exists a tradition relative to a deluge or inundation, which, in primitive times, swallowed nearly a whole race of men, or even the entire human race."

FIGHT OR DISARM.

The "armed peace" of Europe is almost as exhaustive as continual war. There must therefore be a change soon of some kind. The question ever recurring to the minds of the people is. How will it end? In what direction will the change take place? It is either fight or disarm. Which will it be? The *New York Recorder* of July 20, 1891, speaking on this point, says:—

"Germany cannot go on forever arming, arming, arming."

"When Kaiser Wilhelm was saying this to Lord Salisbury, his Berlin organ was urging the crowding of German troops to the Russian frontier in order to counteract 'the threatening concentration of the troops of the Czar.'"

"Republican France, like imperial Germany, constitutional England, autocratic Russia, double-governed Austro-Hungary, and poverty-stricken, but ardent, Italy, keeps on arming, arming, arming, as requisite to preserving general peace, scarcely less ruinously costly than universal war."

"How will it all end? When will the strained bow break? Will Europe fight or disarm? If Germany's young sovereign really has the moral force to set the example which Salisbury is reported to have declared to rest with him, then, indeed, will the Kaiser prove himself worthy of the mission of 'The people's Emperor.'"

CHURCH AND STATE ALL WRONG.

The *Minneapolis Journal*, of July 17, 1891, speaking of the trouble in the Indian Bureau, about the Indian contract schools, says:—

"It is needless to say that this whole Church and State arrangement, by which our Government is paying the religious sects several hundred thousand dollars a year to teach sectarian religion in the government schools, is wrong and unlawful."

A LIVING WITNESS OF THE DARK DAY.

The *Kennebec Daily Journal* (Augusta, Me.), of Aug. 4, 1891, publishes an interview between a reporter and Mrs. Nancy Britt Kennedy, now living in Hallowell, Me., and being 118 years of age. During the course of the conversation, the subject of dark weather came up, when Mrs. Kennedy is reported to have said:—

"You should have seen the Dark Day. I remember it well. The hens went to roost. All the cattle came home. It was just like night. We had to light the candles. Oh, it was awful. I was six or seven. I was awful frightened. There hasn't been anything like it since. No, I don't remember what year it was. 'T was while father was away."

"Upon his arrival home, the reporter looked up the Dark Day in the encyclopædia, and found that it was on May 19, 1780."

Religious Liberty.

SUNDAY LAW AT DU QUOIN.

A BROTHER has just sent us the following clipping from a recent issue of a paper in Du Quoin, Ill., in regard to the "Law and Order League" of that place:—

"Brief mention was made in last night's *News* about the organization here by a large number of our best citizens for the purpose of suppressing all desecrations of the Sabbath within the corporate limits of this city. Investigation has developed the fact that the organization is being perfected, and is ready for action now. Able counsel has been retained, and the society proposes to prosecute, with vigor, all violations of our ordinances, regarding the Sabbath day in Du Quoin. And where the laws are violated near, or close to, the city limits, the violators will be prosecuted under the laws of this State. Base-ball, picnics, ratifications, etc., cannot be held with impunity in Du Quoin upon Sunday, without having to answer before our courts for it on Monday morning. Each and every case

will be prosecuted without fear or favor. The matter is not only generally being talked about, but very warmly and seriously considered openly above board."

The fact that "Law and Order Leagues" are being formed in so many parts of our land, is a subject worthy of our consideration. Their ostensible purpose is to secure the enforcement of neglected laws. The work that they usually do, is to endeavor to enforce the observance of Sunday, and go through the farce of trying to suppress the liquor traffic by undertaking to close the saloons on that day, and what is now being attempted in Du Quoin, is only a sample of what is being done in many parts of the country, and what we may soon expect to see all over the world. The evidences of the fulfillment of Revelation 13 are so clear, that no one who is observing can fail to see it.

The ordinance referred to in the above clipping reads as follows:—

"That no person shall on Sunday keep open his or her place of business, or shall pursue his or her daily labor or occupation within the city; provided this section shall not be applicable to persons who conscientiously observe some other day of the week as Sabbath; nor in cases of necessity or charity, nor to hotels, eating-houses, drug-stores, butcher shops, tobacco stores, livery stables, or street-cars. Any person violating any of the provisions of this section shall be subject to a fine of not less than five dollars and not more than one hundred dollars."

It will be seen that among the things allowed on Sunday is the sale of tobacco; thus placing tobacco selling above honest labor, for a man in Du Quoin may sell tobacco every day in the week; but if his conscience did not smite him for working on Sunday, he would have to suffer the penalty, if he chose to work, provided he would not keep another day. And that exemption to those who keep another day is only a little bait thrown out to keep us from opposing the movement until they can make it general, and then we know from the sure word of God what will be the consequences.

A. O. T.

IOWA THREATENING.

A BROTHER from Manson, Ia., writes us that he has been threatened with prosecution for Sunday labor. Although such a prosecution could not justly be made under the laws of Iowa, he says since Bro. Longnecker's experience in Illinois, he doesn't know what will be attempted.

A. O. T.

—A State "Sabbath" convention is announced for Indianapolis, Ind., Sept. 29, 30. J. P. Mills, R. J. Wylie, and other prominent Sunday-law advocates are on the program. "National Responsibility touching the Sabbath," "Responsibility of the Church for Sabbath Desecration," "The Civil Sabbath," "Aims and Status of the Movement," are among the subjects to be discussed. The National Religious Liberty Association will have a representative there, and full reports will be given.

—We give below a letter just received at the office of the National Religious Liberty Association. It gives something of an idea of the expressions of interest that we are receiving in regard to the King case. The letter reads:—

"I saw an account of the decision of the United States District Court of Tennessee in the King case, and although I am not eligible to become a member of your honorable body, still I feel as though I would like to do something to help. Inclosed, find five dollars, which please apply on this case, and oblige."

"P. S.—If I knew that you had anything published on this case that would be handy to distribute, I would send for it, as I have not seen much of it myself, and I would like to show it to my friends."

In replying to his letter we were pleased to be able to send him some tracts bearing on this case, and also to call his attention to the proposed articles in the *Sentinel*, reviewing the decision of Judge Hammond.

A. O. T.

Review and Herald.

BATTLE CREEK, MICH., NOV. 17, 1891.

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Word has been received that sister E. G. White and company had secured very comfortable quarters for their voyage to Australia, and that they expected to sail the 12th inst.

The Biblical institute convened in the east vestry of the Tabernacle, Friday, Nov. 13, Elder A. T. Jones and Prof. W. W. Prescott being the instructors. Sixty-two students were enrolled at the first meeting, and more are expected.

A private note received from brother L. C. Chadwick, the past week, dated at the city of Mexico, Nov. 1, states that he is gaining much important information relative to that field, a field which he says ought to be occupied at no distant day. He promises interesting reports for the paper soon.

Sabbath, the 14th, Elder O. A. Olsen spoke in the Tabernacle in the forenoon, on the subject of consecration to the great work for the present time. In the afternoon a largely attended and excellent social meeting was enjoyed. Many of those who are in attendance at the ministerial institute were present, and were warmly welcomed by the church.

HANDS TIED.

HAVE the French had their hands tied? So a writer in a paper published in Florence, as quoted in the *Literary Digest*, asserts. Why is not such a writer denounced as fanatical and absurd? for that is the way many people treat interpreters of prophecy whenever they make a similar assertion. When we say that the binding of Satan, spoken of in Rev. 20:1, 2, means simply that a combination of circumstances; namely, the death of all the wicked inhabitants of the earth, and the translation to heaven of all the righteous, renders him powerless to carry on his nefarious work of deception and

ruin among men, many affect to treat such a position with no small contempt. But any other people on any other subject, are allowed to use corresponding expressions, with a like meaning, without question. Thus the writer referred to above, says:—

"Against England, France can do nothing, and has to confine herself to protesting in diplomatic notes against the indefinite occupation of Egypt; but against Italy, France has done much, and would have done still more, if the Triple Alliance, so much blasphemed by the French and their friends, the Italian Radicals, had not tied her hands."

No one objects to such a figure in reference to secular and national movements, or considers it in any way strange or inconsistent. Why should any one, therefore, object to a like figure in the interpretation of the Scriptures?

COOL.

The London *Echo* of Oct. 31, 1891, prints the following paragraph:—

"Medhurst, the missionary, notices a tract written against him by a Chinese, who says: 'It is monstrous in barbarians attempting to improve us, when they are so miserably deficient themselves. Thus, introducing among the Chinese a poisonous drug, for their own benefit to the injury of others, they are deficient in benevolence; sending their fleets and armies to rob other nations of their possessions, they can make no pretensions to rectitude,' etc. The Englishman Mason, who has been convicted at Shanghai for supplying weapons to the secret societies, helps to confirm these opinions. Do what we will, we cannot knock it into the heads of the Chinese that we are not in their land for our own benefit, but theirs. They see the cargoes of Bibles, but they think there is stowed away in the hold an assortment of idols made in Birmingham as ballast."

Yes, but what about the opium forced on them at the point of English bayonets to their immeasurable damage, for the sake of English gain? The writer is carefully reticent on that point. Under the dark shadow of the opium curse, Bibles themselves must seem to the Chinese but an imposition. They are not slow to discern character and pass judgment accordingly. The cool audacity of the writer quoted above gives us about such language as the wolf might use concerning the lamb struggling to escape from his clutches: "Do what I will, I cannot knock it into the head of this stupid lamb, that it is for his benefit, not mine, that I have taken him in charge."

SUNDAY AND THE FAIR.

SPEAKING of the protest of the late Methodist Ecumenical Conference against Sunday opening of the World's Fair, the Philadelphia *Record* says:—

"It is entitled to weight and consideration more on account of the numerous and respectable body from which it has emanated, than because of the reasons it contains."

The *Record*, however, does not indorse the protest on such grounds; but utters some very stable truths against it in the following extract:—

"What would be gained for the cause of Christian morality by closing the Chicago Exposition on Sunday? The theaters, opera houses, restaurants, beer gardens, and other places of amusement are open on Sunday in Chicago, the same as on other days of the week. Should the Exposition be closed on Sunday, the throngs of visitors who might otherwise rationally enjoy themselves at the Fair grounds would be driven to lower forms of amusement, or would be penned up in their hotels and boarding-houses. The Fair on Sunday would afford to multitudes of strangers a wholesome and innocently enjoyable escape from the dissipations and excesses for which a city like Chicago presents so many opportunities and temptations. As a result of closing the Fair on Sunday, there would be more Sabbath-breaking and more breaking of the ten commandments than if it should be kept open on that day. The masses of the people can always be trusted to make rational use of their freedom. The mischief comes when freedom and reasonable opportunities of enjoyment are denied them." N. W. L.

BOOK NOTICE.

WE have received from the publisher, Chas. H. Woodman, 144 Hanover St., Boston, Mass., a copy of a work entitled "The Great Consummation, and the Signs that Herald its Approach," by Elder D. T. Taylor, author of "The Reign of Christ on Earth," "The Coming Glory," "The Coming Earthquake," etc., etc. The present is perhaps as impressive and interesting a volume as ever has come from the pen of this well-known author. It is devoted to an exposition of our Lord's great prophecy in Matthew 24 and parallel scriptures; and the subject is treated under such headings as, "The Return of Our Lord," "God's Wrath on the Jews," "The Abomination of Desolation," "The Great Tribulation," "The Tribulation Shortened," "The Uncounted Multitude," "Signs of Christ's Advent," "Wonders in Heaven," "Earthquakes," "Famines," "Pestilences," "Darkening of the Sun and Moon," "Falling of the Stars," "Signs in the Seas," "The Last great Convulsion," "The Burning Day," "Signs in the Sun," "Fears of Science," "The Beginning," "The Consummation."

The author is noted as a person of careful and exhaustive research, and this volume shows the fruit of many years of labor.

There are, of course, some applications of Scripture which do not accord with what seems to us to be the true interpretation, especially the application of the words, "this generation" (Matt. 24: 24), to the generation of the Jews then living, and whom Christ personally addressed, and then understanding the words following, "Till all these things be fulfilled," as meaning until all "these things begin to come to pass." (See remarks on this point in another column.)

But in the seven chapters on "The Abomination of Desolation" and "The Great Tribulation," we have a telling description of the long and bloody work of the Romish apostasy, that mother of harlots and abomination of the earth. The arraignment is a terrible one, and the figures appalling; but it is just and true. The testimony respecting the signs in the sun, moon, and stars, atmospheric disturbances, tidal waves, electric storms, earthquakes, famines, pestilences, etc., is very full, and the statistical information relative to these signs in the physical universe, showing their alarming increase in these latter years, is more extensive than has heretofore appeared.

The book contains 454 pages, neatly bound in muslin; price \$1.25, to be had of the publisher as above.

DEATH OF BROTHER R. M. KING.

WE have just received the following letter from brother L. A. Callicott, dated Lane, Tenn., Nov. 12, 1891, giving the sad intelligence of the death of brother R. M. King, whose case has been so prominently before the country for the past two years:—

"It is with a sad heart I write to you of the death of our beloved brother, R. M. King, which occurred on the evening of the 10th inst., very suddenly and unexpectedly. He left home Monday last to go to canvassing for 'Bible Readings,' and the next day he went to stay over night with a friend who lives near his territory. After supper he complained some of palpitation of the heart, and also of a bad cold, but when asked if he wanted anything done for his heart trouble, he said no; he thought he would soon be all right. Then it was suggested that he take some quinine for his cold, and he did take a small dose. When bed-time arrived, he asked if they should have family prayer. His friend said he might if he wished. Then he read a chapter in the Bible, and prayed. After prayer he talked quite awhile about the way in which people should live, and about religion. He said he had forgotten his heart trouble, and thought he would be all right in the morning. His friend then took a light and showed him his room, left him for the night, and went to his own room and went to bed and to sleep; but he does not think he was in bed ten minutes when his wife awoke him, asking what was making that noise. He then went to brother King's room and called him, but received no answer. He then took a light, and going in, found him dead in bed. He was lying on his back, with his hands folded across his breast. His face was black, but there was no indication of his having made a struggle."

"Thus passed away one who had the courage to stand up for the truth in the thickest of the fight. May we all be as faithful as he."

152.—WOMEN SPEAKING IN MEETING. 1 COR. 14 : 34, 35.

Please give an exposition of 1 Cor. 14 : 34, 35, in the Question Chair, or refer me to one already given, and oblige. N. O.

Ans.—The question which arises at the present day, over this scripture, is, whether or not women have the privilege of taking part in the public exercises of the house of worship. Should they have this privilege, or should it be denied them? The first point to be settled in reference to this passage, is, Was this the question in Paul's day? Was this the point under discussion? If it was, then that is the question now; if it was not, then it is not the question now, so far as this scripture is concerned; and people are using it in a wrong way when they argue from it that it teaches the withholding from women of the privilege named?

But that it does not pertain to the ordinary exercises of public worship is evident from some statements the apostle has elsewhere made, in the same epistle. Turning back to chapter 11 : 4, we read: "Every man praying or prophesying, having his head covered, dishonoreth his head." Public prayer, and public teaching or preaching, here called "prophesying," constitute the ordinary exercises of public worship, or at least, do so to-day; and in this verse we have directions from the apostle, showing how men should engage in these exercises. But Paul goes right on and gives the same directions concerning women; thus (verse 5): "But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head," etc. What is the necessary conclusion from this?—It is, that, so far as the ordinary public services of the church were concerned, women were permitted to share in them equally with the men; and if this is so, it follows that the apostle does not refer to such exercises in chapter 14 : 34, 35; for he would not give directions in one place how women should engage in certain exercises, and then in only the fourth chapter following, forbid their taking part in such exercises at all. Hence, though we may not be able to tell just what the apostle does mean in the scripture under notice, inasmuch as it is evident that he does not refer to those circumstances on which the question in regard to women's speaking turns to-day, this scripture is at once removed from this controversy.

There are, however, some expressions used by the apostle here and elsewhere which seem to indicate the nature of the evil against which he is here speaking. He had previously written (see Gal. 3 : 28) that under the gospel all sexual and national distinctions were done away, with reference to Christian promises, hopes, and privileges; that there was neither male nor female, neither Jew nor Greek, but that all were one in Christ. Considering the condition in which women were held at that time in the heathen world around them, and to a great extent, also, under the Jewish economy, this no doubt seemed to the women a wonderful liberty granted them; and some were, in all probability, inclined to carry it to the extreme of license, and so take a course which was unbecoming and unseemly; and irregularities and abuses were thus liable to grow up in the church. The latter part of 1 Cor. 14 : 34, says that they (the women) are to be under obedience. This is in accordance with other injunctions, such as Eph. 5 : 22; Col. 3 : 18; Titus 2 : 5; 1 Pet. 3 : 1-6. The irregularities against which Paul warned the church, were, consequently, some actions which violated this principle of the true relationship of the woman to the man. This is further intimated in 1 Tim. 2 : 11, 12, where we read: "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

Thus it appears clear that the trouble to which the apostle had reference, was some course on the part of the women by which they were putting themselves in the lead, dictating, or usurping authority over the men. But it is usurping no au-

thority over man for a woman to pray in the public congregation, or to do what Paul, in 1 Cor. 14 : 3, says he means by "prophesying;" namely, speaking to edification, exhortation, and comfort.

H. H. S.—For exposition of Rev. 4 : 6, 7, see "Thoughts on Revelation," for sale at this Office. Price, \$1.25.

THE NECESSITY OF AGITATION.

UNDER every republican form of government, institutions, customs, and laws rest upon and are upheld by public opinion. If that opinion be right, the institutions, customs, and laws are right and just; if it be wrong, they are unjust. It is of little consequence that laws are just, if there is no public sentiment to uphold them. Nor is it of very great consequence that they are unjust, if lacking this same support. Public opinion is supreme. The proper channel of its expression is, of course, the law of the land; popular sentiment alone is not sufficient. But the law rests upon the sentiment, and not the sentiment upon the law. It is obvious, therefore, that when abuses are to be corrected, public dangers averted, or reforms inaugurated, the work must begin by touching public opinion. It cannot be done by simply touching and altering the law. If popular sentiment is not what it should be, it must be molded into the proper form. This means education; and education is but another name for agitation.

We could, doubtless, better understand and appreciate this were we living in those stirring times which preceded our Civil War, when agitation was the order of the day,—when we might perhaps have listened to some of those great spirits who well understood its value as an educator of the public mind. They have, fortunately, left their testimony behind them. Of these, there was none greater than that peerless American orator, Wendell Phillips. In the long and fierce agitation upon the question of slavery, he was first and foremost. He made agitation his business. He believed firmly in the supreme potency of ideas, working upon the minds of an intelligent, thinking people. Better than most of the men of his day or of ours, he seems to have realized that "eternal vigilance is the price of liberty." His testimony upon this point is worth repeating. Would that it might ring forever in the ears of the sleepy sentinels to whose guardianship is intrusted the liberties which are ours to-day. Would that they were household words throughout the length and breadth of the land. The words are taken from one of his public speeches. He said:—

"Each man here, in fact, holds his property and his life dependent on the constant presence of an agitation like this of anti-slavery. Eternal vigilance is the price of liberty; power is ever stealing from the many to the few. The manna of popular liberty must be gathered each day, or it is rotten. The living sap of to-day outgrows the dead rind of yesterday. The hand intrusted with power becomes, either from human depravity or *esprit de corps*, the necessary enemy of the people. Only by continual oversight can the democrat in office be prevented from hardening into a despot; only by unintermitted agitation can a people be kept sufficiently awake to principle not to let liberty be smothered in material prosperity. . . .

"Some men suppose that, in order to the people's governing themselves, it is only necessary, as Fisher Ames said, that the 'rights of man be printed, and that every citizen have a copy;' as the Epicureans two thousand years ago imagined God a being who arranged this marvelous machinery, set it going, and then sunk to sleep. Republics exist only on the tenure of being constantly agitated. The anti-slavery agitation is an important,—nay, an essential part of the machinery of the State. It is not a disease nor a medicine. No; it is a normal state—the normal state of the nation. Never, to our latest posterity, can we afford to do without prophets like Garrison to stir up the monotony of wealth and re-awaken the people to the great ideas that are constantly fading out of our minds,—to trouble the waters, that there may be health in their flow."

Ever since that agitation was drowned in the blood of civil war, the "great ideas" which pertain to individual liberty have been fading out of men's minds, and the mantle of Phillips seems to have fallen upon no successor. But his words are as true to-day as when they were first uttered. We cannot place dependence upon existing laws, or upon any future legal enactments, as bulwarks around our liberties, while agitation ceases to stir the popular mind upon the subject. Liberty stands secure only when it has reared about it a bulwark of enlightened public sentiment. L. A. S.

PRAISE.

THE glory of God is the supreme end of his creation. About his throne the song of praise is never ceasing. The four living creatures (Rev. 4 : 8) say continually, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come," and the four and twenty elders join with them, saying, "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." We may well imagine that all the heavenly host are not silent listeners to their words.

Such is the relation between the Creator and his creatures, that the worship and praise of the latter contribute in the highest degree to the pleasure of both. This is as true in our own world as in the great unfallen universe around us. No one is compelled to praise God. No forced hallelujahs, drawn out by fear or omnipotent power, ascend about God's throne. All mankind are left perfectly free to choose whom they will serve, whether themselves or some other. God has withdrawn the sight of his visible power and majesty, leaving only persuading influences to lead men's minds to him, so that many even doubt his very existence. But those who open their hearts to the influence of his Spirit, realize no higher pleasure than in living to his praise. And this is the highest pleasure that any man can know. Man is so constituted that it cannot be otherwise. God is omnipotent, omniscient, independent. Man is wholly dependent,—infinitely removed from both omnipotence and omniscience. His happiness is to rise toward these infinite heights, and this is to rise toward God. The avenue to him is the avenue to all powers, all wisdom, all grace, all purity, all beauty and perfection; and it is God who has opened the avenue and enables us to mount through it. If we do this, through the provisions of his grace, we could not be happy should we withhold his praise. Not only our words but the very act itself, would bring praise and honor to him.

God has so ordered it, in his mysterious wisdom, that in the feeble words of our finite lips there is a wonderful power, and a wonderful privilege to us. "Whoso offereth praise," he has said, "glorifieth me." As his people meet together from Sabbath to Sabbath and from time to time to join for a brief space in the great anthem of praise which swells up from the heavenly host and from the vast universe, their words add to the Creator's glory. No seraph about the throne has a higher privilege than that of adding to the glory of God. L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Introduction.)

OUR Lord Jesus Christ is the grand central figure of the whole scheme of human salvation. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." He ministers personally for men in the three-fold capacity of prophet, priest, and king. Through him the divine illumination comes to every true prophet who has communicated heavenly light to mankind. Moses foretold that "a prophet shall the Lord your God raise up unto you . . . like unto me; him shall ye hear." Acts 7 : 37. When on earth, he fulfilled that prediction.

He serves as a priest-king in his Father's presence

from his ascension till probation closes, after the priestly "order of Melchisedec" (Ps. 110:4; Heb. 7:1-17), and will reign as a king on David's throne over all the hosts of the redeemed, "from henceforth even forever." "And of his kingdom there shall be no end." Isa. 9:6, 7; Luke 1:31-33. While on earth, he filled the position of a prophet and teacher. Prophecy relates to past, present, and future, revealing in each of these periods of time that which concerns the well-being of man, which otherwise would not be known.

His prophetic power was constantly manifest during all his ministry here below. His enemies never caught him unawares, never laid a scheme he did not at once fathom. Satan's plots were open to him as the light of day. The condition and future of each individual, whether disciple or enemy, were to him like an open book. His mind took in past, present, and future alike. Eminent prophets were at times in doubt; till light came, they could see no further than other mortals. But all was naked and open to him at any moment. The minutest circumstances, and every contingency was provided for. The catching of a fish with a piece of silver in his mouth to pay the tribute money; the exact number of times the cock should crow and Peter should deny him; the way the upper room was prepared and the colt hitched upon which he should ride, are familiar instances. He never made a mistake. His enemies were astonished at his penetration and wisdom, knowing he had not been taught.

With the past he was perfectly familiar, having lived previous to, and ever since, the creation, and had been the leading actor, from the beginning, in all that concerned the human family. During all this period he looked forward and beheld *two great eras* in his own work, most conspicuous of all, and of greatest portent to the race of mankind—his *first and second advents*. Take these two events out of the plan of salvation, and all his work for man would be hidden from human view and dim of comprehension. Previous to the first of these, he was speaking through every true prophet, inspired words of grand import, of these manifestations of himself, and heavenly glory. These were their leading themes, constantly dwelt upon. It was by means of these predictions that the babe of Bethlehem, the youth of Nazareth, the prophet of Galilee, was identified as the long-looked-for Messiah, the Son of the ever-blessed God. He ever quoted these prophecies as strongest proof of his own mission. Multitudes of these prophetic references to Christ of the prophets of the old dispensation might be quoted, would time and space allow. Suffice it to say that they prove beyond question that Jesus of Nazareth was the true Messiah. The work of the Baptist, his messenger, who prepared the way for him, his ancestry in David's line, his virgin mother, the time of his birth, the place where he should be born, his flight to Egypt, the destruction of the innocents of Bethlehem, his life at Nazareth, his miracles, the length of his ministry, his death, the dividing of his garments, his unjust trial, his betrayal, his resurrection, his glorious ascension,—all these and many more noteworthy circumstances, were plainly referred to.

And now when he comes to the earth incarnated, he stands in Judea as *the Great Prophet*. Would it be reasonable to suppose when he should come to earth to enter upon his mission as *the prophet* whom the Lord should raise up, that he himself would fail to give any remarkable prediction concerning the future by which his people should be able to tell where they were in the stream of time? Would he have nothing to say concerning the time of his second advent, by which those longing for it could judge of its nearness? Other prophets had spoken of it, whom he had inspired and commissioned. Should their Master and instructor have little or nothing to say about it?

The event itself is the greatest and most important of any referred to in the canon of inspiration. The first advent makes provision for man's salva-

tion, through the death of God's only Son. This marvelous exhibition of his love, agony, and death is the wonder of all ages. His humiliation, lowliness, patience, resignation, loving tenderness, and infinite love for man will be the theme of all worlds and of the redeemed to all eternity. His ministry and death opened the avenue of hope to a lost world of sinners. It enabled them to see beyond this world of sorrow a morn of glory, an unending day of joy and transcendent bliss. But the second advent *brings that day itself*. Realization is greater than hope. Life forever with that loving Saviour is more desirable than any *prospect*, however bright. A world where death is abolished, pain ceases, tears are never shed, sorrow never comes, but happiness and everlasting bliss forever reign, is greater and more precious than this world can possibly be with its weight of sorrow and woe. And the second advent means all of these, and vastly more, that we cannot now realize.

Did our Saviour in his role of the Great Prophet leave this great theme untouched?—Most certainly he did not. Just before his death, in that most solemn hour when about to enter his great agony, before giving himself into the hands of wicked men to be abused, insulted, and put to death, he laid before his disciples a historic prophecy, wonderfully full, concise, plain, and explicit, concerning the events of greatest moment to his disciples and people; reaching through the gospel dispensation to his second advent, yea, to the restitution of all things and the utter extermination of sin from our world. In this great prophecy he foretells the destruction of the Jewish polity and capital city, Jerusalem, the persecution of his disciples, and especially depicts the condition of the world in the last of this dispensation, and dwells with great clearness upon the signs that precede his second advent, and presents a vivid picture of that greatest of all events, so fraught with interest to the church and the world.

This discourse is partially given in Matthew 24, 25, Mark 13, and Luke 21. In the former it is given much more fully than in either of the others. This subject has been dwelt upon heretofore quite fully among us. Yet as time is prolonged, greater light shines upon the sacred page. New facts are from time to time brought to light. Our message is now reaching to the ends of the earth; and it is a matter of great interest that as the work advances, facts are brought to our notice which broaden our foundation, making it fit all portions of our world.

The coming of Christ is an event which should interest all mankind. The time will come when all *will* be interested in it whether willing or not. With the masses it will be too late for their eternal good. Christ will come in view of all mankind. All the kindreds of the earth will wail because of him. The signs of his coming will be of such a nature that all who choose to be intelligent concerning it, may have the proper evidences. It seems consistent that when additional light is brought out, believers should be quickened, and the world in general have the benefit of it. Renewed interest is being manifested on the subject of the second advent. Others not of our people are studying it and writing upon it. The writer hopes by a new grouping of the facts, to add some degree of interest to this most important subject. He would express special gratitude for the recent book, "The Great Consummation," by D. T. Taylor, who has made a lifelong study of the great mass of facts bearing upon this subject. It is a book of much interest, and presents startling facts of vast importance.

Yet none but those who have the special message for this time can treat this subject from our standpoint. Some of the conclusions of this valuable book we could not accept. Other points omitted in it are worthy of consideration. The whole subject will be set before the reader in a different order. Yet facts of deep interest will be quoted from it, to which due credit will be given.

No apology is needed for the presentation of the

evidences bearing on this grandest of all subjects. They cannot be too often or too vividly presented. Fully believing from long study of the Scriptures that our Lord will very soon appear in his glory, we wish to present a comment on our Saviour's great prophecy, and array a portion at least of the many evidences of his near approach, that faith may be strengthened, and honest souls brought to realize the importance of this glorious subject.

G. I. B.

(To be continued.)

"THE DAY APPROACHING." HEB. 10:25.

I HAVE received a copy of the *Firm Foundation*, published by the Disciples at Austin, Tex., dated Oct. 20. I find in it an article having the above title, which the sender of the paper wishes to have noticed. As the position taken by this writer is one that we have never encountered before, and others apparently take the same line of argument, we will notice some of these statements.

"I agree with brother Jackson that the 'day approaching,' here mentioned, refers to the first day of the week, coming with regularly recurring intervals."

He then makes a strong effort to prove that Paul was referring to the first day of the week instead of the judgment day. Thus he says:—

"The standard of obedience being that we do not forsake the assembling of ourselves together on any occasion when we could be present."

Again he says:—

"Beginning with the verse 19 and on to the end of this 10th chapter of Hebrews, all that is written has a reference to the Lord's Supper, the privileges of obedience, the consequences of disobedience, all therefore having a connection with the first day of the week (save verse 37), but the language is not such as would be used if those to whom he was writing could see the day approaching. It is a little while, as far as Christ is concerned; for a thousand years with him is as one day, but to man a thousand years is a long time."

Upon the above position we wish to make a few remarks and to offer a suggestion.

Notice, there is nothing said about exhorting *on* that day, but *only* as it is seen "approaching." Now if that day is Sunday, "recurring at regular intervals," and we are to exhort the more (do most of our exhorting), as we see the day approaching, then we shall certainly have to do most of our exhorting on *Saturday*; for there is no time during the week when we can see Sunday "approaching" as clearly as we can on Saturday.

How Heb. 10:19-39 has any more connection with the first day of the week than it has with the first day of the month, or the first day of the year, is more than we can see. Verses 26 and 27 tell us that if we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation which shall "devour the adversaries." There is certainly no reference in these verses to any day of the week, but there is a very plain and unmistakable reference to the time when God in his indignation shall "devour the adversaries." Verses 28-31 refer to the punishments inflicted under Moses's law, and compares them with the "sorer punishment" when the Lord shall judge the people, and when all sinners will realize that it is a "fearful thing to fall into the hands of the living God."

Any one who can see a connection between these words and the observance of the Lord's Supper, or the first day of the week, and who can see no evidence that the approaching day of verse 37 is the day of judgment, is able to see the smallest mote over the biggest beam of any one that we have ever seen.

Now we submit that it is just as sensible to hold that the coming referred to in verse 37 is the coming of Paul to the Sunday services, as it is to conclude that the "day approaching" refers to the first day of the week. We are willing to concede that the "day approaching" of verse 25, and the

Answer.—The fact of individual responsibility for sin from a moral standpoint is more directly stated in Eze. 18 : 20, than in the passage quoted above from Jeremiah : "The son shall not bear the iniquity of the father." Yet neither of these passages conflict with the second commandment; for this commandment speaks of iniquity from a different point of view, namely, as a consequence, not as a judicial punishment. The commandment does not say, "punishing the children for the iniquities of the parents," but "visiting the iniquities of the fathers upon the children," etc. The wrongs of parents in debauching their own moral natures, vitiating their blood, and corrupting their physical systems by evil practices, will by the law of heredity and the power of example, very likely be reproduced in their children, and they follow in the same wicked courses. Thus the iniquities of the fathers are visited upon the children. But in his moral accountability to God, every one shall answer for himself.

154.—ETERNAL LIFE—SECTION THREE.

Please give us Section 3 on the eternal life question by explaining 1 John 5 : 10-13, 20. Is it true that our Saviour did not have eternal life simply from the fact that he laid it down three days? Is it not implied in 1 John 3 : 15 that there are some that have eternal life? E. G. F.

Ans.—See explanation of the scripture first referred to, in REVIEW of Dec. 8, 1891, also in REVIEWS of Jan. 12, 1892, Feb. 2, 1892, and Feb. 9, 1892. See also explanation in verse 11 of the reference itself : "And this is the record, that God hath given to us eternal life, and this life is in his Son." Why was this last clause added?—Simply to show that this life is not ours absolutely or in fact, but only relatively as we are connected with the Son. But is it not added, "He that hath the Son hath life;" and do we not have the Son? and have we not therefore in us the eternal life which is in him, and all that is brought to view in the text? To consider this, let us take in the next clause also : "He that hath not the Son of God hath not life." Now here are two persons, one of whom has the Son of God, in the sense of the text, and the other has not; that is, one is a Christian, and the other is a sinner; what is the difference between them? They have the same bodily organization, the same physical life, are dependent on the same means for subsistence, are subject to the same vicissitudes, are exposed to the same accidents, and liable alike to disease and death. Wherein do they differ? In what respect is the one who has the Son unlike the one who has him not? The only difference there is, is a difference in *spiritual condition*. The one who has the Son, orders his life according to his example, he walks according to the Spirit, not after the flesh. He has new hopes, feelings, aspirations, and desires. He is a new creature in Christ Jesus; and in the strength given him by the inworking of the Spirit of God, he lives a new spiritual life. But is this peculiar spiritual condition all there is to eternal life? Is this what the Scriptures mean when they speak of eternal life—simply a spiritual condition?—Impossible. Eternal life, consistently with the greatness and glory of God who has promised it, must be the perfection of all life of every name and nature, spiritual and physical; and when a person is once endowed with this life, he can no more be destroyed by sword or flame or flood, than can the angels of God in heaven. Anything less than this is a smaller hope than the Scriptures lead us to cherish. The spiritual condition implied by the expressions, "having the Son of God," or "being in him," is of course essential to the realization of this hope; and so in an accommodated sense this condition may be said to be the beginning of eternal life; for so long as we maintain this, we have it in certain prospect. It can only be used in this sense in 1 John 3 : 15.

The laying off of eternal life by the Son of God

was not an event in the natural order of things, but was a special transaction for a special purpose, the mystery of which neither men nor angels can comprehend. Before he came to this earth, he had immortality, and life in himself, as God has life in himself. How he could lay that aside, man cannot tell; but the apostle says he "was made a little lower than the angels for the suffering of death." Had his sacrifice for the world come about by any natural law, or the natural order of events, then he could not be said to have had immortality or eternal life before his advent to this earth. His incarnation cannot therefore be used as having any bearing on this question.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

WHEN, WHERE, AND WHY WAS THIS PROPHECY GIVEN?

OUR Saviour had come up to Jerusalem to give his life a sacrifice for sinful man. The people he came to save were about to put him to death. He rode into the city amid triumphant hosannas from a vast crowd of the common people, who received him gladly. He wept over it with deepest grief, as before his mind in prophetic outline passed the fearful scenes soon to transpire in its terrible destruction. Some days were evidently spent in and about the city, previous to his crucifixion, during which he taught in the temple daytimes, and at night returned to the Mount of Olives, where he and his disciples rested. Luke 21 : 37, 38. The great crisis in the plan of salvation was almost reached, his earthly ministry almost closed.

During this brief period, being fully conscious of all that awaited him, he was intensely active in closing his public instructions and ministry. The days and nights were full of earnest labor either for the people in general or for the preparation of his own disciples for the great change that awaited them. With divine power and authority he cast out the buyers and sellers from the temple, taught the people daily who heard him gladly, gave various parables concerning his coming and work, confounded the cunning hypocritical Pharisees and scribes who sought to entrap him in his talk, put the Sadducees to silence, denounced the wickedness, blindness, and great hypocrisy of the rulers, and announced the judgments which should come upon them and Jerusalem for their terrible sins. He instructed his disciples particularly about his coming death, celebrated with them the Passover Supper, washed their feet, and appointed the Lord's Supper for their future celebration, encouraging, admonishing, and praying with and for them preparatory to the terrible scenes of his death, and their anguish when it should occur; he was then betrayed, abused, and crucified.

During this period, the remarkable prophecy we are about to consider, was given, foretelling many of the great events of the Christian dispensation, his glorious coming, and the final reward of the righteous and wicked; but most clearly of all, the special signs of the close of the dispensation and his own glorious advent to save his people. This instruction seems not to have been altogether given in the form of one continued discourse in one place. Evidently neither of the evangelists have given all he said on the subject. Matthew presents far more than either of the others, and in a more connected, methodical manner. Mark gives mainly the same facts with some changes. Luke presents various points of interest on the same subject, but evidently from a somewhat different standpoint; while John says nothing about it.

From the remarkable statement of John (John 21 : 25), we cannot suppose we have anything like a full and complete record of *all* our Saviour said and did while here on earth. For he supposes that "the world itself could not contain the books that should be written." If all that he did

was recorded, we would have an invaluable history. The Spirit of God inspired as much to be recorded as was necessary for us to know, to fully establish our faith as disciples of our blessed Lord.

We may therefore reasonably conclude that we have in our Saviour's remarkable prophecy only the *substance* of what he said on at least two different occasions. There is no contradiction or disagreement between the three gospel writers who have given us the record we have. They have simply written such portions as the Spirit indited, which we are to study and arrange according to the best light we can obtain in harmony with the written facts, doing violence to none of their statements, giving each its proper bearing, producing a harmony between them and other portions of the sacred Scriptures, upon the great subject these writers have treated, our Lord's second coming.

This discourse seems to have commenced as he was teaching in the temple (Luke 21 : 1-5), or perhaps at its gate, as he was about departing from it (Matt. 24 : 1; Mark 13 : 1), as some of his disciples called his attention to the great stones of which it was built. These were of white marble thirty-six feet long, eighteen feet broad, and twelve feet thick. (See Josephus' Antiquities, book 15, chap. 11, sec. 3.) They were of wonderful workmanship. Christ told them the time would come when not one of these should be left upon another that should not be thrown down. How long he continued his discourse on these topics at the temple gate, we are not told, but we know it was completed on the Mount of Olives half a mile away (Matt. 24 : 3), and probably at night when he had returned there. From Luke's record we should naturally draw the conclusion that what he records was spoken at the temple, though he does not say so directly, while Matthew and Mark both distinctly state that what they record was spoken at Olivet.

The temple was a public place where crowds were gathered at the great feast. His remarks as recorded by Luke are spoken more especially of the destruction of the Jewish nation and the city of Jerusalem, though not wholly confined to these, while Matthew and Mark expressly state that they record what was spoken to his disciples alone, something, therefore, of peculiar interest to his own church and people. Yet the destruction of Jerusalem is also mentioned in it as a prominent event. It would seem reasonable, then, to suppose that when the Saviour's attention was called to the beauty of the temple and its wonderful stones, he spoke quite fully before those present, of the fearful events awaiting it. And the disciples becoming anxious to learn more, made special inquiry of him when they had retired at the close of the day to the Mount of Olives.

Two great events had been brought to their attention by him; for their inquiry relates to both : "Tell us, when shall these things be? [*i. e.*, When shall these terrible calamities befall the Jewish capital and nation?] and what shall be the sign of thy coming, and of the end of the world?" Matt. 24 : 3. Whether they supposed these events would occur at the same time, we know not. We do know, however, that they had no clear conception of the nature of Christ's kingdom. They were doubtless blinded by Jewish traditions, expecting it would resemble the glorious era in Israel's history—the reign of David and Solomon. They evidently had little conception of the spirituality and divine glory of it. They hoped to share in its earthly splendor, and even after his resurrection, before their eyes were spiritually illuminated at Pentecost, they still expected him to restore Israel's glory by subduing their enemies and reigning in person here on earth, in this mortal state. Matt. 20 : 20-28; Acts 1 : 6. But whatever may have been their conception concerning it or the relation between the destruction of Jerusalem and the coming of Christ, our Saviour's reply shows the clearest distinction between those two events. So it becomes utter folly for

any to seek to confound them. This will more fully appear as we proceed.

This important prophecy, therefore, like many other of our Saviour's discourses, seems to have been called out by the occurrence of circumstances. One of his disciples, partaking perhaps of the national satisfaction in the great beauty of the temple structure, calls his attention to its solid workmanship. To teach those about him the instability of these things in view of the sins of this people, Jesus prophesies its sure destruction. Not one of these great stones would in a little while be left upon another. At night Peter, James, John, and Andrew, desiring to learn more about this wonderful prediction, and especially as to how they may know when he will come to earth the second time, come to him privately on Olivet at night, and inquire, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Matt. 24:1-3; Mark 13:1-3. The question concerned two great events only; Jerusalem's ruin and the signs to precede His advent, the coming of Christ and the end of the world, or Christian age, occurring at the same time. His answer while answering their questions fully, gave still further information of deepest interest, of great moment to his waiting people.

Let the reader carefully ponder the fact that the portion of his instruction given by Matthew and Mark was a private discourse to his own disciples, and not to the world in general. They desired special information concerning the signs that were to precede his coming, that they might know when it was near. He clearly and fully answered their queries. He thus recognized the propriety of their questions. He would not have answered them as he did, were it not a proper subject of inquiry. He therefore is pleased to have his disciples seek knowledge on this subject. It is not a forbidden theme, neither does the Lord desire us to be in ignorance upon this subject. It is a part of his revelation to his people. "The secret things belong unto the Lord our God: but those which are revealed belong unto us and to our children." Deut. 29:29. We are therefore fully authorized, yea, under great obligation, to study this portion of revelation as well as our Saviour's teachings on other subjects. It relates, as we shall see, to our salvation. The subject is most glorious,—the hope of the church of God in all ages, the theme of surpassing interest to all who truly love the Lord. Such will desire to know all they can of the time when he shall come after them to take them to the mansions he has gone to prepare for their eternal abode. John 14:1-3. How can any true disciple be indifferent to that which concerns his eternal welfare so greatly?

G. I. B.

(To be continued.)

THE CHRISTIAN TAI-PINGS.

DURING the time of the Tai-ping rebellion, missionaries that were in different parts of China often journeyed among them to learn of them. Their writings at that time appeared in the English magazines. It is evident that they sought to be friendly with their brethren across the waters. They could not believe that the English people, when they learned of them, would crush them out of existence. They could not in fact believe that it was the Christian portion of England that was making war with them. The following extracts are from the narrative of a journey among the Tai-pings, by the Revs. Edkins, John, Macgowan, and Hall, bearing the date Shang-Hai, July 16, 1860:—

"From the information acquired, it is evident that the religious element enters very powerfully into this great revolutionary movement. Nothing can be more erroneous than the supposition that it is a purely political one, and that religion occupies but a subordinate place in it. So far is this from being the case, that on the contrary, it is the basis upon which the former rests, and is its life-perpetuating source. The downfall of idolatry and the estab-

lishment of the worship of the true God, are objects aimed at by them, with as much sincerity and devotion as the expulsion of the Manchus, and the conquest of the empire. In opposition to the pantheistic notions of the philosophers of the Sung dynasty, they hold the doctrine of the personality of the Deity; in opposition to the popular polytheistic notions, they have the clearest conceptions of the unity of God; and in opposition to the fatalism of the philosophical Buddhism, they believe in and teach the doctrine of an all-superintending Providence. This appears on the very surface, and no one can be among them for any length of time without being impressed with it. They feel that they have a work to accomplish, and the deep conviction that they are guided by an unerring finger, and supported by an omnipotent arm in its execution, is their inspiration. Success they ascribe to the goodness of the heavenly Father, and defeat, to his chastisements. The Deity is with them, not an abstract notion, not a stern implacable sovereign, but a loving Father, who watches tenderly over their affairs, and leads them by the hand. The scriptures of the Old and New Testaments are their proposed standard of faith now, as they were at the commencement of the movement.

"This feeling which they entertain toward foreigners is apparently of the most friendly nature; they are always addressed as 'our foreign brethren.' We worship the same heavenly Father, and believe in the same Elder Brother; why should we be at variance? They seem to be anxious for intercourse with foreigners, and desirous to promote the interests of trade. The opening up of the eighteen provinces to trade, they say, would be most pleasing to them. Some would say that policy would make them talk in this way. Suppose it did; how is it that policy, or something akin, does not make the imperialist speak in the same way? They say that foreigners will be respected whenever they pass through their territory; and the respectful attention that they paid to those who have visited them, is a sufficient proof of their sincerity.

"A great deal has been said about the cruelty of the long-haired rebels; but in this there has been much exaggeration and misrepresentation. In no instance have we witnessed any traces of willful destruction. It is true that they kill, but it is because they must do so or submit to be killed. They burn, but so far as our observation went, it is invariably in self-defense. Much of the burning is done by the imperialists before the arrival of the rebels, and the cases of suicide are far more numerous than those of murder. The fact that all the women have been allowed to leave Sung Kiang, and that they are known, in many cases, to have made attempts to save men and women who had plunged themselves into the canals and rivers, is a proof that they are not the cruel relentless marauders that they have been represented to be by many. They are revolutionists in the strictest sense of the term; both the work of slaughter and plunder are carried on so far as is necessary to secure the end. They are evils which necessarily accompany such a movement, and are justifiable or otherwise in so far as the movement itself is so."

These missionaries gave the above in a report to their secretary. Other reports from Rev. Griffiths John to Rev. Dr. Tidman and others might be quoted to show the sentiment of a large proportion of the missionaries who visited them and became acquainted with them.

Before taking the various cities, they would send a message of peace, but it was upon condition that they would renounce idolatry and accept the true God and Christianity. They sought that China would be in the great congress of nations, instead of standing aloof in childish pomposity. They desired that free access be given to the arts, sciences, and manufactures of other nations. In fact, they publicly expressed themselves as wishing the introduction of the various arts and productions of other nations. They desired that all their relations with foreign nations should be kindly relations, and that the resources of the country be developed by a liberal exchange of its products for those of other lands.

Certainly we can see that God in raising up this people of strict observers of the seventh-day Sabbath, went before his people, and he has cast great

light upon China from time to time, which has not been appreciated by Christian nations or individuals that professed to be Christians. The rebellion lasted about fourteen years, and the number killed of these Christian Tai-pings is estimated at some over 2,800,000.

The facts as above given are from the "History of the Tai-ping Revolution." S. N. H.

SHOULD SEVENTH-DAY ADVENTISTS ESTABLISH AND MAINTAIN DENOMINATIONAL SCHOOLS?

THIS question has already been answered in fact. Denominational schools have been established, and are being maintained. The work began in 1874 by founding Battle Creek College, and has been extended, until there are now three colleges and two academies in which instruction is being given to about twelve hundred students. But it costs money and involves much hard work. Does it pay?—That depends upon the value attached to the results accomplished. Does it pay to give a Christian education instead of a secular one? Does it pay to give the young people a thorough course of instruction, both theoretical and practical, in the word of God? Does it pay to maintain schools which lead their students to a knowledge of God in his created works, and his constant care in upholding all things he has made? Education is not a thing of a day or a year, and its results are correspondingly permanent. It is not a question of so much language, mathematics, and science, with the ability to pass certain examinations. It is a question of character, of preparation for the work of life, and its results reach over into eternity. The tendency of modern education is to shut out God and a simple faith in his word from the student's mind; and so it happens that many, who leave home for some seminary or college with an earnest zeal for the faith of their fathers, return in a few years with their minds filled with doubts and questionings, and their hearts cold and hard.

Many Seventh-day Adventists who have cherished the hope that their sons and daughters might grow up to fill places of usefulness in the cause which they love, have seen them drawn away into worldly pursuits, as the result, directly or indirectly, of their education. Is this necessary? When education and culture come in, must faith in God and love for his work go out? Fearing this outcome, some have thought best not to give their children an education, preferring to let them grow up in comparative ignorance, rather than to run the risk of their making shipwreck of their faith. But when knowledge of God as revealed in his word, in his works, and in his dealings with mankind, is made the leading idea in a scheme of education, the results should be favorable to Christian growth. Especially is this true when the value of a personal experience in the things of God is brought home to the heart of every student, and the general sentiment of the school leads in this direction.

Christian schools are needed in which to educate students for Christian service, and a Christian school is not one in which the Christian religion is merely believed in, or assented to, in a sort of passive way by the trustees or a majority of the instructors, or one that is conducted in a nominally Christian community, but one in which the religion of Jesus Christ in its purity is the living, active principle which directs and molds the work,—one in which the presence of God's Spirit is earnestly sought and the power of his grace depended upon as the only means of accomplishing the desired results—the conversion of souls and the development of Christian character. In an institution of this kind all the teaching is in a sense religious teaching, and all the instructors are engaged in religious work, both in and out of the class room.

Those who have been called in the providence of God to lead out in the special work committed to

fiftieth day after the offering of the wave-sheaf of first-fruits at the Passover. The fifty days between the offering of the first-fruits and the Pentecost formally included the entire period of the grain harvest; and the pentecostal festival was akin to the feast of ingathering at the close of the year, when the whole year's fruits of all kinds had been gathered. It met its antitype in the outpouring of the Holy Spirit on the occasion mentioned in Acts 2:1. Pentecost, being confined to a particular day of the month, the 6th of Sivan, fell on different days of the week in different years. In this case it fell on Sunday; for Christ was crucified on the 14th day of the month, as the antitype of the Passover lamb; but this was on the sixth day of the week, or Friday. The next day was both the Passover sabbath and the weekly Sabbath, which made it "a high day." John 19:31. The next day (in this case the first day of the week) "the morrow after the [Passover] sabbath," was the day of the wave-sheaf, the antitype of which was fulfilled in the resurrection of Christ, the "first-fruits" of them that slept. From this point seven full weeks were to be reckoned (Lev. 23:11, 15, 16), and the fiftieth day was the day of Pentecost, and would always fall on the same day of the week as the wave-sheaf, being in this case, consequently, Sunday.

IDEALS.

LIFE, it has been said, should be a constant effort to lift the actual up to the level of the ideal. In other words, it should be a constant effort to make our actions and attributes conform to our highest conceivable standards of excellence.

There is probably no sane person in the world who has not a desire to become better than he is. There is in every heart a natural desire to rise, to attain some higher plane of thought and action, or what they imagine to be a higher plane, than their existence has thus far reached. Many persons are mistaken, indeed, and expend their energies in seeking for that which is not elevating, but rather the opposite; but whether deceived or not, all have this natural tendency within them. Ideals, therefore, are not the airy composition of day-dreams, but something of very practical importance. Indeed, they concern in the closest manner our actions, our character, and our final destiny.

All persons have ideals, and toward these they naturally gravitate. But of course all persons have not the same ideals. Not all ideals are good ones. The youth who feeds his mind upon depraved fiction has ideals which would far better have been left to die where they were born; so with many others which are drawn from unworthy sources. The source of our ideals is the same as that of our ideas; for the one is but the condensation and crystallization of a number of the other. These sources are the words that we hear, the actions that we see, and the books and other writings which we read.

The loftier our ideals, the nobler will be our actions. But whether ideals are lofty or not, depends altogether upon the materials from which they are made. Here the Christian has an advantage over all others, since his ideals are obtained from the very best possible source. Not from human thoughts of what is pure and beautiful and noble and right, but from God's own conceptions of these, he is enabled to form his own. Christ's is the ideal character, his life the ideal life, and not only are his ideals the highest, but, better than all, God has provided him with the sure means of their attainment.

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

THE COMING OF CHRIST AND THE DESTRUCTION OF JERUSALEM WHOLLY DISTINCT.

BEFORE entering upon a connected exposition of our Saviour's prophecy, it may be well to notice the position of those who ascribe this whole dis-

course to the fate of Jerusalem and the Jews. Universalists ever seek to confine it to them, and utterly deny that it relates to Christ's personal advent. Many prominent Protestant commentators of the past have taught that while it foretells the destruction of that city, it also brings plainly to view Christ's return in glory to our earth, though some of them, conspicuously Dr. Adam Clarke, the great Methodist commentator, apply all of the 24th chapter of Matthew to the destruction of Jerusalem. But he is hardly consistent with himself in his exegesis. For in chapter 25:31, a continuation of the same discourse, in commenting upon this passage: "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory," he says, "This must be understood of Christ's coming at the last day to judge mankind; though all the preceding part of the chapter may be applied also to the destruction of Jerusalem." Placing this scripture and his comment side by side with Matt. 24:30, 31: "And then shall appear the sign of the son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other," he applies this "coming in the clouds of heaven" wholly to the destruction of Jerusalem, the sending of "the angels with a great sound of the trumpet" to the sending forth of the twelve apostles with the gospel message, though they had been on their way proclaiming it about forty years already, when Jerusalem was destroyed.

It would seem that Dr. Clarke himself must have had many misgivings about applying one of these scriptures to the coming of the Lord in glory and the other to the work of the Roman army, when the language in both instances would make perfect nonsense to apply either to anything else than the glorious advent of our Lord.

It must be admitted that the trend of the current among Protestant expositors of late is in the direction of the Universalist position. Alas! with many professed followers of Christ there is little interest in the subject of his second advent, and a manifest desire to put it as far off as possible. But those who truly love the Lord will cherish every token of the nearness of his earthly return; for all love to see and be with those who are dear to them. It is important, therefore, that the reader should fully settle this question at the start, Does this prophecy relate wholly to the fate of Jerusalem and the Jews, or is it a special discourse for Christ's disciples through this whole dispensation—a history in advance, showing their whereabouts in the stream of time?

And first of all, the questions asked our Lord ought to settle it forever: "When shall these things be? [the stones of the temple thrown down, not one being left upon another] and what shall be the sign of thy coming, and of the end of the world?" All Bible students freely admit that the first question relates wholly to Jerusalem and the Jews. Would it be reasonable to suppose the second is substantially the same question right over again? This would lead one to think our Saviour showed a lack of ordinary good sense. Is there a single instance on record in the writings of the evangelists, where Jesus confounds these two events? *Is there any similarity between them?* This is an important question. There is only one point of similarity; the terrible ruin brought upon Christ's unbelieving enemies in both instances. Yet the manner of inflicting this ruin is utterly different.

In the one case it is wholly by human agencies; in the other, by supernatural judgments. The Romans under Titus besieged the city, and it fell into their hands after a terrible famine, and there were slain 1,100,000 people by starvation, sickness,

and the sword. But the coming of Christ is "in the clouds of heaven with power and great glory." "For the son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:14-17. (See Matt. 24:30; Mark 13:26; Luke 21:27; Matt. 16:27; Rev. 1:7.)

There is not a scrap of history in existence to show that anything of this kind occurred at the destruction of Jerusalem. Hence there is no resemblance whatever between that event and the coming of Christ, only the minor one above referred to. And if these scriptures do not all refer to that same event,—the personal revelation of Christ at his second advent,—then we could not identify anything by human language. Neither could we find in all the canon of inspiration clearer reference to it, and therefore must conclude it was nowhere spoken of. But this would be doing utter violence to the word of God.

Again: the Bible teaches that the coming of Christ takes place at the close of probation, or the Christian dispensation. A special period of favor was once allotted to the Jewish people, Abraham's literal descendants. For ages they were the favored people, and God gave them special privileges. These expired soon after they rejected Jesus as the Messiah. So ended the Jewish dispensation. Then the "Times of the Gentiles," commenced, the Christian dispensation, when God's work was to be specially with them. At the close of this period Christ comes. But Jerusalem was to be destroyed long before that. "And they [the Jews] shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Then Christ will come. Luke 21:24, 27. Therefore Christ's second advent could not possibly have occurred when Jerusalem was destroyed.

Christ was not to come until certain "signs" should be given preceding the event, to be evidences of its nearness. The darkening of the sun, the moon, the falling of the stars, etc., are specially mentioned by our Lord, and his people are commanded to "know" the event was near when these things should be seen. (See Matt. 24:29; Mark 13:24, 25; Luke 21:25; Rev. 6:13.) But in all the histories extant not a sentence can be found stating that any of these things occurred previous to Jerusalem's destruction. Hence if the destruction of that city by the Romans was the coming of Christ, our Saviour's words never came to pass.

The saints of God are all to be gathered by the angels "from the four winds, from one end of heaven to the other," when Christ comes. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." Again, "We which are alive and remain unto the coming of the Lord shall not prevent [or go before] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:15-17. (See Matt. 24:31; 2 Thess. 2:1.)

Were the saints of God, dead and alive, all gathered to Titus by the heavenly angels, when Jerusalem was destroyed? So far from it, there was not a single Christian there at that time; for as we shall see, they, being warned by Christ in this very prophecy, had fled far away before ever Jerusalem was besieged by Titus.

Christ likens his coming to the flood in Noah's time. He speaks of the people everywhere being given up to earthly pleasure and the utter destruction of all of God's enemies by it. "And knew not until the flood came and took them all away; so also shall the coming of the son of man be." Matt. 24:39. Not only were many of the Jews not killed at that time, but were carried into captivity. The Romans also were God's enemies, and the persecutors of his people who put to death the Son of God himself. And there were multitudes of heathen all over the earth, worshipers of false gods. Were all these swept from the earth when Jerusalem was destroyed? They must have been, if that event was the coming of Christ.

Jesus teaches in this discourse that many false Christs were to arise, and multitudes would be deceived by them, before his coming. But no person can prove from history that a single one of these arose before Jerusalem was destroyed, though many have arisen since. Neither did "nation" "rise against nation, and kingdom against kingdom," before that time; for the Roman empire then held universal sway. But Christ said after all these had appeared,—which they did long after the destruction of that city,—"The end is not yet." Therefore the "end of the world" and Jerusalem's destruction must be distinct events. He said also that his people should be "hated of all nations," previous to his coming. But when Jerusalem was destroyed, many nations since prominent, did not exist at all. Matt. 24:5-10.

This view dishonors the Great Teacher. It dwarfs to comparative insignificance the grand theme of this great prophecy, the most extensive and complete of any he ever gave, clothed in language the most vivid and glorious, which ever flowed from his lips, embracing events of greatest moment to our race, covering the whole dispensation, yes, reaching to the end of the whole scheme of salvation, the glorious reward of the righteous, the restitution of all things spoken of by the prophets and the utter destruction of sin and sinners. To belittle all this to the destruction of one city and one people, is doing violence to our Saviour's words, contradicting his plainest statements, and perverting one of the most momentous truths of inspiration.

G. I. B.

(To be continued.)

GENERAL MEETINGS IN AUSTRALIA.

At the time of closing our last report to the REVIEW, our people were assembling for the annual Conference. Our expectations in regard to attendance were quite fully met, there being present a good representation of the different churches of which the Conference is composed. The meeting opened on Thursday evening, Dec. 23, when brother Starr introduced a course of Bible study which occupied the most of the evenings throughout the session. The two days following were employed in devotional meetings. On Christmas morning sister White delivered an appropriate and effective discourse, and in the evening brother White spoke in relation to our foreign mission work. On the Sabbath it was necessary to secure a larger hall to accommodate the congregation, and sister White preached with her usual power. On Sunday the program was entered upon as follows: 6 A. M., the consideration of various features of the work; 9 A. M., devotional meetings; 10:30 A. M., business meetings; 2:30 P. M., business meeting; evening, Bible study. This was followed throughout the week, during which the annual meetings of the various organizations were held.

The proceedings of the Conference are reported

in another place, though but little allusion is made to the interesting discussions on the various projects embodied in the resolutions, particularly that of the establishment of educational facilities in our midst. It was concluded that such an institution should not be local in its origin or character; that it should be adapted to supplying the wants of the field as far as our influence might reach. The impression largely prevailed that Australia would naturally become the head-quarters of the work in this section of the world. Between the islands of the sea, the British possessions in India, Japan, and Australia, there exists a strong bond of national consanguinity, which would render these regions more accessible to the truth if it proceeded from the recognized centers in this part of the world, though of course upon this point no definite action was taken. The missionary spirit was encouraged, and the efforts received quite a hearty response in the minds of those who composed the meeting. The interest in this department was enhanced by the arrival of brother and sister Gates, and brother Mc Coy, who left the "Pitcairn" in Auckland, to attend the Conference, arriving here on Thursday, the last day of 1891. Several in this country have expressed their readiness to engage in this work in the islands, as the providence of God may direct.

Elder Daniells was chosen to the presidency of the Conference and tract society, and steps were taken to bring the latter into a more active condition than heretofore. Colportage is to be prosecuted as a means of following up the interest which has been created by the sale of books. An active canvass in behalf of the *Bible Echo* was organized, and it is determined to try to greatly increase the circulation of our periodicals in the near future. Several of our best canvassers volunteered to enter upon this work, the price of the paper having been raised sufficiently to warrant the publishers in holding out some inducements.

The secretary's books showed that the membership of the Conference is about five hundred and fifty, an increase of ninety-five during the Conference year. The report of the treasurer showed a gratifying willingness upon the part of the people to pay the tithe. We do not suppose that all come up religiously to the system, but with the majority of our people, there is a disposition to be in harmony with these requirements of the Bible. It will be seen that the average of the Melbourne church is a little over \$18.25, and some of the other churches are about equal to this. The balance sheet of the Echo Publishing Company is given in another place, and will be read with interest. It will be seen that the book department is contributing largely to the support of the publication of our periodicals, perhaps not quite so fully as is indicated in the report, if rent and other items of expense which might be mentioned were charged to it. That which makes the book business profitable to the Company is the fact that we are able to add slightly to the American prices, and thus give larger returns both to the canvasser and the office.

The business meetings passed off harmoniously, and we rejoiced at many tokens of divine blessing. In the devotional meetings sister White set before the people the truth in reference to our real condition in the sight of God. Testimonies borne were plain and searching. They were not of a nature calculated to flatter our vanity, or to encourage a self-satisfied spirit. Wrong feelings were disclosed, and the spirit of independence and criticism pointed out. At first it seemed difficult for the people to realize that the force of these solemn testimonies applied to us. It was something different from what we had expected to hear, but the convictions of the truthfulness fastened upon the minds of those who heard them, and before the meeting closed, many tearful and humble acknowledgments were made which confirmed the faithfulness of the testimony of the Spirit of God. Sister White labored ardently during the meetings, which coming so soon

after her long voyage, found her weak and suffering from rheumatism. With her family she removed, at the close of the Conference, to the outskirts of the city, where it is hoped that the pure air and quiet rest will be favorable to her recuperation.

A workers' institute succeeded the regular exercises of the Conference, and continued one week. During this time a class in cooking and nursing was conducted by sisters Starr, Gates, and Walling. The interest was keen and well sustained. A large class of canvassers attended the instruction of brother Michaels, and some time was devoted to other features of the work. Brother Starr continued his Bible studies throughout the entire meetings. These were seasons of special interest and instruction. Light was thrown upon the sacred word; and the plan of salvation and the love of God through Christ seemed to take new proportions in the minds of the people, who gladly acknowledged the profit they had received.

The friends have now departed to their homes, and the laborers to their fields to work. Elders Hare and Steed will unite in labor in New South Wales, brethren Curtis and Baker go to Victoria; the canvassing work will still be pushed forward with an attempt to embrace the work of our periodicals, as well as books. Plans will be laid at once for starting a temporary school, and the establishment of a permanent institution will be taken into consideration. Brethren Starr and Gates have visited Ballarat, brethren Gates and Daniells will visit Adelaide, and brethren Starr and Gates will visit the churches in Tasmania on their way to the New Zealand Conference. Brother Henry Scott, who has been associated with the work from the outset, now takes his departure for California, being called thither by the age and infirmities of his parents. He is accompanied by one of our young ladies, who goes to attend the nursing school, and by our dear brother Carter, who goes to our health institutions for much-needed treatment.

There is a vast amount of work towering up before us as we contemplate the field and the future; but in the strength and help of God we trust, realizing that if we live near to him, he will be the help and stay of his people.

G. C. T.

Editorial Notes.

THE secret of success in life is the secret of how to get great things out of the little common-place things of which the average life is made up.

There are two kinds of greatness in this world, and the inferior kind of great men are generally the most conspicuous. They are the men who are great through wealth, power, and influence. Greatness upon the outside of a man does not always imply greatness upon the inside. The essential element of inside greatness is self-control. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16:32. There is about the great men of the world an atmosphere of seclusion; they are not easy of access to the common people. So about the morally great men there is a secluding atmosphere, which is felt by those who come within it. It is the atmosphere of virtue, of unstained integrity, shutting out the individual from all that is low, evil, and debasing. He is difficult of access to unworthy thoughts and deeds. This greatness always brings happiness to its possessor; but the greatness of wealth and position often bring the reverse. The latter is attainable only to the few; the former is within the reach of all.

Who can comprehend the value of that which the infinite God,—the Creator of the earth and all its treasures, holds valuable? One such thing is "the ornament of a meek and quiet spirit," which, we are told, "is in the sight of God of great price." 1 Pet. 3:4.

We are exhorted in the Scriptures to glorify God in our body and in our spirit which are God's. It is not enough merely to glorify God in the heart or with the lips; we must do it with our whole being. To glorify God with our body requires that we should keep that part of our being in the best

scape-goat; if not, they will be rolled back upon their own heads. The same truth is also taught in the parable of the unjust servant in Matt. 18:23-35.

164.—TEMPTATION TO SIN. JAMES 1:13, 14.

Does the word "tempted" in James 1:13, 14, mean simply tempted to sin? or does it mean led to commit sin? Are not the temptations of the child of God rather from without than from lust that dwells within? and are not the sins which overcome him the result of yielding the will to the power of temptation from without, and thus admitting lust or perhaps developing it, instead of being the result of lust that dwells in the heart?

M. A. W.

Ans.—"Tempted" as used in these texts means "solicited to sin." In this sense God tempts no man. While God does "tempt" men in the sense of trying or testing them, as he is said to have tempted Abraham (Gen. 22:1), he never tempts any one in the sense of soliciting to sin; neither is he responsible for the unfavorable conditions with which we are environed, nor for our natural propensities to sin. All these men have brought upon themselves. The downward tendency of the human race since the first defection of Adam, has made the heart of man most congenial soil for the growth of evil. Taking advantage of our natural propensities, the tempter incites us to sin. The word "lust" is here used in its broad sense, signifying wrong desires of any kind, covering the whole range of worldliness, appetites, and passions. The desires are stimulated through all the avenues of the senses, and as we are constituted by nature, are easily stimulated in the wrong direction, and clamor for indulgence. This is the "enticing" of which James speaks. The sin is surrendering our wills to these wrong desires and passions, and letting them lead. The result of this unlawful connection is sin. Verse 15. "Then when lust hath conceived it bringeth forth sin." Then sin in its turn becomes an awful progenitor and brings forth death. So, as Dr. Deems tersely puts it, "The sinner is the father of his own sin, and the grandfather of his own death." It is the office of the grace of God so to change man's nature, so renovate the soil of his heart, that good desires and impulses will take root and grow there instead of evil.

ZEDEKIAH.

THE history of Zedekiah, king of Judah, as set forth in the book of the prophet Jeremiah, presents before us much that is of value with respect to the conduct of Christian life. It is among those things which were written "aforetime," for our learning and instruction, and one lesson at least that we may draw from it is not difficult of discovery. That is the lesson of allegiance to our inmost convictions of truth and right, whether with or without the sanction of those whose counsel and advice in other matters we have been accustomed to respect.

Zedekiah does not seem to have been at heart a very wicked man; but he possessed one trait which in the circumstances that surrounded him, was equally fatal to the prosperity of his reign and to his own personal welfare: his fear of man was greater than his fear of God. Apparently he did entertain some regard for the divine will, as revealed through the prophet Jeremiah; but when the instructions given him by the prophet came in conflict with the wishes and opinions of those in positions of authority around him, he invariably yielded to the latter. It does not appear that the king was convinced of the correctness of their views; rather the opposite may be inferred; but he did not dare to take any decided stand in opposition to their purposes. When the princes of Judah came to him and demanded the death of the prophet, he replied, "Behold, he is in your hand; for the king is not he that can do anything against you." The untruth of this abject declaration appears in a subsequent interview with Jeremiah, when, as it is recorded (Jer. 38:16), "Zedekiah

the king sware secretly unto Jeremiah, saying, As the Lord liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life."

As Zedekiah feared both God and man, the former a little and the latter a good deal, he sought some way by which to please both; and the result was, of course, that he pleased neither. And in the course of his striving over this impossible task, he seems to have brought himself into a singular state of self-deception; for while going directly contrary to the instructions God had given him, he would send to Jeremiah with the inquiry, "Is there any word from the Lord?" He was determined to continue in his own way and according to the will of the priests and princes, with the continual hope that God would change his mind. He learned ere long that "God changeth not," and that the opinions of men, however invested with worldly greatness, count for nothing against the definite instructions of the Omniscient.

No person can admire the course pursued by this unhappy king of Judah, or read the record of it without conceding his great folly; yet how many to-day are like him,—making the same mistake that he made, and yet flattering themselves that they are somehow doing about as well as they can; so much harder is it to discover our own folly than to see it in the course of another. The will of God is no less plainly revealed to man now than it was to Zedekiah; yet how many more understand that will than are honestly endeavoring to perform it! and among the causes of this delinquency, how potent is that of the fear of the opinions of others! First is a refusal to walk in the light that has been given them, then an attempt to perform the impossible task of pleasing God and their worldly friends—or more often their own worldly natures—at the same time, and then, like Zedekiah, inquiring of the prophet, they watch for some sign that God justifies their course. But all such must learn the same lesson in the end,—that God never justifies what he has condemned, and that the only guaranty of their present or future welfare is their compliance with the divine will, according to the directions of their inmost conscience, regardless of what all others may think or say. "The fear of man bringeth a snare." There will be no moral cowards in heaven.

Zedekiah lived at a time when a firm stand for the right and a bold adherence to his own conscientious convictions were matters of the utmost consequence, both to himself and the people of his kingdom; but he yielded to the influence of his backslidden priests and princes, and became a mere instrument in their hands for the accomplishment of their blind and ruinous purposes. Struggling on toward an illusive and impossible hope, without the approval of God or man or his own conscience, he only saw at last the overthrow of his own kingdom, with the glorious temple destroyed, and himself a miserable, hopeless captive in a distant land. Unhappy reign, unhappy end!—a type of the end of all those who fear man rather than God.

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

GOD'S JUDGMENTS UPON JERUSALEM AND THE JEWS.

PERHAPS there is nothing in all Christ's ministry on earth more affecting and pathetic—outside of the special scenes of his death and passion—than his contemplation of the judgments about to fall upon the Jewish nation and their famous city. It should be remembered that for more than fifteen centuries he, the promised seed of Abraham, had been the spiritual leader of his literal descendants, superintending, directing, protecting, blessing, and seeking to save that people from the ruin their blindness, stubbornness, and infatuation seemed sure to bring on themselves. At last "he came to his own, and his own received him not." Filled with pride, bigotry, and hatred of the Gentiles, whom they should have sought to save, and looking for a temporal

ruler as the Messiah, who would exalt them among the nations, giving them great earthly glory, riches, and power, the leaders of the people would not accept the meek Lamb of God, but rejected him with scorn, and were about to put him to death.

He had sought by every means that Divinity itself could consistently use, to bring them to see the light, but they seemed determined to follow their own ways, rushing on to their ruin by putting to death their greatest Benefactor, their dearest Friend. He well knew that divine justice must overtake them for such conduct. It could not be otherwise. But his grief at this inevitable result was heart-breaking. As he rode triumphantly into Jerusalem, and contemplated the city so soon to be overwhelmed, he seemed unable to control his great sorrow. "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke 19:41-44. And soon after, while exposing the wickedness of the leaders and depicting the persecutions they would bring on his disciples, as he beholds the results sure to follow, he cries in his great anguish, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matt. 23:37, 38. In rejecting him, they had madly brought down upon themselves their own ruin.

It was at this point that he gave the great prophecy we have set out to consider. It was to him a most sad and heart-breaking termination of many centuries of his personal watch care over that people he greatly desired to save. To his own loving disciples, who pointed in admiration to the beautiful architecture of the temple, he tells in sadness what is sure to come. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:20-24.

The record of Luke concerning the destruction impending over the Jews is as full as that of either of the other evangelists. Matthew and Mark add in reference to the haste with which they should flee when the Saviour's appointed sign should show the time had come for their flight: "Let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. . . . But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:17, 18, 20; Mark 13:15, 16, 18.

Our Saviour's prophecy was given for the special benefit of his own disciples; those who would believe his words. The unbelieving Jews would not be instructed by anything he could say; for they had rejected him. Neither will an unbelieving world or popular church in the last days pay much heed to his warnings. But his humble disciples in that age and before his second coming cherish his own instructions. For this reason, they were com-

municated to his own followers alone. They were of immense practical value to the church at the time when Jerusalem was destroyed, as the sequel shows.

The great cloud of wrath was gathering for years, which was to burst over the Jewish nation. They hated the oppressive Romans. The governors sent were tyrannical and unjust. The Jews were restive for a long period, growing more and more rebellious and defiant. Insurrections broke out from time to time, but were put down by the strong hand of Rome. At last about 67 A. D. things came to such a pass that the war began in earnest. Cestius Gallus, the governor of Syria, was appealed to, and marched quite a large army from Antioch to Jerusalem to put down those who had rebelled against the government. A great conflict ensued. As the Roman army came within a few miles of the city, the multitudes assembled there at the feast, seized their arms on the Sabbath day, and rushed upon the Romans with such vigor that over five hundred of them were slain. But after severe fighting, Cestius drove them back and laid siege to the city, shutting up the Jews within its walls.

Then was fulfilled the prediction of Christ: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." No such event had occurred from the time Jesus spoke these words in A. D. 31, till now. But the disciples had been no doubt intently watching for this special signal. But how could they flee from the city, if it was closely beleaguered by a besieging army? Here we see the foreknowledge of our Saviour and his special care for his people. In order for his words to prove true, there must be an opportunity for his disciples to escape. Cestius for a few days made vigorous efforts to capture the city, making assault after assault, till the courage of the mob within began to give way, and the better class—the peaceably inclined—hoped the war would terminate.

The latter class even sought to open the gates to the Romans, and Josephus says had Cestius continued the siege a little longer, he "had certainly taken the city, but it was, I suppose, owing to the aversion God had already at the city and the sanctuary, that he was hindered from putting an end to the war that very day. It then happened that Cestius was not conscious either how the besieged despaired of success, nor how courageous the people were for him; and so he recalled his soldiers from the place, and by despairing of any expectation of taking it, without having received any disgrace, he retired from the city *without any reason in the world*."—"Wars of the Jews," book 2, chap. 19, sec. 6, 7.

The insurgents were greatly emboldened by this move, and harassed his retreat, till he had retired to his own province. The rebels then gained possession of the country, and made all preparation for the return of the Romans. Months elapsed before the larger army of Vespasian and his son Titus returned to the attack and finally took Jerusalem. But the intervening period was a time of commotion and preparation for war. The Jews seemed maddened with fury. Warlike operations against cities and castles were in progress, and the peaceably inclined were in great distress. The great mass of the Jews were eager to fight against the Romans.

Our Saviour's sign was well understood by his disciples, and every one of them left the city. Indeed, Josephus says, "After this calamity had befallen Cestius, many of the most eminent of the Jews swam away from the city as from a ship when it was going to sink."—"Wars of the Jews," book 2, chap. 20, sec. 1. The Christians were commanded to "flee to the mountains." They fled to the city of Pella, in the mountains of Gilead some sixty miles distant, where they were hidden away from the turbulent scenes of strife and carnage during which Jerusalem was destroyed, and the Jewish people carried away captive. Not a single Christian was in Jerusalem when it was besieged.

(See McClintock and Strong's Cyclopedia, art., Pella.) Here we see the literal fulfillment of our Saviour's words. The sign which he gave them proved to be most valuable, resulting in the escape of every Christian. Pella at that time was quite a city, situated on a plateau 1,000 feet above the level of the Jordan plain. It lay in a little "nook" in the mountains, and the writer above describes it "as if it had been providentially intended by anticipation" as "the hiding-place of the Lord's people." Here supplied with excellent water from a "copious fountain," the disciples of the Lord dwelt safely for a long time, preserved by the directions of our Saviour, given nearly forty years beforehand and most literally fulfilled. So will his disciples in the last days be preserved from the greater calamities connected with the "end of the world," if they will as carefully heed the signs given in the same great prophecy.

(To be continued.)

OUR ELEMENT OF STRENGTH.

THE commission of Christ to the apostles was to go into all the world, and preach the gospel to every creature. It was not a wholesale work, but a personal work. It was to preach the gospel to each separate individual. The gospel of Christ is a system of truths. It embraces all things whatsoever the Saviour commanded. Compare Matt. 28:20 with Mark 16:15.

In Christ was the gospel in all its fullness; in his life was salvation, because in his life was every principle of the gospel. His teachings were simply what he lived, and therefore the words he spoke were no more the words of the Father than the acts he performed were works of the Father. "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very work's sake." John 14:10, 11. (See also chapters 10:37, 38; 5:36.)

We are to follow Christ; for he is the light of the world, and the light that shines from Christ, which is only the rays of the gospel, proceeds from his life. (See John 8:12; 1:4, 9.) The work of the minister of Jesus Christ is to present the gospel in all its fullness. When Christ is presented to the sinner, and his imputed righteousness is received by him, the work of the minister is but just begun. They are to see that the believers continue in the faith, grounded and settled, and be not moved away from the hope of the gospel. They are to be enlightened by the minister into all the principles and every practical duty that is revealed in the gospel. The apostle says, "I am made a minister, according to the dispensation of God which is given to me for you to fulfill the word [margin, fully to preach] the word of God;" that is, to preach the word of God fully. This word is found exemplified in the life of Christ and in his teachings. He then proceeds to say, "To whom God would make known what is the riches of the glory of this mystery [gospel] among the Gentiles; which is Christ in you, the hope of glory." Then to have Christ in us, the hope of glory, is to receive the gospel, and to receive the gospel or to receive the word, is to receive Christ.

"My words," said Christ, "are spirit, and they are life." Again the apostle continued, "whom we preach, warning every man;" that is, it was a personal work. And again in other words, he says, "Teaching every man in all wisdom;" that is, wisdom in all things that are found in the gospel, "that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily." The perfection which the apostle here refers to, and which he thought was so important that his whole soul was stirred up to accomplish it in all who embraced Christ, was not only that they should believe in Christ as the Saviour, but that they should be

established upon every point of doctrine that is drawn out from the life of Christ.

We are saved by grace. It is not of ourselves, but it is the gift of God. We are not saved by works, "lest any man should boast;" but we should never forget that when Christ is received in our hearts, "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." What are these good works?—They are the works of the gospel that are seen exemplified in the life of Christ, and taught by him. Cannot men believe in Christ, and not be acquainted with these good works? Is it not as important that every good work be brought out by the gospel minister, and that the mind of the believer be enlightened by them, as it is to accept Christ as a Saviour? Is not this what the apostle meant when he said: "Warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus"? It is true that we as a people have turned our attention away from Christ altogether too much, and in laying stress upon works, to a certain extent we have hidden Christ, and it is no marvel that this is so, when we consider on the other hand how people hold up Christ without considering the importance of works. But one may say, "Will we not work if we have Christ in the heart?—Most assuredly we will; but will simply accepting Christ, enlighten the mind so that the individual can understand everything without its being taught him? If so, why need we present the Sabbath to individuals? It is an important and essential truth; it is the seal of the living God.

It is the business of the minister to present the gospel in all its fullness. It is the message that we have to give to the world. It is Christ in us the hope of glory. It is his gospel as a perfect system.

In speaking of the gospel, the apostle said: "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:12. The apostle saw it all in Christ, and drew his light, all his instruction upon church organization and first-day offerings, from Christ's life and teachings.

One great mistake that has been made is that we preach the theory first, and then preach Christ on the end of it. It should be Christ, and the theory drawn out of him, or from him. If Christ does not touch the heart, and is not taken in the soul, the theory becomes a dry form; but when he is accepted fully, and the heart becomes changed and made tender by his Holy Spirit, the rest of the practical duties become exceedingly precious to the individual. It is then, when the conscience is tender, and when they can see beauty in Christ, that the minister should teach those practical duties and truths that will be woven into the character, and make the individual and the people strong in God. Our element of strength lies in the gospel of Christ in all its fullness.

S. N. H.

ARE SEVENTH-DAY ADVENTISTS EVANGELICAL?

It is a common charge made against Seventh-day Adventists that they are not "evangelical." If the various creeds and confessions of faith of the so-called evangelical churches, which are constantly changing and undergoing repairs at the hands of "revision committees," are to be taken as the standard of evangelical doctrine, then we frankly confess that we are not evangelical. But if the standard of evangelical doctrine is to be drawn from the Scriptures; if God's word and his word alone, is to be the rule by which doctrines are to be tested, then we have no hesitation in saying that the doctrine of the Seventh-day Adventists is the purest evangelical doctrine that has been preached since the church emerged from the darkness of papal errors and superstition.

The word "evangelical" is defined by Webster

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., MARCH 22, 1892.

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IN THE QUESTION CHAIR.

[We aim to reply under this head, to questions which are of such a nature that the answers will be of general interest and profit to the readers of the Review. Those sending in long lists of disconnected texts for explanation, evidently as a mere matter of curiosity to see how certain puzzling passages will be disposed of, need not be surprised if no notice is taken of them. Many more inquiries are received than can be answered in this department; and the editor reserves the right to decide which to notice in this manner. All correspondents should therefore give their names and true post-office address, that queries not replied to here may be answered by mail.]

165.—CANNOT BELIEVE.

Since the age of eight years I have been an unbeliever in the Bible. I would believe and be saved if I could. How can I believe that which I cannot?
E. H. B.

Answer.—From the early age at which our friend, E. H. B., says that he came to be a disbeliever in the Bible, we apprehend that he imbibed at that age ideas in regard to which he was not qualified to judge, and has let those ideas control his mind without serious and more mature investigation since that time. But the age of eight years is not a safe age at which to decide so important questions. Every one who intelligently rejects the Bible, has in his own mind considerations which seem to him good and sufficient grounds on which to reject its testimony. Such an one, if he sincerely desires to know the truth, can be pointed to facts and evidences which will answer all his objections. But if he is like those to whom Christ said, "Ye will not come unto me that ye might have life," or those who, he said, chose to walk in darkness rather than light, then nothing can be done for him till he shall become willing to see the light. The answer to the question, then, "How can one believe what he cannot believe?" will depend on what is the cause of the unbelief. If it is because one *will* not believe, he must surrender that will. If it is because he is honestly laboring under a misapprehension of the facts in the case, abundant evidence can be produced to show that the Scriptures are genuine and authentic—from which it follows that Christ was what he claimed to be, the divine Son of God, the Redeemer of men, and the one through whose name alone we can be saved.

166.—THE LORD OF THE SABBATH. MARK 2:27, 28.

In a recent discourse, the following positions were taken on the Sabbath question: 1. That the word "also" in Mark 2:28 "implies that man is lord of the Sabbath." Is man in any sense lord of the Sabbath? 2. That the Sabbath was given to man as "a keepsake, like the photograph of a friend." If so, are not all the commandments keepsakes as well? 3. That the word "whosoever" in Ex. 31:14, is as broad in its application as the same word in John 3:16. Is such a construction admissible?
D. H.

Ans.—1. The word "also" is not a necessary translation of the word used in Mark 2:28, and is objectionable inasmuch as it gives occasion for a wrong inference, as stated above. The word is the very common one which usually signifies, and is translated, "and;" and the passage might be translated just as literally and accurately thus: "And therefore the Son of man is Lord of the Sabbath." This statement rests for its reason on the preceding verse, which reads: "The Sabbath was made for man, and not man for the Sabbath." Now did the fact that the Sabbath was made for man, make man the lord of the Sabbath?—Not at all; for it may be said of all the other commandments of the decalogue that they were made for man and not man for them; but that does not make man lord of them, nor give him any authority over them; it shows, instead, that they were designed for his good; they

are for his benefit. How, then, is it incumbent on him to use them?—He should use them in a way that will promote his best welfare; and that would be, of course, to keep them. Man's welfare would not be promoted by breaking either the Sabbath, or any other of the commandments. The passage therefore shows man's obligation to the Sabbath, but gives him no jurisdiction over it.

It does, however, show a very different relation existing between it and the Son of man; for Christ, as the Son of man, appeared in this world as the Redeemer of man. He is, therefore, the one who made man, and all that was for man's good; and he made the Sabbath; for "without him was not anything made that was made;" and the Sabbath "was made." The maker and author of an institution, on whose authority it rests, is its lord; and the claim of Christ to be the Lord of the Sabbath, so far as this passage is concerned, rests wholly upon the fact that he made it. But man, of course, can institute no such plea, and hence can be in no sense the lord of the Sabbath.

2. The Sabbath is God's great memorial. It is not a photograph, but an institution; and a memorial institution can fulfill its purpose only by being observed.

3. Ex. 31:14 was spoken to the children of Israel from the standpoint of their civil law under the theocracy. The literal penalty of death was not inflicted for the violation of the Sabbath, or of any other of the commandments, except under that arrangement; but it was inflicted for the violation of all the other commandments as well as the Sabbath, while the theocracy lasted. The same principle, however, holds in the moral government of God, and all who break his commandments will finally be cut off from the land of the living. So while Ex. 31:14 may be confined to the Israelites under their civil law, the principle has a universal application under God's moral law.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

GOD'S JUDGMENTS UPON JERUSALEM AND THE JEWS.

Soon after the escape of the disciples to Pella, the Romans gathered their forces for the final overthrow of the rebellion. The emperor Nero intrusted the command of the army to Vespasian, a commander of great ability and experience. His son Titus was next in authority. After various sieges of different cities, Nero died, and the soldiers proclaimed Vespasian emperor in his stead. Other claimants were also in the field, but within a few months Vespasian overcame them all, and had dominion over the whole Roman empire. Titus became the commander of the forces acting against the Jews, and marched to Jerusalem and besieged it. The city was wholly shut up, so that none could get in or out, Titus having built a wall around it. The greatest suffering ensued, multitudes perishing with famine, till even mothers ate their own children.

Vast numbers of the Jews were in the city, having assembled from all parts of the country to attend the feast of unleavened bread. This fact added greatly to the numbers exposed to destruction. After the siege had continued many months, the city was taken, and the temple burned to ashes, though Titus sought to save it, making strenuous efforts to do so, but in vain. Its destruction occurred on the very same day of the same month—the tenth day of the Jewish month Ab—on which it was destroyed by Nebuchadnezzar.

Josephus, in his treatise, "The Wars of the Jews," has given a particular account of the calamities which befell that people. He declares that 1,100,000 perished in the siege, while multitudes were led away captive to grace the triumph of Titus, the Roman general. His triumphal arch is still standing in Rome, and sculptured upon it is the golden candlestick of seven branches, with other articles of the sacred furniture of the temple, which

were carried by him in his triumphal march, upon his return to Rome. That arch is a standing monument of the truthfulness of the Bible history, which skeptics can never gainsay.

Little did the Jews realize, when Pilate pleaded with them to spare the innocent Son of God, and they said, "His blood be upon us, and on our children," the fearful consequences thus invoked. Truly the king "was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city." Matt. 22:7. The site of Jerusalem became a complete desolation, every building being leveled to the ground, so that Josephus declares, "No one visiting it would believe it was ever inhabited." And the Talmudists say that Terentius Rufus, the commander of the forces left by Titus to guard the ruins, "plowed up Zion as a field, and made Jerusalem become as heaps, and the mountain of the house as the high places of a forest," as foretold in Micah 3:12. (See "Wars of the Jews," book 7, chap. 2, note.)

How wonderfully the words of Christ have been fulfilled. "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24. More than eighteen centuries have passed, and the "times of the Gentiles" are fast drawing to their close, as "the sure word of prophecy" makes evident, yet the Jews have never had permanent possession of their historic city. After lying desolate for a period, the Romans built a city there and called it *Ælia Capitolina*. The ancient name was lost to the world for ages. A temple to Jupiter was erected on Mt. Zion. It was to all intents a Gentile city.

In a great revolt led by the robber Bar-cocheba, a pretended messiah, in A. D. 131, the Jews gathered from various countries to Palestine in great numbers, and held it for a very brief period, but were put down by the Emperor Adrian with great slaughter, and multitudes were slain. It was held by the Romans for several centuries, till captured by Chosroes, king of Persia, in 614. Fourteen years later the Romans received possession and held it till 637, when the fanatical Mohammedan Arabs conquered it, retaining it till 1076, when the Turks seized it. They held it twenty years, when the Saracens again obtained possession. The papal Crusaders conquered it in 1098, and held it till 1187, when the great Saladin, sultan of Egypt, drove them out. The Crusaders obtained it by treaty in 1224, for only ten years, when the Turks once more captured it. With the exception of a few months' possession by the Catholic Crusaders, it has been under the dominion of the "unspeakable Turk" ever since. Thus has it been "trodden down" and "desolate" during all these long ages—a living testimony of the prescience of Jesus the great Prophet.

We can but briefly notice the calamities of the Jewish nation. The "wrath upon this people" has been heavy and terrible. It has been only during the present century that some relief has been experienced. According to the statistics gathered by Mr. Taylor in "The Great Consummation," from a large number of historians, many millions of that people, in the aggregate, have been put to death during the intervening centuries. Josephus states the number at the destruction of Jerusalem to be 1,100,000. Newton estimates that over 250,000 perished in the war previous to that time, while 97,000 captives were sold as slaves, and treated with the greatest cruelty. It seems probable that not less than 2,000,000 Jews perished in the great revolt during which Jerusalem was destroyed.

In the revolt under the false christ Bar-cocheba, in 131, about 600,000 were destroyed. Eusebius and Jerome declare that Adrian destroyed without mercy an "incredible number," "myriads of men, women, and children in crowds." "Mede declares the number who perished could not be found out. He quotes two ancient Jewish writers as declaring that neither Nebuchadnezzar nor Titus had afflicted

the nation as did Adrian, who they say slaughtered in this war more than twice as many Jews as came out of Egypt."—*Mede's works, book 3, page 443, as quoted by Taylor.*

During all the ages following, till the present century, the most dire calamities have been the portion of the Jewish people. If the reader will take time to read the vivid description of the judgments foretold by Moses, recorded in Deuteronomy 28, which should fall upon this people, if they were unfaithful to the great light bestowed upon them, he will find the history of the centuries following Christ's great prophecy but a lucid commentary upon Moses's words. They were scattered to all the nations of the earth, and everywhere met with barbarous, cruel treatment. In so-called Christian lands they were hated by the bigoted Catholics of the Roman and Greek churches, and oppressed beyond measure. The Mohammedans regarded them with but little more favor. And they were never popular in heathen lands, as their presence was a constant rebuke to their idolatry. They were scarcely tolerated in many countries, and barely permitted to live among the nations of the earth. Occasions constantly arose when multitudes had their goods confiscated, and many were put to the sword or burned alive. Sanguinary persecutions constantly occurred. They were robbed and maltreated in every way imaginable. The word "Jew" became a by-word, a hissing, and reproach to the ends of the earth. So it has been during all these centuries.

Yet they have continued to exist among all the nations of the earth as a standing evidence of the truthfulness of Bible history, and as vivid reminders of the terrible effects of rejecting light. Their history demonstrates the correctness of our Saviour's prophecy. It could not have a clearer fulfillment.

During the last century, in many countries their disabilities have been removed, and they have produced many eminent men in the sciences, in wealth, and as statesmen. The vigor of the race is wonderful. No other nation of antiquity has remained in existence under such direful circumstances as those they have passed through. The great nations which oppressed them in ancient times are no more. But Jacob's descendants still live and thrive in every land under heaven. In Russia and some other countries they are still terribly persecuted. But the most civilized nations of the earth give them the same rights as other men enjoy. May we not hope that some of them, in this age of greater light and humanity may yet recognize the Man of Nazareth before his second coming, and be rescued from the blindness and darkness of their ancestors who rejected him?

G. I. B.

(To be continued.)

THE NEW ROMANISM.

In remitting the usual rigors of abstinence during Lent on account of the prevailing epidemic, the pope declares that "the frequent evils by which we are afflicted are the doing of divine justice, which on account of corrupted morals and the awful prevalence of crime, is demanding religious punishments from man."

If the influenza is a divine judgment upon the earth because of the prevalence of crime, as the pope declares it to be, we can see in this fact, if fact it be, no reason why any one should cease his especial acts of devotion. On the contrary, there appears to be a greater necessity that these particular religious acts should be practiced with more faithfulness than they were before.

The expressions "divine justice" and "demanding religious punishments from man," are very suggestive of those days, which fortunately for the world have passed away, when the pope himself, or through his subordinates who were bound to do his bidding, administered "divine justice" in "religious punishments" to those who refused to accept him as the vicegerent of Christ and God upon earth.

Owing to the lack of knowledge of sanitary rules, and consequently of the prolific causes of disease, plagues during the Middle Ages were of frequent occurrence; and they were generally considered by the pope and the priests to be visitations from God, on account of the sins of the *Waldenses*, or some other body of humble Christians, who refused to accept the dogma of papal sovereignty over the church. Then the pestilence, famine, or whatever calamity it might be, was taken as an evidence of "divine justice" because they were allowing these people to live, and so the pope in order to *accelerate* "divine justice" and to clear the church from condemnation, goaded on some king or duke who held his possessions by the pope's sufferance, to bring upon these innocent people a visitation of "divine justice" (?) by dragooning them out of the country, and confiscating their property for the benefit of the Church and State. The thought never appears to have occurred to the infallible head of the infallible church that any plague might be a visitation of divine wrath on account of *their* sins. The assumption by a mortal man of the title of "Vicegerent of Christ and God upon earth," which to every well instructed person is indescribably shocking, was not so shocking to them as it was to deny it. Nor did they realize that a pestilence might arise from the physical habits of the people. So self-righteousness and prejudice on one hand, and ignorance on the other, laid all the responsibility for these public calamities upon the "heretics," and thus it became the bounden duty of all believers in the authority of "the church" to hurry them out of the land in the most expeditious manner possible.

These days of papal dogma and persecution are happily for the human race in the past; the spirit which inspired such actions no doubt survives, but the *power* has been taken away. In the above we do not accuse *all* Catholics of being guilty of such actions. They were greatly under the influence and control of the priests, and they lived in an ignorant and superstitious age; yet many of them were better than their creeds, and the lives of thousands of so-called heretics were saved through the Christ-like generosity of liberal-minded Catholics.

It is very remarkable, to say the least, at this time when the folly and wickedness of such mistaken conduct is quite generally recognized and deplored, that there should arise in this country, in which it was fondly hoped that liberty should be proclaimed "throughout all the land unto all the inhabitants thereof," a religio-political party, claiming the recognition and support of the people on the ground of a reformation they hope to inaugurate, which in its spirit and methods imitates and justifies the cruelties of Rome. We allude to the National Reform Party, which appears to have imbibed to the full the Roman Catholic idea of a religious sovereignty and the infliction of "divine justice" by human hands as a punishment for acts which they hold to be irreligious! They have a faculty of accounting for all public calamities on the ground of the nation's refusal to accept their theory of government that smacks strongly of its papal origin. As strenuously as the Catholic Church held that national calamities were on account of their toleration of heretics who rejected the supremacy of the pope, do these modern Romanists maintain that our disasters are inflicted upon us for our failure to recognize God in the national Constitution, and because Sunday is not universally observed. Disasters by land and sea are traced by them to this cause, and judging by the spirit which some of them manifest toward those who keep the seventh day, and who work on Sunday, and the heartless manner in which they have referred to the arrest and imprisonment of the late R. M. King, we are justified in concluding that they are anxious to take upon themselves the work of being the dispensers of "divine justice."

We question the position of the Catholic Church

as to its apostolic succession, but the succession of the National Reformers to the spirit and methods of the Catholic Church, no man can deny. Their published works are full of the spirit of "high popery," and in the few instances where their theories of government have borne their logical fruit of persecution, they have manifested an indifference to the claims of religious liberty, a callousness to the sufferings of innocence, and a relish for persecution so keen, that it is apparent that if these zealous religionists could have their own way, the establishment of an American inquisition would be an event not far in the future.

Those who are engaged in this work may really believe that the success of their project will be for the benefit of the country, but their honesty of purpose would not make the effect of their work any the less disastrous. Many of the most cruel actions recorded in history have been performed by men to whom we are compelled to grant honesty of intention; yet it is evident that men ought to learn something from the history and experience of others; and this has fully shown that any restrictions upon religious liberty are deplorable, and inevitably lead to most disastrous results. And as the principles of this party rise or fall in this country, so will the principles of religious liberty rise and fall; and so necessary is the maintenance of the principles of religious liberty for the perpetuation of a free country, that the failure of one must be the signal for the downfall of the other.

Of another thing we may also be certain: If the people of this country turn the hands upon the dial of religious liberty back one degree, the watchful and despotic powers of the Old World will turn them back ten. The success of the principles of this party, under their present, or any other name, is therefore fraught with great danger, not only to the people of this country, but also to every country where America is known, and her influence is felt. And we greatly fear that our statesmen, who should be on the alert to detect and thwart every encroachment upon our liberties, will be so engrossed in their partizan work, and our business men will be so eagerly engaged in the acquisition of wealth, that they will not discover the insidious advances of this dangerous foe to liberty, until it will have gained a vantage ground from which it will be able to strike a deadly blow to religious liberty; and "divine justice" will be pronounced and inflicted, as in the days of Roman supremacy, by men, in whom are all the failings and weaknesses that are common to mankind. M. E. K.

FIRST-DAY OFFERINGS.

QUESTIONS have arisen in the minds of some of our brethren, since the subject of applying first-day offerings to foreign missions has been agitated, regarding the correctness of the application of 1 Cor. 16:2. While this money was taken to Jerusalem for the poor saints, it is supposed that it was merely local in its use, consequently the requirement of laying it aside was local. Or if that requirement was not local, it should be used exclusively for the poor. Consequently, to enjoin this upon the church at this time for the foreign missionary work is not consistent with the intent of the apostle. The more we have examined the subject, the more thoroughly we have become convinced that this arrangement was not only to meet the existing wants at Jerusalem at that time, but in this matter the Spirit of God designed it for our instruction to be used as it is recommended at the present day.

It is shown in the book of readings on the first-day offerings, and also in articles which have appeared in the REVIEW, that indirectly these offerings at Jerusalem contributed to the gospel going to the Gentiles; that is, the Grecian widows at Jerusalem were among those who received benefit from them, and also one of the seven deacons was Nicolas, a proselyte of Antioch. Acts 6:1-5. It was men

should pay, etc. Hence he could vary prices and favor the debtors of his Lord just as he might be disposed to do. In the parable, when the steward found he was to be deprived of his stewardship, he availed himself of his power in this respect, and made reductions in his charges to different ones, so bringing them under obligation to himself. His wrong lay not in transcending his power, as steward, but in not making full returns to his lord, but wasting the property for his own gratification. The way he devised to get out of his difficulty showed great shrewdness and foresight. For by having the debtors rewrite their bills at reduced rates, it would be made to appear that the land had not produced so much as it had, and therefore he would be able to cover up to a great degree his own extravagance. Secondly, this would be something of a basis for the future steward to act upon in renting the estate; and so the tenants would be likely to get reduced rates for years to come, and thus would be under continual obligation to the former steward. And by consenting to the plan, they placed themselves where they could not turn against him without exposing themselves. Thus he was making the matter very safe and far reaching for himself. His lord commended him for acting wisely. This does not mean that his lord approved of his course in reference to himself; for it was for just such things that he was to be turned out of his stewardship. But he commended or acknowledged his foresight and prudence from his own standpoint, just as men nowadays sometimes admire a brilliant and talented transaction, in itself considered, although it may be performed for a wrong end. The parable is to show that the children of this world are wiser in their generations than the children of light. That is, that the people of this world manifest more earnestness and foresight in providing for their own worldly interests, than the children of God manifest in providing for their heavenly interests. And the lesson is, that we should so use our stewardship in worldly things ("the mammon of unrighteousness") in helping forward the cause of Christ, as to make friends of those who will be able by and by to receive us into everlasting habitations.

171.—DOES GOD CREATE EVIL? ISA. 45:7.

Please explain Isa. 45:7, which reads: "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Does God create evil? G. C. H.

Ans.—Mark the antithesis brought to view in the text, between the evil which God is said to create, and that which is contrasted with it. "I make peace, and create evil." The evil which God creates is contrasted with peace. And what is the antithesis of peace?—It is war and destruction. God has often created evil of this kind when it became necessary to punish sinners or to chastise his people. (See Amos 3:6.)

172.—TILL THE SON OF MAN BECOME. MATT. 10:23.

This text reads, "Ye shall not have gone over the cities of Israel, till the Son of man be come." What is meant by the "coming" here brought to view? W. H. W.

Ans.—It doubtless means the opening revelation of himself to the people as the Messiah, whom they were to proclaim. The disciples would not have completed their visits to all the cities of Israel, proclaiming the coming of the Messiah, before he would follow after them, revealing himself to the people as the Messiah whom they had heralded. Paul, in Acts 13:24, uses the word "come" in the same sense, and in reference to the same event.

173.—THE TWO EVENINGS.

Please harmonize John 20:1, and verse 19 of the same chapter. J. L. H.

Ans.—The difficulty of our correspondent we presume to be this: how there could be an evening at the close of the first day of the week, when the

day begins with an evening. It is explained by the fact that there were two evenings to each day, the first, or principal evening, that with which the day began, commencing at sunset, and embracing all the dark part of the day till the following morning; the second, or later evening commencing at about three o'clock in the afternoon, and ending at sunset. It is this latter evening, toward the close of the day, which is referred to in John 20:19.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

THE ABOMINATION OF DESOLATION.

"WHEN ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand)." To what does our Saviour refer when he speaks of the "abomination of desolation," and what was his standing in the holy place? It has generally been admitted by leading commentators, that by this language Jesus refers to the Roman army with its idolatrous ensigns, coming into close proximity to the temple, upon the ground considered holy by all the Jewish nation. When this should be done, the disciples were to understand the signal he had given them was fulfilled, and as soon as possible, they were to flee away to some retired place, and so escape the dire calamities about to come upon the Jewish nation and their city.

But in "The Great Consummation," Mr. Taylor gives a lengthy argument to prove this is a misapplication of the Saviour's words. He endeavors to show that the term "the abomination of desolation," spoken of by the prophet Daniel, is the papacy, and the standing in the holy place was the spreading of its baleful influence over the Christian church for so many ages, this being the cause of the "great tribulation" upon the church, which continued nearly twelve hundred and sixty years. His arguments are certainly able and ingenious, yet hardly convincing. To get the proper meaning of Scripture, it is most important to consider the connection as well as to bring together parallel scriptures—those treating on the same point. When these are all compared, and their proper relation to the subject considered, and the whole testimony bearing upon the point weighed carefully, then an intelligent result can be obtained.

Let us notice the testimony of the three evangelists, bearing on this point: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house; neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:15-20. "But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand), then let them that be in Judea flee to the mountains: and let him that is on the housetop not go down into the house, neither enter therein, to take anything out of his house: and let him that is in the field not turn back again for to take up his garment. But woe to them that are with child, and to them that give suck in those days. And pray ye that your flight be not in the winter." Mark 13:14-19. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains: and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! For there shall be great distress in the land, and wrath

upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. Luke 21:20-24.

That our Saviour had the same circumstances in his mind, and that the record in each instance refers to precisely the same period, siege, and flight, seems self-evident from the language. It would seem a wresting of our Lord's words to apply them to events utterly dissimilar and centuries apart.

What was the Lord's object in speaking these things, telling the place where they would be fulfilled, and the nature of the event to take place?—Manifestly his object was to give directions so that his disciples might escape from the terrible sufferings impending over the Jewish nation when Jerusalem should be besieged, and that people killed and enslaved. The scene is laid in Judea. Each evangelist mentions that fact. All the disciples were to escape from it to a place of safety in distant mountains. Those out of it were not to enter the country. Most certainly our Lord was not speaking of Gentile countries, many of them a thousand miles away, nor false doctrines they were to reject. Their literal, personal safety by flight from scenes of carnage is his theme.

The flight is to occur when some sudden signal is given, and it is to be very hasty. They were not even to spend time to hunt up and carry away valuables. Great distress would happen to the feeble so they could not flee at once, especially if this flight should occur in the winter season. It was such a flight as would not be suitable for the Sabbath day. Our Saviour here recognizes the seventh-day Sabbath as not only existing in the year A. D. 70,—thirty-nine years after some tell us it was abolished and another day substituted for it,—but he shows a deep regard for it, and a special desire that his Christian disciples should do nothing inconsistent with its holiness. They were commanded to pray all these thirty-nine years from the time he spoke these words till their flight should occur, that providence would so order it that they need not violate the Sabbath in order to escape. These are evidently his reasons for giving these directions; and not as some suppose, because the Jews would persecute them. For we have already seen in a previous article, how little the Jews regarded the Sabbath at that time, when they attacked the Romans on that day, without any necessity for so doing.

The signal to be given, to notify them when to flee in order to make their escape, was to be manifest but once. They were to wait for it to appear, and fly at once when it was seen. Such a signal was given when Cestius Gallus with the Roman army besieged Jerusalem, previous to the final siege of Titus. A little space of time between the two sieges intervened, sufficient for all of the disciples to get away in safety, so as Eusebius informs us, not a single Christian was destroyed in the terrible judgments which befell the Jewish nation. The fact that the disciples understood this to be the signal for fleeing, is itself strong evidence of its being the one intended by the Saviour. It was the only one then given. It was one that must be given some little time previous to the actual siege, or they could not have got away; for once inclosed in the city by the wall built by Titus, no escape was possible.

The signal is spoken of by two different expressions, "the abomination of desolation," standing "in the holy place" (Matthew), or, "where it ought not" (Mark), or, "Jerusalem compassed with armies" (Luke). Then they were to seek safety either by flying to the mountains, or not entering the country. They were to know the time had come for God's judgments to fall upon the Jews. Our Saviour's language following his statement of what the siege or signal was, as given by each evangelist, is applicable alone to the disciples just before Jerusalem was destroyed. It will not fit if

applied to the papacy hundreds of years after.

If "the abomination of desolation," standing "in the holy place," be the same as "he as God sitteth in the temple of God, showing himself that he is God" (2 Thess. 2:4) as the work under notice supposes, then it must have been a prophecy in process of fulfillment for more than a thousand years; for the papacy has held such a position in the so-called church of God for ages. Then it ceases to be any sudden signal for the flight of the disciples to a place of safety. Yea, our Saviour's language following would be wholly out of place. It would have very little application to Judea or Jerusalem; for during much of the time of the papacy's supremacy, we may well question whether there were any true disciples there to flee. It was under Mohammedan domination. In view of the necessity of sudden flight, our Saviour says, "Woe unto them with child," or nursing small children. Could that be applicable for the space of twelve hundred and sixty years, while papal supremacy continued? Such a position would evidently do violence to our Saviour's words.

We are shut up therefore to the position that "the abomination of desolation" standing "in the holy place" must have occurred just before Jerusalem was destroyed, the signal for the sudden flight of the disciples. The development of the papacy by the slow and gradual adoption of false doctrines and backsliding from the truths of the gospel, was no sudden signal for flight. No personal flight to a place of safety from it was contemplated by the Saviour, for its poisonous influences were extant through Christendom. The disciples were warned against its errors in many places, but were never told to flee to the mountains to escape it; for the mountains were exposed to such influences as much as the land country. In referring to "the abomination of desolation," spoken of by Daniel the prophet, our Saviour manifestly has in view that prophet's words as recorded in chapter 9:26, 27, when speaking concerning the last of the seventy weeks cut off upon the Jewish nation. He says: "And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate [margin, desolator]."

Messiah was "cut off" when crucified A. D. 31, "not for himself" but for a lost world. "The people of the prince that shall come [and] shall destroy the city and the sanctuary" was the Roman army under Titus, afterward emperor. "Desolations" were not only "determined," but terribly fulfilled. It was the Messiah who confirmed "the covenant" with many disciples during the last of the seventy weeks, which terminated in the autumn of A. D. 34, his crucifixion in the spring of A. D. 31, being precisely the middle of the last of the seventy weeks. Then the typical system of types and oblations did indeed "cease" when the great Antitype was offered, and blood of beasts has ever since been efficacious. We prefer the marginal rendering of the clause following ["and upon the battlements shall be the idols of the desolator," margin], i. e., the idol banners of the Roman army should float on the battlements of the city. This desolation should continue till the "desolator" himself should receive his doom in the great "consummation," or as our Saviour expresses it, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." That this *desolating* power which has done such an *abominable* work of destruction, hypocrisy, deception, corruption, and persecution, was the power of Rome which spread its idol banners

upon ground once consecrated, none can deny; that our Saviour had this desolating work foretold by Daniel, in mind when giving the disciples the divinely appointed signal for flight from the ruin about to follow, is most evident; that he might properly term it "the abomination of desolation," in view of the desolating work it was about to perform, seems reasonable. It is freely admitted, as Mr. Taylor holds, that that term is used by the prophet Daniel in other places specially to refer to the last great development of the Roman power—the papacy—when contrasted with the pagan development which is specifically named the "daily," or continual desolation. Dan. 12:11, etc. But our Saviour was only speaking of Rome in general when giving this sign to his disciples.

That the Roman ensigns were worshiped, is well known. Tertullian says "that the entire religion of the Roman camp almost consisted in worshiping the ensigns, in swearing by the ensigns, and in preferring the ensigns before all the (other) gods."—*Josephus, "Wars of the Jews," book 6, sec. 1, note.* The very attack of Cestius Gallus was upon the temple itself, considered the most sacred of any place in the nation. He came near breaking down the gates and burning the whole edifice.—*"Wars of the Jews," book 2, chap. 19, sec. 5.* This attack, as we have seen, was the actual signal of flight our Lord gave the disciples. They all left the city as soon as he retired. His retiring was a great mystery to Josephus and the Jews. But Mr. Whiston, the editor of his works, clearly saw the reason of it as we do. He gives the following note: "There may another very important and very providential reason be here assigned for this strange and foolish retreat of Cestius; which, if Josephus had been a Christian, he might probably have taken notice of also: and that is the affording the Jewish Christians in the city an opportunity of calling to mind the prediction and caution given them by Christ about thirty-three years and a half before that, when they should 'see the abomination of desolation' (the idolatrous Roman armies with the images of their idols in their ensigns ready to lay Jerusalem desolate), stand where it ought not, or 'in the holy place,' or when they should 'see Jerusalem compassed with armies,' they should then 'flee to the mountains;' by complying with which those Jewish Christians fled to the mountains of Perea and escaped this destruction. Nor was there perhaps any one instance of a more impolitic but more providential conduct than this retreat of Cestius visible during the whole siege of Jerusalem."—*"Wars of the Jews," book 2, chap. 9, sec. 6, note.*

This exegesis of our Saviour's words of warning to his disciples is consistent with all the facts, harmonious with the circumstances, and every way reasonable and uncontradictory. It is evidently the truth, and an excellent evidence of the supernatural character of the great prophet.

G. I. B.

CANNOT AGREE.

It was said of the witnesses against Christ, "But their witness agreed not together." We are forcibly reminded of these words, as we notice the contradictory positions taken by prominent religious teachers in regard to the law of God.

Dr. Lyman Abbott, editor of the *Christian Union*, and pastor of "Plymouth Church," has had much to say lately about the law of the ten commandments. He thinks it a very faulty law. According to his ideas of the ten commandments; any one might keep every one of them and still be unfit to mingle in good society in New York City.

Whether or not he makes this statement because he thinks the society there better or worse than it is in the rest of the country, we do not know; but presume it is because he thinks it is better. In that case we shall expect that he will take the position that the law of God may still serve a good purpose among the ignorant country rustics, but that it is not calculated for the latitude of New

York, especially in their *good* society, the members of which are living far better than the law of God requires them to live. We willingly allow the doctor the privilege of enjoying his good opinion of the *metropolis*, only remarking that if New York society has reached that high standard in religious and society experience that it has no gods, not even of wealth, fashion, or pleasure, before the true God, then it has advanced much farther than the current newspaper reports would warrant us in believing.

Other men, however, do not take so flattering a view of the morals of New York City. Dr. Parkhurst, pastor of the Madison Square Presbyterian church, in a late sermon said:—

"We are living in a wicked world, and are fallen upon bad times. And the question that has been pressed upon my heart these days and weeks past has been, What can I do? We are not thinking just now so much of the world at large as we are the particular part of the world that it is our painful duty to live in. . . . In its municipal life our city is thoroughly rotten. Here is an immense city, reaching out arms of evangelization in every quarter of the globe; and yet every step that we take looking to the moral betterment of this city has to be taken directly in the teeth of the damnable pack of administrative blood-hounds that are fattening themselves on the ethical flesh and blood of our citizenship. There is not a form under which the Devil disguises himself that so perplexes us in our efforts, or so bewilders us in the devising of our schemes, as the polluted harpies, that under the pretense of governing this city, are feeding day and night on its quivering vitals. They are a lying, perjured, rum-soaked, libidinous lot. . . . Every effort to make men respectable, honest, temperate, and sexually clean is a direct blow between the eyes of the mayor and his whole gang of drunken and lecherous subordinates in this sense that while we fight iniquity, they shield and patronize it; while we try to convert criminals, they manufacture them. . . . I should not be surprised to know that every building in this town in which gambling or prostitution or the illicit sale of liquor is carried on, has immunity secured to it by a scale of police taxation. . . . The facts do not always get to the surface, but when they do, they let in a great lot of light into the subterranean mysteries of this rum-besotted and Tammany debauched town.

We will now listen to Dr. Talmage, who, like Dr. Abbott, is a famous Brooklyn, N. Y., preacher:—

"I expect to see a political party with only two planks in its platform, the ten commandments and the Sermon on the Mount."

As he couples the ten commandments with the Sermon on the Mount, it must be that Dr. Talmage considers the ten commandments a good foundation upon which to stand.

But how Dr. Abbott must be shocked by such a statement! We may imagine him rising in consternation at the thought, and exclaiming, "What! stand up for that old obsolete law, so loose in its requirements that those who observe it perfectly are not fit to move in New York society! 'Away with such a fellow from the earth; for it is not fit that he should live.' He will corrupt the nation."

So their witness does not agree. In reference to all of which we would humbly have a word to say: We would remind Dr. Abbott that while it may be true that a commandment-keeper may not be considered worthy of a place in New York society, no one need feel depressed thereby; for we read in the word of God: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. The humble commandment-keeper may therefore be consoled by the thought that even if he is not considered worthy of a place in New York society, he can enter the city of God, and associate with Jesus and holy angels.

And to Dr. Talmage we would express the wish that he would strengthen his position on the perpetuity of the ten commandments by preaching the authority of the fourth commandment with a scriptural, rather than a church, construction of its scope and meaning; and that he will devote his efforts to impressing the law of God upon the consciences

ject to the law of God, neither indeed can be." Rom. 8:7. For the natural man there is therefore no final escape from death. But as regards the two great classes of the righteous and the wicked, there is a great difference in the means by which this death is accomplished. The one class die unto sin; the other class die in sin. In the one case the feelings and desires and affections of the natural heart—which constitute the carnal nature—have been crucified and put to death while the physical man is still alive, through the agency of the Holy Spirit; for "the spirit lusteth against the flesh," and when allowed free access to the heart, will destroy its fleshly instincts. But in the other case the carnal nature has continued to hold possession of the heart, and is destroyed by an agency outside the individual, that agency being the devouring fire which is rained down from God upon the wicked at the great executive judgment. "The stone which the builders rejected, the same is become the head of the corner. Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." Luke 20:17, 18.

The righteous are, therefore, so far as regards the natural, carnal nature, the life which pertains distinctively to this world, now dead. In this sense they have passed under the dominion of death, in answer to the demand made by the law of God upon them as sinners,—a substitution for that death which the law actually demanded, and which they are enabled to make by virtue of that sacrifice which paid the actual penalty of their transgressions. Christ, as the great sacrifice for sin, became literally dead; his followers, though physically alive, are identified with him, figuratively, in his death. Yet, as we have seen, it is not this present natural life which the righteous gain by means of the death of Christ. So far as concerns the life which is secured by the great work of redemption, this present life is of no more significance than the natural death to which all men are now subject. Both come from Adam, as the inheritance which he has bestowed upon all his children. The righteous man, whether living or dying, belongs to Christ, and is identified in interests with him. He has in his natural life no stronger hold upon life,—that life which Christ will give,—than he has in death. The righteous dead sleep in Christ, while to the righteous living it is said, "Ye are dead, and your life is hid with Christ in God. When Christ, who is your life, shall appear, then shall ye also appear with him in glory." Col. 3:3, 4. Then, when this glorious appearing shall take place, will be given to all the righteous, whether sleeping or alive, that life which the plan of redemption has brought within their reach. A thousand years later the wicked receive their reward,—the wages of sin,—in the second, eternal death. From the death which comes through Adam's sin they will have been freed by a universal resurrection, and will then receive the penalty of their own sins, in their final, complete extinction.

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

THE LEADING THEMES OF OUR LORD'S DISCOURSE, AND AN EXPOSITION OF SEVEN GENERAL STATEMENTS.

HAVING noticed several important points in our Lord's discourse, it is proper to consider the principal subjects to which it is devoted, and some of its general statements. The inquiry of the disciples seemed to call it forth, though that fact affords no proof that the same instruction would not have been given had they not asked those questions. His words and work were ever prompted by divine wisdom. He said nothing that was not needed, and did nothing without a purpose.

The questions in substance as given by Matthew, Mark, and Luke relate to Jerusalem and the Jews, and to his second coming and the safety of his church. There are really two great divisions of it, with sub-divisions concerning subjects related to

each. They say, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" i. e., the Christian age. (See Matt. 24:3, Revised Version, margin, "The completion of the age."—*Interlinear translation of the literal Greek.*) As the personal coming of Christ marks the close of the Christian age, these two expressions amount to the same thing. So the disciples' question did not relate to three things, but two. Jerusalem being the metropolis of the Jewish nation, its destruction would bring the close of the Jewish polity. The disciples were Jews. They had a deep interest in what concerned the welfare of their people, who had been blessed with special privileges for ages. It was fitting that our Lord should foretell the doom of that nation with whom his earth life had been spent, and all his mighty works performed, and who were about to put him to death. He briefly states the important facts concerning the fate of Jerusalem and the Jews.

But the principal portion of the discourse as we may readily discern by careful examination of the evangelists, relates to the second advent, the signs to precede it, the historical facts to occur during the gospel dispensation, pointing out and identifying the different periods elapsed in the flight of time, showing the comparative nearness of the great event foretold, with various cautions, admonitions, and instruction to the church, revealing the dangers and experiences his disciples would pass through, as the great event became imminent.

Matthew gives by far the most complete outline of this prophecy of any of the gospel writers. He evidently gives a rapid survey of the whole period, from the time when he spoke till the end should come. (See verses 4-14.) He then speaks of the fate of Jerusalem, more particularly informing his disciples how they may escape the awful fate of the Jewish people by fleeing to a place of safety (verses 15-20); then portrays the fearful persecution to overtake his people during the Dark Ages (verses 21, 22); the counterfeit spiritual deceptions of the last days (verses 22-26); and then gives a particular description of the signs showing the near approach of his visible appearing (verse 29), and finally describes his coming itself. Verses 30, 31.

Let us notice briefly his recorded words when he commences to answer the questions of his disciples: "And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." Verses 4-6. The leading thought in these verses is a caution to the disciples not to expect "the end" of the gospel age too soon. With this is coupled a special caution against being deceived. Many great events were to happen before "the end" should come. The inference is unavoidable from this language that it would be a long period from the time he spoke till "the end" of the Gentile, or gospel age. This was reasonable; for the Jewish age in which special light and privileges were granted that people, had been some fifteen centuries in duration. Should not the "times of the Gentiles" (Luke 21:24) be at least equally long, when they were so much more numerous and with a territory so much more extended? "The end" our Saviour here mentions and several times refers to in this discourse, must be the one which the disciples inquired about, "What shall be the sign of thy coming and of the end of the world," or age? Surely "the world" did not end at the destruction of Jerusalem, neither did Christ come then, and history gives not a scintilla of evidence that any signs of his coming preceded the destruction of that city. Neither did he refer to "the end" of the Jewish age, when he places "the end" in the future; for that age was past long before Jerusalem was destroyed.

The prophet Daniel (Dan. 7:24-27) gives the

period of "seventy weeks" of prophetic "days," or years, as the allotted period of special privileges to his (the Jewish) people. It is easy to show that these commenced 457 B. C., at the going forth of the decree "to restore and to build Jerusalem," given by Artaxerxes, king of Persia. That period of seventy times seven, i. e., 490 years, must therefore end A. D. 34, three and a half years later than the point where Jesus gave this prophecy, after the Jewish nation had rejected Christ and would not accept the gospel. Then it began to be preached to the Gentiles, while the Jews persecuted and put to death the apostles and disciples of Christ. Here it was that the natural branches of the tame olive tree were broken off by unbelief, and the "wild olive," or the Gentiles, were grafted in by faith, contrary to nature, thus partaking of the root and fatness of the tame olive, the true Abrahamic stock. Rom. 11:17-24. Faith in Christ makes us true children of Abraham. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. It would be in the highest degree absurd to suppose that those wicked, bitter, persecuting Jews who had put Christ, and several of the apostles, and many of the disciples, to death, and most earnestly sought to destroy the gospel, were still granted special religious privileges as the children of God. These had ceased more than a quarter of a century before Jerusalem was destroyed. That terrible destruction came as a divine retribution for their crimes. Hence we know beyond a doubt that our Saviour was not referring to the Jewish age when he said "the end" of the world, or age, was "not yet." There were to be many "wars and rumors of wars," and "nation" rising "against nation," and famines, pestilences, and earthquakes in divers places, and still "the end" of the dispensation was "not yet." These were but "the beginning of sorrows." Christ's coming was then far distant.

Our Saviour's first words are most suggestive: "Take heed that no man deceive you." No caution he ever gave was more necessary. And no scripture has been more misapplied than this same prophetic discourse. But who is most likely to be deceived, those who pay little attention to his words, or those who carefully study them? those who give figurative or fanciful expositions of them, or those who take them literally, giving every statement its reasonable meaning? those who are almost indifferent to the subject of the whole discourse, or those who cherish all our Saviour said as most precious, and who love and desire his appearing? It is not difficult to answer these questions. Hence all should seek earnestly to ascertain his meaning, and so escape deception.

Again: before "the end" was to come, many false Christs were to appear, and many be deceived by them. Matt. 24:5. The Jews had rejected Jesus, the true Messiah, so they were left to be deluded by spurious pretenders. "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." John 5:43. This prediction was fully verified. In "Buck's Theological Dictionary, Art. Messiah," is given a list of twenty-four false Christs who led multitudes of the Jews into deception and ruin. "Professor Tholuck," according to Taylor ("Great Consummation," p. 16), "counts up fifty-eight false Messiahs who have arisen in various parts of the world and sought to deceive." Cuziba was the first of these mentioned who called himself Barcocheba, i. e., the star foretold by Balaam, and claimed he was to restore his nation to its ancient glory. He figured about a century after Christ, and some five or six hundred thousand Jews who followed him were destroyed. Most of the others were centuries later. Thus were our Saviour's words literally fulfilled. But let the reader note this fact, that not one of these false Christs appeared till long after the destruction of Jerusalem. Yet he declares that even after all of them should have appeared, "the end is not yet,"—

most decisive proof that "the end" mentioned was not the end of the Jewish, but of the Gentile age, and that Christ did not come at the destruction of Jerusalem, neither was the appearance of these false Christs given as a special sign of the nearness of his coming.

"For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows (or birth pangs, Greek, *ōdinōn*). Matt. 24:7, 8. These calamities were to be prevalent all through the dispensation. They were not a special token of Christ's near approach, but rather evidences of God's judgments in our world, because of sins, dark and heinous, ever prevalent. There were strange convulsions beneath the crust of the earth, causing fearful upheavals on sea and land; tidal waves, eruptions of molten lava, islands forming, and great tracts sinking out of sight; earthquakes shaking down cities, toppling over man's works in wreck and ruin, destroying in the aggregate millions of souls; the air poisoned, causing pestilences to sweep away millions to an untimely grave; famines desolating nations, caused by the heaven's withholding the supply of rain; and various convulsions, terrible and destructive, which were evidences of the existence of a God overruling all nations, and visiting in wrath the persecuting, wicked nations of the earth,—all these are evidences of God's hatred of sin and tokens of the wrath sure to follow, when he rises up in judgment in "the end" of the age. These "birth pangs" are but the prelude of the climax of convulsions when earth's doom shall see the destruction of sin and sinners.

History most fully attests the fulfillment of these predictions of our Lord. We present a few extracts:—

"By famine and sword, 580,000 Jews were destroyed between A. D. 96 and A. D. 180, and earthquakes during the same period destroyed thirteen cities and over 100,000 lives. In Rome A. D. 169 and 187, pestilence destroyed 10,000 daily, and from the latter period continued three years. In A. D. 446, Sept. 17, an earthquake shook down the walls of Constantinople, and fifty-seven towers fell. In A. D. 539, in one district 50,000 died. An earthquake in Antioch, A. D. 588, killed 60,000. The plague in Turkey, A. D. 590, killed 10,000 daily. In Constantinople, A. D. 717, 300,000 died of plague. In 1005, earthquakes three months, followed by pestilence, destroyed, it is said, one third of the human race. In the years 1077 and 1124, in Constantinople and in Italy, plague and famine were so terrible that the living could not bury the dead, and they lay in the streets unburied. One third of the people in England died.

"In 1345 in London, Norwich, Venice, and Florence 300,000 died of the plague, and among the Eastern nations 20,000,000. It was the famous black death. In 1352, 900,000 died of famine in China. In Milan, in 1450, 60,000 died of plague. In Constantinople, in 1611, 200,000 died of the same. In Lyons, in 1626, 600,000 died from the same cause. In 1755 an earthquake destroyed Lisbon, shook the whole Spanish coast, threw down 2,000 houses in Mitylene, and the Archipelago, and was felt over a large portion of the globe. It is said that 90,000 persons were killed by it. The plague following it destroyed 150,000 lives in Constantinople. Surely our Lord's prediction had a wonderful fulfillment."

"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another." Verses 9, 10. In these prophetic words our Lord foretells the treatment his true disciples should receive from the nations of the earth, during the long period previous to his return. Satan hates true religion, and has ever instigated persecution in some form or other against it. This is evident by a general statement, including the whole period from the time he spoke till he should come again. For Mark adds to it these words: "For they shall deliver you up to councils; and in the synagogues ye shall be beaten," etc.

This last quotation must have been fulfilled before Jerusalem was destroyed; for such treatment from the Jews would not likely occur after the Jews themselves were carried away into captivity. But while this is so, the major part of it was fulfilled long after that city was destroyed. The persecutions inflicted by the Jews in Palestine could never fulfill the statement that they "should be hated of all nations" for Christ's sake. Many of the nations of the earth were not known in that age, and many of them did not then exist. But they have come upon the stage in ages since, and have heard of Christ, and have persecuted his disciples, and must be included in the "all nations" of whom he spoke. But as Christ speaks still more fully on the subject of this persecution, we will consider it more fully later.

As the next four verses relate to the last days, we will defer noticing them till that period is considered.

G. I. B.

(To be continued.)

SATAN'S DECEPTION AND POPISH PRAYERS.

THE pope, secluded in the Vatican, like Luther in the Wartburg (may the comparison end here), has grown morbid, and thinks the evil spirit is especially active at the present time. He does not hurl his inkstand at him, as did the redoubtable Reformer, but he has composed a prayer which is being printed in the Catholic papers, with a recommendation that it be used. Near the beginning of the prayer occurs the following sentence: "Hasten to the aid of man, whom thou hast created immortal."

It becomes a question of great interest where this idea of natural immortality originated, who first voiced this sentiment, which so many believe, even the so-called head of the church. As reference is made in the prayer to the time when man was made, we will survey that historic ground to learn what we can of man's nature. There we find that the Lord "formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul,"—not an immortal soul; that the continuance of his life was dependent upon his future conduct; that his course was such that he brought upon himself the displeasure of God, with the declaration, "Dust thou art, and unto dust shalt thou return;" that he was driven from his Eden home, and "lest he put forth his hand and take also of the tree of life, and eat and live forever," a guard of cherubim were placed around the tree of life,—a positive proof that he was not immortal; and yet so far as life was concerned, he was just as God made him.

Coming now to the plan of salvation, we learn that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16); that this life is something which is to be sought after "by patient continuance in well-doing" (Rom. 2:7); that it is brought "to light through the gospel" (2 Tim. 1:10); and that it is to be bestowed upon the saints at the second coming of our Lord Jesus Christ. 1 Cor. 15:51-54. This being the case, it is quite evident that the pope does not obtain the inspiration of his prayer from the facts of creation, or the truths of the gospel.

Going back once more to the time when man was made, we learn that when Satan compassed man's overthrow, he told a very specious story,—a story which although directly contradictory of what God had said, was believed; and that deceptive lie, so fatal to our first parents, has come down to us as a matter of general belief, and in many ways completes the work of deception upon the race. "And the serpent said unto the woman, Ye shall not surely die." Gen. 3:4.

Here we discover the beginning of the popular belief of the natural immortality of man. Tracing back the mighty stream of popular opinion upon

this subject to its source, we find the spring in that evil spirit that seduced the progenitors of our race from the path of rectitude and obedience. The originator of this popular falsehood has not forgotten how readily it takes with mankind, nor how powerful a factor it is for evil. It has entered largely into the religious life of all the heathen nations of antiquity. The sacrifices of the heathen had reference to the dead, but Paul testifies that the things which the Gentiles sacrifice, they sacrifice to devils. 1 Cor. 10:20. In fact, the adoration of their dead ancestors constitutes the principal part of the worship of the heathen.

From the heathen it was introduced into the church along with other errors at the time of the working of the "mystery of iniquity;" since which time it has had the general support of the Christian ministry. This must be a source of great satisfaction to Satan.

And now he has the additional cause for satanic pleasure that the so-called "head of the church," in a prayer composed in direct reference to Satan and his work, lays down as an established point of Christian theology, that very principle by which he caused the overthrow of the race, and which has been his masterpiece of deception all along.

M. E. K.

Editorial Notes.

THERE has been no garden of Eden upon the earth since Adam fell, but there has been in its place a spiritual garden, in which human plants are being trained and prepared for that future Eden which is to fill the earth. The plants in this spiritual garden are "rooted and grounded in love" (Eph. 3:17), are watered by the Spirit of God (Isa. 44:3, 4; 27:3; Hosea 14:5), live in the atmosphere of faith, and grow in the light of the "Sun of righteousness."

The word of God informs us that "there is a natural body, and there is a spiritual body" (1 Cor. 15:44); and correspondingly, there is a natural world, and there is a spiritual world. As a being of flesh and blood, man lives and moves amidst the visible, tangible surroundings of the natural world; but the Christian also lives and moves in the unseen spiritual world, the influence of which is stronger than that of the natural world to shape his thoughts and actions. The nourishment by which life is sustained in this spiritual world is Christ (1 Cor. 10:3, 4; John 6:53). As the spiritual part of man is the highest part of his being and should predominate, so the spiritual world predominates over the material world, throughout the universe of God, and is the only world in which life is worth the living.

The word of God declares that "all liars shall have their part in the lake which burneth with fire and brimstone." Rev. 21:8. The sin of lying is not considered a very grievous one by many apparently good people; yet the inspired word has given it an emphatic mention in the enumeration of sins contained in the above text. God is the author of truth, and it is said of him that he "cannot lie;" and it may be readily inferred that one who has no more regard for the truth than to become a liar must be radically defective in character. Again, while there is no express declaration against lying, in the decalogue, it is easily seen that the act is a violation of the "great commandment," "Thou shalt love thy neighbor as thyself." The act of lying may be a violation of almost any one of the six commandments which this greater precept includes. It should also be borne in mind that there are several different ways of telling a lie and several different views of those ways, in which some people are very evidently in error. The essence of lying is in deliberately conveying an untruthful impression; consequently it matters not by what means the impression be conveyed, whether by words or otherwise. A great many people seem

187.—INVESTIGATIVE JUDGMENT.

Is there an investigation of the cases of the wicked? If so, at what time? Is it before or after the second coming of Christ, and who are the ones engaged in it? N. F. B.

Ans.—There is an investigation of the cases of the wicked, the same as in the cases of the righteous. All judgment is rendered on the investigation of character; for the general rule, as laid down in scripture, is that every one is to be "judged out of those things which" are "written in the books." Rev. 20:12.

In the investigative judgment of the righteous, which takes place before Christ comes, the object is simply to decide one question, and that is, who are to be saved when Christ appears. And hence only those cases come under examination, in this division of the judgment, whose names have been entered in the book of life; because in all other cases the question then up for decision, as to salvation or perdition, is already decided.

In this scene of judgment God sits as judge, Christ is the great high priest and advocate, and the countless hosts of the angels are the assistants in the work. Dan. 7:9, 10. And all those, who in this investigation have been found to be faithful, will have their names confessed by Christ before the Father and the holy angels. Rev. 3:5. This work being done, all judgment is then committed unto the Son (John 5:22), he comes for his people, the dead are raised, and the thousand years of Revelation 20 begin. Rev. 20:4, 5; Then also begins the investigation of the cases of the wicked, not to ascertain whether they are to be saved or not, for that question is at that time already settled, but to decide the magnitude of their guilt, and the degrees of their punishment. In this work Christ is judge, and the saints, having themselves been redeemed, are then his assistants. 1 Cor. 6:2, 3; Rev. 20:4. All wicked works having been examined during the thousand years, and sentence written against them, at the end of that period this sentence is executed, and the wicked are destroyed. Rev. 20:9; Ps. 149:9.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

THE GREAT TRIBULATION.

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24:21, 22.

The special point and force of our Lord's whole discourse depends upon properly locating and identifying this "great tribulation." The signs of his coming are to commence at its close. "Immediately after the tribulation of those days shall the sun be darkened," etc. Verse 29. Christ's coming takes place soon after all the signs he foretold concerning it had their fulfillment. Hence to obtain a proper understanding of the age of the world when his coming is imminent, we must know the period allotted to the *great tribulation*. This term is translated from the Greek word "*thlipsis*," and occurs, according to the Englishman's Greek Concordance, forty-five times in the New Testament. It is in most instances rendered "tribulation" or "affliction," but a few times it is rendered "trouble." Greenfield gives the meaning as "*pressure, compression; by metonymy, affliction, distress, calamity*." In nearly all cases where it occurs in the New Testament, it is used in reference to the sorrows, persecutions, and afflictions the pious disciples of Christ should suffer because of their faith. We find no instance where it is used concerning the temporal afflictions of the wicked in this world.

This term implies something severe, crushing, a hard pressure, a bruising and wearing out by long continuance. Upon whom was it to come? As

already indicated, the inspired writers in the New Testament in nearly all cases make use of the term when speaking of the afflictions of Christians. But the Saviour's words above quoted, make the conclusion unavoidable in the passage we are considering, that it can apply at least in this instance *only* to the disciples of Christ. The tribulation is upon "the elect," upon those who are to "be saved." All "the elect" would be destroyed from the earth, should "the tribulation" continue till the end of "those days." It is "shortened" for the sake of "the elect," that some of these might be spared on the earth to preserve it a little longer from utter ruin. Had a few others besides righteous Lot remained, even wicked Sodom, with its sister cities of the plain, might have been saved from its burning. Gen. 18:26-33.

But who are "the elect?" The Greek word "*eklektos*," of which this is a translation, is used in the New Testament twenty-three times, and in every instance is translated "elect" or "chosen." Greenfield defines it "chosen, elect, select, hence beloved, dear, chosen, approved, choice, distinguished, excellent." We give a few phrases where its use is illustrated: "They shall gather together his elect from the four winds, from one end of heaven to the other." "There shall arise false Christs, and false prophets, . . . if it were possible, they shall deceive the very elect." "And shall not God avenge his own elect, which cry day and night unto him?" "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness," etc. Not an instance can be cited where this term is ever used in the New Testament or in the whole Bible, and applied to the wicked in general or to the apostate, unbelieving Jews, or of those not enjoying the favor of God.

We therefore find the conclusion inevitable that this "great tribulation" is one which affects our Lord's disciples and not the wicked, unbelieving Jews, or sinners in general. A long, wearing, dreadful, series of persecutions awaited his church, and beloved disciples, such as had never been seen in all the world before. They were to be hated of all men for his sake. They would be afflicted and put to death in multitudes. Indeed, ages and ages these terrible sufferings would continue. This was a sad disclosure our Lord made to his disciples; for this was, as we have seen, addressed to them in a private discourse warning them of what they might expect. Indeed, we should not wonder that these things should come upon the disciples of him whom wicked hands cruelly murdered.

As they were leading him away to crucify him, and a great company followed him, bewailing and lamenting him, "Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?" Luke 23:28-31.

When the prince of evil found he could not put down the blessed gospel, nor bring it to an end by killing the Prince of life, his last resort was to harass, persecute, and destroy his disciples. He really suffered a great defeat, when he caused the death of the Son of God. His malignity was made manifest to all the universe. His own machinations opened up the way of salvation through the precious blood of the Son of God, which he caused to be shed. He became more desperate than ever when Christ arose from the dead and ascended to heaven beyond his reach, and his only hope now was to harass and destroy his disciples. "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: . . . woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath,

because he knoweth that he hath but a short time." Rev. 12:10, 12. When the Son of God arose from the dead, going up to heaven, Satan realized he had suffered a great defeat, and his wrath waxed more and more cruel.

The persecutions of the meek, humble disciples of Christ were something peculiar in our world. Nothing just like them had ever been in the preceding ages of history, nothing so terribly bloody and cruel were known in the 4,000 years before. Afflictions indeed they passed through; oftentimes these were permitted to arouse them from ease and stupor, and they have been at times greatly oppressed. But the terrible, protracted, wearing-out, pitiless, and awful sufferings inflicted by Rome in pagan, but more especially in papal, ages were something unequalled and most wonderful.

Other prophets have foretold it as well as our Lord. Our Saviour most certainly had in mind, while giving this discourse, the prophecy of Daniel. He refers to it, mentioning him by name in verse 15, when speaking of this desolating power. He evidently had him in view while speaking of the shortening of certain "days" of "tribulation." Verses 21, 22. How do we know this?—By the fact that no other Bible writer excepting Daniel up to the time when Christ gave this discourse, had ever given the number of prophetic days in which God's people should be given into the hands of a persecuting power. The apostle John in Revelation 12 and 13, afterward repeats it, giving the same numbers. But Daniel, previous to our Saviour's time, in symbolic language (no doubt well understood in that age) marks off a long period as follows: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hands until a time and times and the dividing of time." Dan. 7:25.

The power that was to do this in Daniel's vision of chapter 7, was symbolized by the fourth beast, "dreadful and terrible, and strong exceedingly," that "devoured and brake in pieces" all that stood in his way. Protestant commentators are practically united in applying this symbol to the Roman empire. That power is represented in the prophecy in two phases; as a beast with ten horns, and afterward with three of these plucked up and a "little horn," in which "were eyes like the eyes of man, and a mouth speaking great things." Dan. 7:8. In the explanation of the symbol, the angel informs Daniel that "the fourth beast shall be the fourth kingdom upon earth." It is well known that Babylon, Media and Persia, and Alexander's kingdom were the three great empires of the world which preceded the still mightier power of Rome. This fourth monarchy stands in history as the greatest persecuting power ever known among the nations of the earth. It put to death more of the servants of the true God for religious opinion, than all other powers that have existed since our world was created. At least 75,000,000 of Christ's disciples were martyrs to its intolerance. He shall "wear out the saints of the Most High" and think to change times and laws" (or "the time and the law," other versions), and "they shall be given into his hand until a time and times and the dividing of time." A "time" (the ancient Jewish year of 360 days), "times" (plural, twice as many, *i. e.*, 720 days), "the dividing of time" (one half as long, *i. e.*, 180 days), making in all 1260 prophetic days or years, a day in symbolic prophecy meaning a year. Num. 14:33, 34; Eze. 4:6.

Therefore for a period of 1260 years, "the little horn," the papacy, was permitted to domineer over the people of God. The beginning of this period is a well-marked historical era. In A. D. 538, Justinian the Roman emperor, dwelling in Constantinople, having succeeded in driving out the Ostrogoths from Rome, decreed that the bishop of Rome should be head over all the churches, and power was delegated to him to correct heretics, as all were called

who would not subscribe to the dogmas of the Catholic Church. From this point the pretensions of the bishops of Rome, which had been in dispute before, became generally accepted by the Catholic world, and his pre-eminence over all other bishops was generally admitted. The end of the period of 1260 years is also a well-marked epoch. In 1798 the French general, Berthier, marched into Rome, proclaimed a republic, took Pope Pius VI prisoner, and carried him away to France, where he died in exile. That these two events are marked epochs in the history of the papacy, no one can deny. And that they are a wonderful testimony to the truthfulness of Daniel's prophecy is equally certain. That there was during this long period a constant succession of arbitrary acts, blasphemous pretensions, arrogant claims, fearful persecutions, bloody wars, and every effort possible to be made to put down all opposition to the Roman pontiff by fire, sword, torture, and every device possible, no candid, intelligent person will deny. The world never saw anything like it. But what is still more striking, the tribulation was shortened just a little before the days expired, as our Saviour declared they would be.

That our Saviour had in view this long prophetic period of 1260 years in which the Roman power should have the saints of God "given into his hands" to "wear out," seems clearly evident, when he speaks of "those days" being "shortened" "for the elect's sake." Only five or six sentences before (verse 15), he had mentioned Daniel by name as the prophet who had foretold the desolating power of Rome coming to destroy Jerusalem. He then speaks of the work he should do in persecuting the people of God, "the elect," and states that certain "days" of tribulation should be "shortened" for the "elect's" sake. When we take into consideration the fact that this same prophet Daniel had foretold the length of time the Roman pontiff should have given into his hands "the saints" to "wear out," even 1260 years, it is clear as a sunbeam that these were the days of tribulation which were to be "shortened" for the sake of the "elect," that all true followers of Christ should not be destroyed from the earth. We are convinced of this conclusion by the fact that no other specified period for such a work of persecution is given in the Bible. Later on, John, in the revelation gives the same period, applying it to the same work, as we shall see. It would be most absurd to speak of "those days" being "shortened" for the sake of "the elect," when no specified time had been given beforehand in which they had been delivered into the persecutor's hands to be so treated. "Those" is the plural of "that," a pronoun referring to something before mentioned or understood. (See Webster.) The Greek word "*ekeinos*," from which "those" is translated, is rendered in our version "those," "that," "the same," or "selfsame," in most instances when it is used in the New Testament (see Englishman's Greek Concordance), and its meaning according to Greenfield is "that, that one, this," etc. It must therefore in this case refer to something previously understood. Daniel's "time and times and the dividing of time" (i. e., 1260 years) was the long period of terrible persecution which our Saviour had in view when he stated, "Then shall be great tribulation, such as was not since the beginning of the world, to this time, no, nor ever shall be."

G. I. B.

(To be continued.)

REPORT OF THE GENERAL CONFERENCE COMMITTEE MEETINGS FROM MARCH 11-21, 1892.

WE herewith submit a report of the most important matters considered by the General Conference Committee in its council held March 11-21. In regard to the distribution of laborers, as noted in a former article, the committee made as few changes as circumstances would permit. But the contin-

uous growth of the work and the increasing demands in various ways make it necessary that some changes should be made every year. We hope that the recommendations made will result in the advancement of the work. So far the persons receiving the recommendations have cheerfully acquiesced in the same, and are making arrangements to comply with the suggestions. There were some other recommendations considered upon which we are not prepared to report at present, as they depend upon certain conditions and circumstances.

It will also be noticed that the time for the next General Conference has been appointed. By having the notice published thus early, it will give those even in our foreign fields the best of opportunity to arrange their reports and have everything ready for the General Conference. We believe this will be appreciated by all.

The members present during the meetings were O. A. Olsen, S. N. Haskell, J. N. Loughborough, D. T. Jones, R. M. Kilgore, R. A. Underwood, and W. W. Prescott.

The first meeting was called March 11, 1892, at 10:30 A. M. Prayer was offered by Elder Loughborough. Minutes of meetings held since October, 1891, were read and approved.

Various matters were talked over in a general way; such as needs of the field in the way of Presidents and other laborers, time for holding the next week of prayer, etc., the chairman enumerating different items which should be considered and acted upon.

The following committees were appointed:—

Committee on Camp-meetings: J. N. Loughborough, R. M. Kilgore, R. A. Underwood.

Committee on Distribution of Laborers: D. T. Jones, S. N. Haskell, W. W. Prescott.

Committee on Week of Prayer: S. N. Haskell, R. A. Underwood, D. T. Jones.

The matter of time for holding the next General Conference, and the holding of ministerial institutes the coming year, were considered, and it was voted that the next General Conference be held Feb. 17 to March 6, 1893, this to be preceded by a general ministerial institute to be held from Jan. 27 to Feb. 16, 1893.

The Committee on Distribution of Laborers presented a report which was adopted as follows:—

1. That H. W. Decker make Indiana his field of labor.

2. That R. S. Donnell make the Upper Columbia Conference his field of labor.

3. That N. W. Allee labor in Minnesota.

4. That W. S. Hyatt make Missouri his field of labor, and take the presidency of the Conference and tract society made vacant by the removal of R. S. Donnell and N. W. Allee.

5. That F. D. Starr labor in Illinois.

6. That R. H. Brock labor in the Indian Territory, and that the district superintendent supply an assistant from that district.

7. That the superintendent of Dist. No. 6 supply an additional laborer for Montana.

8. That M. G. Huffman labor in Maine.

9. That R. S. Webber make the Maritime Provinces his field of labor.

10. That O. O. Farnsworth go to Ireland and make that his field of labor.

11. That B. F. Purdham labor in Illinois.

12. That H. S. Shaw go to Louisiana and make that his field of labor.

13. That E. G. Olsen take the superintendency of the Scandinavian work in Iowa, South Dakota, and Nebraska.

14. That D. T. Jones locate in California, with the idea of connecting more closely with the interests on the Pacific Coast.

15. That Julia Parmele and Mina Robinson go to England to engage in the Bible work.

16. That S. S. Shrock go to Kansas and labor among the Germans.

17. That G. F. Haffner of North Pacific Conference spend some time in laboring for the Germans in the Upper Columbia Conference, as may be agreed upon by the Presidents of the two Conferences.

18. That with reference to the work of Wm. Baird of North Carolina, the same be referred to the superintendent of the district and the President of the General Conference, with power to act.

19. That the matter of directing the labors of D. A. Ball, who has recently returned from the West Indies on account of failing health, be left with the President of the General Conference.

20. That L. R. Conradi return to America at the close of the Central European Conference and camp-meeting, to labor for a time among the Germans.

21. That in view of the urgent demand for Scandinavian labor in the cities of New York and Brooklyn, J. F. Hansen of Copenhagen, Denmark, return to this country and labor in the cities indicated.

It was voted as the sense of the committee that Frank Hope, now in London, England, be ordained and receive credentials.

Upon motion, O. A. Olsen and W. W. Prescott were chosen as a committee to supply a teacher for Australia.

Voted, That the superintendency of Dist. No. 1 be placed in charge of the President of the General Conference, with the privilege of drawing on such help as he may need to look after the work.

Voted, That a forty-foot tent be provided for use in the Indian Territory.

The matter of the students' volunteer movement received some consideration, and a committee composed of the chairman, W. W. Prescott, and S. N. Haskell, was chosen to consider further the question and report at some future time.

Missionary work among the Chinese in this country was also considered, and J. N. Loughborough, D. T. Jones, and Allen Moon were appointed as a committee on this question.

The following preambles and resolutions were presented by Elder D. T. Jones, and adopted:—

Whereas, The Lord has spoken plainly regarding the importance of health reform, in testimonies recently received, as is brought to view in the following statement:—

"A responsibility to spread a knowledge of hygienic principles rests upon all who have enjoyed the benefits of health reform. This responsibility should be felt by every man and woman who claims to be a Seventh-day Adventist. . . . God's blessing will rest upon every effort made to awaken an interest in health reform, for it is needed everywhere. . . . There must be a revival in regard to this matter, for God proposes to accomplish much through this agency." Therefore,—

1. *Resolved*, That we recognize in this line of work one important branch of the work of God which should receive its due share of attention from all who have accepted the light which God has given us for these last days, and especially from those who stand in responsible positions as leaders and instructors of the people.

2. *Resolved*, That we recommend the officers of local Conferences to give the health question a reasonable share of attention, and instruct their ministers and other laborers to prepare themselves to instruct the people in the principles of healthful living, and also that they encourage competent persons to take a thorough course in theoretical and practical hygiene, that they may be prepared to teach others.

3. *Resolved*, That we request those who visit camp-meetings as camp-meeting laborers, to fit themselves to give instruction on health reform from the standpoint of the Bible and the "Testimonies."

Whereas, One special object in the establishment of our denominational schools is to fit young men and women for missionary work by educating them in all branches of the truth; therefore,—

4. *Resolved*, That instruction in health and temperance should be recognized as a part of the regular course in our schools, as soon as competent teachers can be procured, and that such instruction be in harmony with the teachings of the Bible and the "Testimonies" on this subject.

Remarks were made upon the resolutions by Dr. Kellogg (who came in while the report was being considered), Prof. Prescott, and Elders Underwood, Jones, and Olsen.

It was decided that the next week of prayer be held Dec. 17-25, 1892.

Appointments for the various camp-meetings were also made. (See list of camp-meetings on page 15 of REVIEW.) O. A. OLSEN, Chairman.

W. A. COLCORD, Sec.

BAD USE OF PETER'S PENCE.

THE word "bad" is here used in the sense of fraudulent, since the use to which "Peter's pence" is ordinarily put, in furthering the development of the papacy, is about as bad a use as any to which money could be put. It seems that the papal authorities at Rome have been endeavoring to make a rather too literal application of the language of the parable of the talents, by putting out the money intrusted to them to the exchangers, but in so doing they have failed to gain "other ten talents." It makes a difference in such cases whether the money be invested in an earthly bank or in the bank of heaven. Our Saviour in his teachings evidently had reference to the latter and not the former, as the place where his followers should invest the means with which they are here divinely intrusted.

4. After this there is no more death (Rev. 21 : 4), hence the last part of Isa. 65 : 20 must apply at sometime previous to the formation of the new earth; and it is natural, we might say, necessary, to apply it to that great death scene in the lake of fire, the last event of the kind before the new earth is made, which is the subject of the prophecy. Verse 17.

5. But how does the child die a hundred years old? *Ans.*—In the multitudes that perish in the lake of fire, all classes and all generations will be represented, from the antediluvian rebel to the nineteenth-century sinner. But the antediluvians lived nearly a thousand years, and a person at that time a hundred years of age was but a "child." All who were a hundred years old at the time of the flood, and who perished therein, were, in that age, only children; and there must have been hosts of them. These all appear again in the second resurrection, to perish in the lake of fire; and in comparison with the men of their own generation who perish with them, men from six hundred to nine hundred or more years of age, they are still but children. But the sinner of to-day who lives to be a hundred years of age is considered to be a very old man. And as the hundred-year-old antediluvian child was not too young to be a sinner, the sinner of to-day who is a hundred years of age, is not too old to be shielded by his venerable age from the punishment of sin. They both alike perish in the lake of fire.

The conclusion, then, is this: That "the child" that dies "a hundred years old," is the antediluvian child; and the sinner who being a hundred years old is accursed, is the sinner of all those subsequent generations, who at a hundred years of age is considered an aged man. The point of time at which they die, is the second death; and after that there will be no helpless infant, nor decrepit, broken down old man; for there will be nothing to hurt nor destroy in all God's holy mountain. Verse 25.

RIGHT WORDS.

SPEECH is a sure index of character. No definite opinion can be formed of an individual's qualities and disposition from his personal appearance alone. The fool can, by keeping still, pass as the possessor of a considerable degree of wisdom. The countenance, the dress, the general appearance and demeanor may seem to indicate this or that, but when once the individual has given expression to his thoughts, in language of his own choosing, our opinion of his intellectual and moral traits begins to take on definite shape, and we gain at once some idea of his general trend of character. Nor is a lengthy conversation often necessary in order that his general character should be distinctly shown.

Speech is the natural and ready outlet of the mind, and therefore the best indication of what the mind contains. "Out of the abundance of the heart the mouth speaketh." Much has been said and written upon the conversational art; but the basis of all good conversation must be good thoughts. Mere words, however elegant or rhetorical, are of no value. It is the thought which they convey that determines and invests them with their beauty and propriety.

There is probably no other way in which so much good could be realized at so little cost as by means of the right use of the power of speech. Each individual has a certain degree of influence over others with whom he is associated. This influence is the influence of his words and actions. To exert a right influence, these must be harmonious. Let a person make what pretensions he will by his words, he will not be believed if he contradicts them by his actions; nor, on the other hand, will he receive credit for his good actions if his words do not correspond with them in character. This is the great trouble with many who profess Christianity. Their names are upon the church records, they attend church services, and in various ways by action seem to identify themselves with Christian people; but

their conversation is usually of a nature which would convey no suggestion of such facts; hardly, indeed, of a conviction that "life is real, life is earnest, and the grave is not its goal." The mind cannot feed upon chaff with any better result than can the body. The hurtful, unsatisfactory effect follows and is felt as surely in the one case as in the other.

Good thoughts are not so scarce in this world as to be beyond the reach of any one. Themes which will elevate, refine, or at least instruct, the mind are not so uncommon as ever to make it necessary that conversation should take the form of idle words. It is no inscrutable provision of divine justice which has ordained that for such words account shall be given in the day of judgment.

If he who has been accustomed to dispense only the chaff of foolish and idle words in his intercourse with others, would let his speech take on a higher and more serious vein, he would be surprised at the result. It will be no difficult task. The effort will cost him nothing, and the result will be invaluable. No one who has perused the word of God and obtained a knowledge of its truths, can be at any loss to know how to make his words helpful and beneficial to others. Realizing that "the end of all things is at hand," he will at least keep in mind the injunction, "Exhort one another, and so much the more as ye see the day approaching."

Piety cannot flourish where the tongue runs uncontrolled upon themes of a contrary nature. The character can never attain to full Christian development while this "unruly member" of the body does not act harmoniously with its fellow-members to that end. The faculty of speech has been greatly perverted from its divinely-intended purpose. This power, distinguishing man from the brutes, may well be regarded as the natural accompaniment and necessity of a moral nature, to which it must have been meant to be subservient. Certainly the Creator never designed that this gift, so peculiarly indicative of the pre-eminence of its possessor in the order of creation, should be the instrument of his degradation to a low, unspiritual plane.

"How forcible are right words!" "A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it!" "A word fitly spoken is like apples of gold in pictures of silver." Job 6 : 25; Prov. 15 : 23; 25 : 11. How often the opportunity here referred to comes and passes unperceived, and how slight the effort which would often suffice to improve it! Right words and a right character are inseparable; for "if any man offend not in word, the same is a perfect man, and able also to bridle the whole body;" and therefore "by thy words thou shalt be justified, and by thy words thou shalt be condemned." James 3 : 2; Matt. 12 : 37. The result of an attempt to improve our words will well reward the effort.

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

THE GREAT TRIBULATION.

(Continued.)

In further considering this subject of The Great Tribulation, we will notice other references to it, showing how prominent it is made in the Scriptures. In every instance we shall see that it was this same Roman power that was to cause this most prominent period of affliction to come to the people of God. It is noticed by Daniel in other portions of his prophecy, and in his vision of the 8th chapter, as a power that waxed exceeding great, and "magnified himself even to the prince of the host," and "cast down the truth to the ground," "practiced, and prospered." "He shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people," and "he shall stand up against the Prince of princes; but he shall be broken without hand." Verses 11, 12, 24, 25. "The Prince of princes." Our Lord and Saviour was put to death by them. The "holy people" were not the wicked, unbelieving Jews who were so will-

ing to have Christ's blood upon them and their children; but the disciples of the meek and lowly Jesus, millions of whom this same Roman power put to death. In chapter 11 Daniel refers again to this persecution: "The people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: . . . and some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed." Verses 32-35.

"The time of the end" is a little period just before the end, during which the signs our Saviour gave concerning his coming, shall have their fulfillment. This persecution, it is seen, reaches down to that point. The suffering, persecuted people of God are "holpen with a little help," so the terrible tribulation is shortened, as Christ says, for the elect's sake, though they had fallen by the sword, flame, captivity, and spoil "many days," even more than a thousand years. How can any one fail to see the identity of this period with our Saviour's great tribulation; the "many days" of which were shortened? We cannot doubt but that they are one and the same.

The Revelation through St. John is the supplement or complement of the prophecy of Daniel. He has much to say concerning this same period. In chapter 6 : 7-11 "death and hades" are personified as riding forth on a "pale horse," slaying God's saints over a fourth part of the earth "with sword, and with hunger, and with death, and with the beasts of the earth." And immediately following, these martyred souls lying under the altar, the earth, are also personified as crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood?" They are represented as still resting there a "little season" longer, as the terrible process goes on, and their brethren are also slain, till the righteous Judge should come in his glory to give them life and immortality. Then immediately after, comes the same list of signs our Saviour gives in Matthew 24, which immediately precede his coming. Then comes "the great day of his wrath," when the great men, the rich men, and every bondman and every freeman hide themselves in the rocks and dens of the mountains from Him that sitteth on the throne, and from the wrath of the Lamb. Thus the great tribulation upon God's elect precedes immediately the signs of the day of God.

In chapter 7 we have brought to view an immense host standing before the throne of God, wearing white robes and bearing palms in their hands; they have washed their robes and made them white in the blood of the Lamb. One of the elders informed John that "these are they which have come out of the great tribulation" (Revised Version, and literal Greek), gathered from every land and every clime. Who can doubt the conclusion that reference is here made to that same "tribulation" of which our Lord speaks in his great prophecy, the greatest that was ever permitted to come upon his people before his time, or ever should be? It was a tribulation world-wide; for those who come out of it were from "every nation, and kindred, and tongue, and people."

In chapters 12 and 13 St. John presents this great Roman persecuting power before us, under two symbols, "a great red dragon, having seven heads and ten horns," who sought to destroy forever the "man child," "who was to rule all nations," but he was caught up to God and his throne. He then sought to destroy the church of God, represented here under the symbol of a woman, by persecution and by a fearful "flood." But she was preserved from utter destructions during the period of a "time, times, and a half," i. e., 1260 years, though the dragon sent out a great "flood" after

her, and would have utterly destroyed her. But "the earth [*i. e.*, the powers of the earth] helped the woman," and she was preserved from Roman power.

Here under this forcible series of symbols, this great tribulation is again presented, and the relief of the church by the Protestant governments, after the great persecutions of the 1260 years, or the "shortening" of the days of tribulation as Christ declares, is repeated. The symbol used in chapter 13 is a composite beast, with a body like a leopard, feet like a bear, mouth like a lion, with seven heads and ten horns. This represents the Roman power which had conquered Babylon, Media and Persia, and Grecia, absorbing them, and ruled the world, as the leopard, bear, and lion were symbols used by Daniel (chapter 7), of these kingdoms. This leopard beast of Revelation 13 specially represents the papal phase of the Roman power, as the great red dragon did the pagan form; and he received "his power, seat, and great authority" from Justinian the Roman emperor, in A. D. 538, as we have before noticed. It is the same precisely as Daniel's "little horn." Dan. 7:8, 24, 25. That emperor gave him his power, *i. e.*, made him head over all the churches, gave him "his seat," Rome as his capital city, with authority to correct heretics. All the world wondered after the beast. "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." "And power was given unto him to continue forty and two months." Thirty days to each month gives us 1260 prophetic days or years again, beginning A. D. 538 and ending 1798. "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." How forcibly this was fulfilled when the French marched into Rome and carried away the pope into exile, and destroyed his government. He is to-day under the power of the sword, the king of Italy holding Rome itself.

Let the reader notice especially the fact that the great tribulation is here forcibly brought to view again, as the saints of God were given into the hands of this power to be killed and carried away captive during many ages. But the period of relief, or the "shortening of the days," is also forcibly presented when this persecuting power itself shall receive a deadly wound from the sword and be led captive also.

John again speaks of this persecuting power in chapter 17, fitly representing it as a lewd woman arrayed magnificently in purple and scarlet, and decked with gold and precious stones and pearls, with a golden cup in her hand, from which she corrupted the nations. She was seated upon a scarlet-colored beast having seven heads and ten horns. The name of this bloody harlot was "*Babylon the Great*." She was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." No wonder the loving John wondered with great astonishment.

A woman is very often used in the Scriptures as a symbol of a church. A pure woman is a fit emblem of a pure church, a corrupt woman of an apostate church. Her riding upon the beast of seven heads and ten horns identifies her with the Roman power beyond question, the civil power upholding the church and enforcing its decrees; *i. e.*, the Church and State united. The Roman Church is the result of a great apostasy. St. Paul brings it to view in 2 Thess. 2:3, 4, when speaking of the "coming of our Lord Jesus Christ," which the Thessalonians thought to be imminent at that time. He plainly tells them it was not to come until "there come a falling away [an apostasy] first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. . . . For the mystery of iniquity doth already work: only he who now letteth

will let, until he be taken out of the way." (Revised Version, "There is one that restraineth now, until he be taken out of the way.")

For a time paganism by persecution kept the church partially pure, but when Constantine was nominally converted, and Christians were favored with position, power, wealth, and popularity, pride entered, and the process of apostasy was rapidly completed.

Then the papacy was speedily developed, till the pope of Rome became the mightiest potentate on earth, and with a strong hand sought to put down all religion not according to his creed. He became arrogant, cruel, tyrannical, and blood-thirsty, exalting himself above every object of worship, claiming to be the vicar of God on earth, sitting highest in the temple or church of God. The kings of the earth did his bidding, not daring to do otherwise. Thus the so-called church of the meek and lowly Jesus became the greatest persecuting power ever seen among mankind. Then were the words of Christ literally fulfilled, when he declared: "The time cometh, that whosoever killeth you will think he doeth God service." John 16:2. This was not fulfilled by the pagans, but was literally true of the papists. Nothing on earth are they taught to hate so much as a heretic. So great Babylon became "drunken with the blood of the saints" of God, and giddy with pride and cruel with bigotry. Here again we see the *great tribulation*:-

"Great by reason of its wide extent Great by reason of its long continuance. Great by reason of its excessive severity. Great because the might of the strongest civil world powers would be exerted against the saints. Great because some of all nations and tongues were to be involved in it. Great because *thanatos* and *hades* only could fitly symbolize the carnival of sorrow and blood, when unheard of atrocities were committed, and indelible agonies endured. Great because it threatened to exterminate all human flesh, and set back the progress of the race. Great because it was to be without a parallel in past ages, and without an equal in the future. In all the other years of time there was to be nothing like it; a tribulation "such as never happened from the beginning of the world till now, no nor ever will be." (Diaglott ver., Matt. 24:21.)—"Taylor's Great Consummation," p. 62.

In view of all these facts, how preposterous to apply this tribulation to the destruction of Jerusalem, one city, and not the largest in the world by any means, the siege of which continued for merely a few years, and whose inhabitants were only of one nation. Not a single Christian was in it, not one of God's "elect" for whose sake the days of tribulation were to be "shortened!" How blind must be the exegesis which can pass over all these prophetic descriptions Christ's servants have given concerning those days of blood, sorrow, and agony through which the disciples of Christ must have passed, and suppose he never referred to them, while privately describing to his disciples alone the events of the gospel age intervening between his second advent in glory and the discourse he was giving, confining himself wholly to the fate of the Jews who had rejected him.

G. I. B.

(To be continued.)

SOME MATTERS THAT DEMAND SERIOUS ATTENTION. SHALL WE KEEP PACE WITH THE WORK?

We are living in a very interesting time. Everything seems to be moving with remarkable rapidity. Movements that but a short time in the past required years to develop, are now completed in as many days. This is a fast age in every sense of the word. While no doubt all appreciate this to some extent, still very few sense it in its fullness. All the world seems to be in a state of unrest and general expectancy. Every thinking mind is looking on with anxiety and almost breathless attention, as to what will develop next. Intensity seems to be filling every agent of darkness. Sin and wickedness are everywhere prevalent. Darkness is covering the

land, and gross darkness the people. Iniquity is abounding, and love is waxing cold. While many of the professed followers of Christ are satisfied with a form of godliness, they know little or nothing of its power. Surely we cannot mistake the time in which we live. The end of all things is just before us, and in a little from this the great crisis will be past.

A very large number of those who are looking on with anxiety and apprehension, are ignorant as to the real nature of the events that are to transpire; but not so with the student of prophecy, not so with those who understand the times and the seasons. "But ye, brethren, are not in darkness, . . . ye are all the children of light, and the children of the day: . . . therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5:4-6. While men's hearts are failing them for fear, and for looking after those things which are coming on the earth, they are still in darkness as to the true nature of these things, and are unprepared; hence, the fear and perplexity.

But it is not the anxious and perplexing condition of men and nature that we wish to impress on your minds at this time. While these things should receive our attention, as they stand out as distinct fulfillments of prophecy, and thus indicate to us our time, and show that we are living on the verge of the eternal world, there are also other things that are of even greater importance to us, and which we must appreciate if we would meet the mind of the Spirit of God at this time.

Years ago, when our beloved Elder James White was discoursing on the signs of the times, and setting forth the remarkable fulfillment of the many prophecies relating to the closing time and the end, he would often pause and say, "But some one may ask, 'What is the surest sign that we are living in the last generation, and that the end of all things is close at hand?' and he would answer, 'It is the third angel's message.' There is great force to this answer. The third angel's message is an active reality. It represents a people raised up in the providence of God, bearing specific characteristics and doing a certain work. It represents the last work of warning a sinful world, and threatens the sinner and the ungodly with the unmixed wrath of God. When the time came for this message to be given to the world, a people appeared on the stage of action bearing the true characteristics, and doing the very work that the message was to accomplish, and moreover, claiming to be the fulfillment of the message. Certainly there can be no mistake in reference to the genuineness of the message, but it must be recognized as a fulfillment of the prediction, and in itself the most prominent sign of all, and a sign that cannot be disproved.

As a people, we are here in fulfillment of the prophecy of Rev. 14:9-12. We are not here as a mere happen so. In direct obedience to the call of God in the second angel's message, Rev. 14:8, we have come out from the confusion of Christendom, and have taken our stand on the firm foundation, "the commandments of God and the faith of Jesus." And this people are now giving the warning against the worship of the beast and his image. The time is fulfilled, the message is being given, a people is being developed who will be ready to meet the Lord in peace, and in a short time the crisis will be past, and the Lord will have come, taking vengeance on the ungodly, but saving his people who have waited for him, who will rejoice in his salvation.

These things are here. This message is being proclaimed. And you and I profess to be identified with it and to be engaged in this very work. Is this so in fact, or is it in our own minds merely a profession? We entreat you to study this matter, giving it careful thought; you cannot afford to make a mistake; your eternal destiny is involved.

The third angel's message is destined to accomplish a great work in the earth. It is to be proclaimed to every nation, kindred, tongue, and

them to teach that some are predestinated to be lost, do what they will. Will you please explain them? The texts are Jude 4; Rom. 9: 21, 22; 1 Pet. 2: 8; Ex. 9: 16.

E. R.

Ans.—Jude 4 does not say that God ordained the persons in question to final destruction, or that God ordained them to anything. The word ordained is *prographo*, which simply means to “write about beforehand; to make a subject of public notice,” and Jude merely mentions some of whom they had previously been notified and warned, who were to be condemned and avoided as unbelievers. He then refers, as illustrations, to the Jews who came out of Egypt, to the angels which kept not their first estate, and to the Sodomites, all of whom were destroyed for their own unbelief.

Rom. 9: 22 refers to the clay and the potter. The figure is borrowed from Jer. 18: 1-10, which should be read in connection. Verses 7-10 of Jeremiah 18 show that the great truth to be illustrated by the potter and the clay is this: that if we turn away from evil, God will turn from his threatened judgments against that evil; but if we turn from good to evil, then God will turn from the good he thought to do to us. God will make us a vessel of honor if we will let him, but if we will not yield to him, we mar the clay in his hands; and then he can only make us vessels of dishonor. We are in his power, and should not deceive ourselves by thinking that we can rebel against him and persist in an evil course, and yet be made vessels of honor.

On 1 Pet. 2: 8, read verse 7. To those who are disobedient, Christ will become, instead of a chief corner-stone, elect and precious, a stone of stumbling. And what people are “appointed” to in verse 8 is, not to be disobedient, but to *stumble* and *fall into darkness* and *lose* the benefits of Christ’s sacrifice, if they are disobedient.

Ex. 9: 16 does not assert that God had given Pharaoh existence; that he might destroy him. The expression, “Raised thee up,” refers simply to his coming to the throne of Egypt. (See *margin*, “Made thee stand.”) Pharaoh had proved himself an incorrigible rebel against God, and God had suffered long with him. Rom. 9: 22. He had determined to thwart God’s plans, yet God suffered him to come to the throne of Egypt, the mightiest nation then on earth, and exert all the power of the kingdom against his plans, that God might show how easily he could triumph over it all. There is not a text, nor an intimation, in all the Scriptures, that God ever gave any being existence, who, before he had a being, was foreordained, predestinated, and doomed, to inevitable destruction. A doctrine so horrible would at once nullify all the declarations of the Scriptures concerning the character of God, as a God of justice and mercy and love.

OUR SAVIOUR’S GREAT PROPHECY.

The Great Tribulation.

(Continued.)

We dwell at length upon the great tribulation, because the location of the signs, the tokens of our Lord’s approach, depend upon our properly understanding this most important period. The signs are specially declared to be “after” the close of this tribulation. There could therefore be no wonderful occurrence during this tribulation, that could be understood as a “sign” of the nearness of his coming. The tribulation is the vital point, or key, to this whole prophetic discourse. If we cannot locate that, we shall be all at sea concerning any tokens of his appearing. Therefore the very object of our Saviour in answering the disciples’ question, “What shall be the sign of thy coming, and the end of the age?” would be frustrated, and the church left in darkness concerning this glorious event, so far as our Saviour’s discourse is concerned. When was it to commence? What power was to be the special agent of its infliction? When was it to terminate? At what period was to be its greatest intensity? Who were to be its special victims?

These are questions which are very pertinent, and should be well understood. We have partially answered some of them. But we need to consult history to answer fully all of them. “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect’s

sake those days shall be shortened.” “Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake.” Matt. 24: 21, 22, 9. “Then,” the adverb of time, introduces these terrible sorrows. It is from the Greek word “*Tote*,” defined by Greenfield as follows: “Adverb of time; then, at that time, then, *i. e.*, afterwards, immediately after, upon that,” etc. Our Saviour had just been speaking of the destruction of Jerusalem, warning his disciples to escape from it, by fleeing to the mountains, as soon as they saw “Jerusalem compassed with armies.” Luke 21: 20. This, as we have seen, occurred a short time before the final siege of that city.

It is remarkable that the first general persecution under Nero, A. D. 64-68, came just about that time. That emperor falsely charged the Christians with setting fire to Rome, and “an immense multitude” was apprehended and put to death. They were tortured, torn in pieces by wild beasts, crucified; large numbers burned, used as torches, being covered with inflammable material, Nero himself being a spectator of their miseries. From that time till Constantine claimed to be converted, there were more or less of these persecutions. Many authors set the number as ten, but the exact number of them is not certain. “There are very few periods during the first three centuries in which it can be said that the church enjoyed everywhere a complete immunity from persecution.” (See McClintock and Strong’s *Encyclopedia*, Art. Persecution.)

Under several of the Roman pagan emperors, the persecutions were terrible; vast multitudes of Christians being put to death by torture and sufferings, the most terrible their enemies could inflict. The most eminent and devoted servants of Jesus, like Polycarp, the companion of St. John, were martyred for their faith. The last general persecution of this series was under the reign of Diocletian, lasting for ten years, from A. D. 302-312. It is said that 700,000 Christians perished. Jerome, who lived at that time, is quoted as saying: “There is no day in the whole year to which the number of 5,000 martyrs cannot be ascribed, except only the first day of January.”—*Fox*, p. 35, *Edition of 1850*.

“It is supposed, say learned authors, that 3,000,000 perished in three centuries.”—“*Religious Encyclopedia*,” Art. Persecution.

Thus we see Christ’s words literally fulfilled, when the commencement of the great persecutions is given about the time of Jerusalem’s destruction. It began at the time, and its horrors were upon the very ones he declared would feel them, even the “elect”—his own disciples, as many of them probably perishing in sanguinary persecutions visited upon them by pagan Rome as would embrace every living Jew, at that period of their history; and the process continuing long ages. What folly, then, to apply this greatest of all tribulations to the destruction of Jerusalem, the siege of a single city, and to those hating Christ.

As we have seen in previous quotations from Scripture, Rome was to be the powerful agent in the great afflictions visited upon our Lord’s disciples. The fourth great monarchy, represented by the legs of iron (Daniel 2), the great and terrible beast (Daniel 7), the horn that waxed “exceeding great” (Daniel 8), St. John’s great red dragon (Revelation 12), the leopard beast (Revelation 13), and Babylon the great (Revelation 18),—all of these are persecuting powers, and symbolize that great colossus that bestrode the nations of earth for so many ages. This power was at its height when our Saviour was put to death, and it was the agent which murdered him. In every age since, it has hated his true disciples. It has appeared to the world in two grand phases, as a pagan heathen power and as a papal, or professed Christian power. These two phases are clearly symbolized in Daniel’s dreadful and terrible beast. (See Daniel 7.) At the first appearance the beast has ten horns; afterward three of these were plucked up, and a “*little horn*” appears, with a mouth speaking great things, to whom the saints were given for him “to wear out” for 1260 years. And in John’s Revelation (chapters 12, 13) this same division is manifested in the great red dragon and the leopard beast. The work of the latter is specially to make war upon the saints of God and overcome them. He continues his work the same length of time—1260 years, *i. e.*, forty-two months.

We must conclude, therefore, that the severest sorrows of the saints of God were to be seen under the papal form of the Roman power, into whose hands the saints of God were specially given. Authors tell us that the wise men among the persecuted Christians under pagan Rome, realized this and looked for worse things to follow when antichrist should be fully revealed, standing in the temple or church of God, as St. Paul had declared he would. 2 Thess. 2: 5-7. It took a period of time to transform the Roman bishop into a full-fledged pope. When Constantine put an end to persecution, gave wealth and power into the hands of those whose religion he had nominally embraced, then corruption rapidly grew in the church. The two centuries, or thereabouts, intervening between Constantine’s conversion, A. D. 323, and 538, when Justinian made the bishop of Rome the head of all the churches of Christendom, with power to correct heretics, were filled with stirring events,—dissensions in the church, struggles to see who would be greatest, wonderful changes in religious doctrines, a constant corruption from the Bible standard of purity, and approximation more and more to the heathen customs prevalent in the Roman empire.

At first, toleration existed while the church was comparatively weak, and it had to look to the State for tolerance and protection. But the time came when the church, really comprehended in the hierarchy, with the pope at its head, vaulted into the saddle and rode the scarlet, bloody beast,—the Roman State,—domineering over all earthly governments, as St. John had predicted (Revelation 17), and thus became the lewd partner or mistress of wicked earthly powers, instead of the pure spouse of our Lord and Saviour. It was not long then till she became indeed “drunken with the blood of the saints and of the martyrs of Jesus.”

Then most truly the “great tribulation” was fully inaugurated; the black, ominous thunder cloud settled down over the meek disciples of Christ with a horror of great darkness, which scarcely a ray of light could penetrate. Ages of gloom, bigotry, terror, and despair dragged their weary length along, death and hades on the pale horse smiting their victims over a large portion of the habitable earth. No wonder they went up to heaven, “How long, O Lord, how long?”

We can spare space for but a very brief recital of the woes of these ages. But the words of our Lord, “In the world ye shall have tribulation,” met a wonderful fulfillment. Many were indeed “purified, made white and tried.”

Justinian, who exerted himself to his utmost to exalt the papacy, persecuted all dissenters. He supported the pope by the sword. He required all to accept one faith, and that heretics and schismatics should be killed. Multitudes suffered, and vast numbers fled from Roman territory to Persia. (See Taylor’s “Great Consummation,” pp. 82, 83.)

The papacy became more and more arrogant, its power continually increasing. In 755, Pepin, king of France, bestowed upon the pope the Exarchate of Ravenna, and thus he became a temporal as well as spiritual monarch. “The worship of images and relics was imposed in 788, the baptism of bells in 965, the compelled celibacy of the priests in 1000, the infallibility of the church in the year 1076, the sale of indulgences, 1190, transubstantiation was officially decreed 1215, and auricular confession officially imposed in the same year.”—*Ib.*, p. 86.

The popes claimed by this time supreme authority over all kings and rulers of the earth. Crusade after crusade was preached against all “heretics.” In wars originated against the Mohammedans for the recovery of the “Holy Sepulcher,” it is said more than two million perished. Crusades were preached against the Albigenses and the Waldenses. These defended themselves bravely, and the papal legate, Bertrand, declared that in fifteen years 300,000 papal soldiers had fallen in the strife. But the papists boasted that, including the women and children, they had massacred more than two millions of the human family. “Persecute them with a strong hand,” said Pope Innocent III. “From thence to the Reformation,” writes Mede, “no man hath set down the account of them that have been cut off by the sword and torment.”—*Ib.*, p. 91.

About 1198, this pope established what Catholics call the “Holy Inquisition,” the most terrible agency of bigotry and persecution ever invented by

man or devil. For centuries it existed in large portions of Europe,—France, Germany, Italy, Spain, Portugal, and was extended to America and India later. The number of its victims cannot be told. It was made the solemn duty of all Catholics to inform those appointed by the church, of any who were not supposed to be sound in the Catholic faith. The mere suspicion of being such was sufficient to subject one to arrest and confinement. The accused was never informed nor confronted with his accusers. Confession was extorted by the most terrible tortures,—the rack, the thumb-screw, and the most inhuman appliances ever invented were in common use, to extort confessions or recantation. Victims were arrested in the dead of night, and hurried away secretly to these terrible tribunals, incarcerated in dungeons and starved or half frozen, in darkness and solitary silence, where not a friend could be seen for months and years, till burned at the stake or finally starved to death. Their property was all confiscated to the church.

It is no wonder that when victims were thus arrested, they were mourned for as dead, by all their friends. None dared to appear in their defense. Multitudes of God's devoted servants were destroyed by this agency. In all the history of heathen persecution, there is nothing to equal the horror of this "Holy Inquisition." Nothing so terrible, so contrary to all principles of justice, love, and mercy, ever appeared among mankind as this. Yet all this was done in the name of the religion of the meek and lowly Jesus. The progress of the principles of the great Reformation finally caused its extinction. (See articles on the Inquisition in Buck's Theological Dictionary, McClintock and Strong's Cyclopedia, and also in the Schaff Herzog.)

It is impossible correctly to estimate the number of victims tortured, persecuted, burnt, and slain by the Inquisition. The most authentic record of its work in any country, to be obtained, is in Spain. The historian Llorente unveils its cruelties. Here under various inquisitor generals, during a space of 129 years, according to this historian, as quoted by Dr. Croly, Spain lost 3,000,000 of its inhabitants by the Inquisition.

Protestantism was extirpated by these fearful cruelties. And so true religion would have been obliterated, according to our Saviour's words, in all countries, had not divine Providence specially interfered to "shorten" the great tribulation.

This was done at last by the great Protestant Reformation, through the advance of great light, the dissemination of the Scriptures, the raising up of valiant and devoted men who hazarded their lives, freely to spread abroad the truths of the blessed gospel. Princes defended them; the invention of printing spread abroad the truth; the discovery of America, after so many ages of human history had passed away, was a mighty incentive in enlightening the human mind and dispelling the gloom of the Dark Ages. As at the first advent, God's providence arranged that Christ's coming to our earth should be in a period of the greatest light of ancient times—the glory of the "Augustan age," so, before his coming the second time, the midnight blackness of the Dark Ages shall be dispelled, and light and truth shine everywhere, so that all may be permitted to know, if they will, the signs of his second advent.

But during the mighty struggle between the Reformers and the papal harlot, for several generations the people of God had to taste the bitter cup to its dregs. Greater persecutions were inaugurated than ever before. Indeed, the older the papacy grew, the more bloodthirsty it became, until its power was taken from it by the triumph of gospel light, as the result of the Reformation. We have no good reason to believe that Rome would not persecute as much now as ever, had she the power to do so. "Rome never changes." This is her boast. Says Mede: "From the beginning of the Jesuits (1540) to the year 1580 [only forty years], 900,000 orthodox Christians were put to death by the hand of the executioner alone." Bowen writes of Julius II: "Two hundred thousand persons are said to have perished in the wars carried on chiefly at the instigation of this furious and bloodthirsty pope."—*History of the Popes*, Vol. III, p. 290. According to Virginius, Pope Paul IV, in four years, from 1555–1559, put to death by the Inquisition, torture, starvation, or the fire, 150,000

Protestants. In France it is said that more than one hundred thousand Huguenots were slain in three months. Some two hundred thousand persons perished in the religious wars and persecutions of the Netherlands, and immense multitudes perished in other countries. But what satisfaction is there in following the horrible items one by one, attending the pathway of the "mother of harlots," "drunken with the blood of the saints and with the blood of the martyrs of Jesus"? Nothing of the kind in all history compares with it. Those desiring to do so, should read "Fox's Book of Martyrs" and other books of that character. Taylor's "Great Consummation" gives a wonderful summing up of such items, from which the reader can gain much valuable data.

Suffice it to say, authors of note variously estimate the numbers whose death was caused in one way or another by that great apostate power, the "man of sin," the papacy, as varying from fifty to one hundred million. All these were classed as "heretics." They were of those who would not accept the pope of Rome as head of the church, or subscribe to his dogmas. The church authorities themselves did not put most of these to death, but they instigated the secular powers, whose subservient tools they were, to do it. The papal authorities incited those terrible wars, and expressed great gratification when multitudes of dissenters were put to death. Volumes might be filled with the horrors of these persecutions. But nothing but the judgment day can reveal them in all their terrible atrocity. Then these monsters in human form will meet their just reward.

G. I. B.

(To be continued.)

THE WORK IN AUSTRALIA.

OTHER pressing duties prevented my writing to the REVIEW by the last mail, an omission for which I presume ample reparation will be made by others. We are exceedingly grateful for the attention which is being bestowed upon our work by the General Conference, and for the help which has been sent us; and the readers of the REVIEW will be more interested in what they may have to say of their impressions in reference to our work than what we might say who are more closely identified with it. I trust, however, that we shall not surfeit the readers of the REVIEW on the subject of Australia.

Upon her arrival in this country, sister White seemed to be blessed with unwonted strength and energy, and was enabled to bear an important part through the general meetings which were held soon after they reached here. But since that time, she has been greatly afflicted with rheumatism and general weakness, of which she still continues to be a victim. Her sufferings have been marked by a decrease in flesh of nearly twenty-five pounds. For some time she was not able to leave her home, but now she ministers the word upon the Sabbath and a few other occasions, though it is with evident pain and suffering that she does so. We are hoping and praying for her recovery, that she may be enabled to perform the work for which she was doubtless sent here by divine Providence. Though her coming has already proved of great good, there is much more that needs to be done. This we believe she will yet be able to do. The family is further afflicted by the sufferings of sister Fannie Bolton, who injured her foot while in Sydney, immediately after her arrival. Not sufficient attention was given to the injury at the outset; and for the most of the time, her foot has been entirely useless, and she has suffered great pain from it. At present there is but little improvement in her case, and some fears are entertained of a permanent disability. In these afflictions sister White and her family deserve and have the deep sympathy of all the friends of the cause. Brother W. C. White, in company with brother Daniells, attended the New Zealand Conference, and it is no small disappointment to all, that sister White was unable to be at that meeting.

The work which we have in hand encounters the same difficulties in this country that it has in other parts of the world. Prejudice and unpopularity are doing all that they can to impede the progress of the truth for these last days. We are still trying to press it home upon the hearts of the people, and we have continually to be thankful that at least some success attends our efforts; but it is very evident that the Lord is doing far more than we are. His

Spirit is at work upon the hearts of many honest people, and they are coming to the light and knowledge of the truth, in many instances with but little assistance from human agencies. A family of Scandinavians embraced the truth in Queensland about a year ago. They love it, and are growing in the truth, although they have never seen but one Sabbath-keeper. A Baptist missionary, a German by birth, stopped with them one night, and endeavored to show them the error into which they had fallen; but he received such evidence of the soundness of their position, that "his sleep brake from him," and in the morning he had to confess that he was greatly troubled over what he had heard, and after a few exhortations, they allowed him to depart. Recently he returned and spent another night with them; and he told them that since his first visit, he had been keeping the Sabbath of the Lord, and not only that, but he was trying to teach it to others. By report, he is an earnest, devoted Christian, and we hope will become useful in the work which he has espoused. In one of the interior towns, a family of influence and respectability was entertaining two of our canvassers, when the subject of the Sabbath happened to come up in a casual way, so that the brethren felt called upon to make their position known. The result was, that the family embraced the Sabbath then and there, and are now rejoicing in the truth that they have found. Quite a number have begun to keep the Sabbath in the city of Launceston, Tasmania, where as yet no public labor has been bestowed. I received very lately a letter from a man in another interior town, who has never seen a Sabbath-keeper, but he has read a few of our publications, and has been keeping the Sabbath for six months all alone. He seems to be an earnest and devoted Christian.

We have concentrated our laborers somewhat. Brother Hare has withdrawn from Tasmania, and joined brother Steed in a tent effort at Paramatta, near Sydney. Brother Curtis has come over from South Australia, and is laboring with brother W. L. H. Baker, at Echuca, on the Murray River, the border between Victoria and New South Wales. When we last heard from these meetings, they were progressing with an encouraging degree of interest. The extensive sale of our books has prepared the way for colportage and other labor. Our canvassers going over the ground, repeatedly say that they find many people who are hungering and thirsting for the light of truth; and they are oftentimes questioned in regard to the Sabbath, by those who do not know who they are, and seem to be troubled in reference to what they have read. I believe that in the future much will be accomplished by this line of work.

Our canvassing work still maintains a good degree of success, notwithstanding the severe financial crisis which is upon the colonies. There were over one thousand seven hundred orders taken during the month of March, which will probably total between six and seven thousand dollars in value. The office does the most of the delivering for the canvassers, so that they can pursue their work without interruption, and the plan works to mutual advantage in many ways, and gives quite general satisfaction.

In the world around us there is a state of unrest and turmoil which reminds us of our Saviour's words, when he foretold the condition of things in the last days. Wholesale murders, robberies for lust and money and hatred, crimes of every grade and shade, are becoming almost too common for especial mention or notice.

This colony is agitated at present over the general elections which are to take place on the 20th inst (April). At that time a new Parliament will be elected. Political matters are managed so differently here from what they are in the United States, that it takes a long time for one to get the run of them. Members of Parliament are not elected for any length or term of years, but during the pleasure of the "crown;" and when the exigencies of the time seem to demand it, Parliament "goes to the people." That is, the existing Parliament is dissolved by the proclamation of the governor representing the queen, and new writs are issued, calling for an election to take place on a specified date. There are not in these colonies two distinct political parties, as in the United States, but we have what is called the "government," and

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., JUNE 7, 1892.

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THOUGHTS ON ROMANS 9:11-22

In view of the numerous queries which are raised on this Scripture, a few more thoughts on the subject may not be out of place. The mistake generally made on such portions of Scripture, is in supposing that the writer is discussing the question of eternal salvation, or everlasting destruction, as a result of the judgment in reference to moral character. But, if, instead of such a supposition, we confine the statements of the apostle to the question he had in hand, all difficulties will disappear.

In the fore part of the chapter Paul alludes to a subject which he often dwells upon; namely, the coming of the Gentiles into the covenants of promise, as a spiritual seed, thus coming to be called his people, who before were not his people; spoken of also as provoking the Jews to jealousy by a people who were not a people, and angering them by a foolish nation, and being found of them that sought not after him, and manifesting himself to them that asked not for him. (See Rom. 9:25; 10:19, 20, etc.)

Then he illustrates the election of certain ones to certain blessings by the cases of Isaac, Jacob and Esau, and Pharaoh. In the case of Jacob and Esau, what was the election? Was one elected, or chosen, and predestinated, to everlasting life, and the other to eternal destruction?—Not by any means; but it was, that "the elder should serve the younger."

But does it not say that God loved Jacob and hated Esau? And are not all those whom God hates doomed to everlasting destruction?—Everything that God hates or abhors, on account of moral obliquity, will, of course, be destroyed. But that is not the kind of hate here spoken of. The word "hate" is here used in the same sense in which it occurs in such passages as Luke 14:26: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." This is explained by Matt. 10:37: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."

So the word means, when applied to one object as compared with another, that one is to be *loved less* than the other. We may then read Luke 14:26, as follows: "If any man come to me, and love not his father and mother, etc., less than he loves me, he cannot be my disciple." This is plain and consistent. In the lexicons we accordingly find this as one of the definitions of this word: "In N. T. to regard with less affection, love less, esteem less."

What is said, therefore, in Rom. 9:13, is this: "Jacob have I loved, but Esau have I loved *less* than Jacob." This difference of regard was doubtless based on God's foreknowledge of the character of the children respectively. And seeing that Jacob would be the better character, and more fitted to rule, had not God a perfect right to regard him with more favor, to appoint, or elect, him to a leading position, though he was the younger of the two?

And in this God was not unrighteous. He did Esau no wrong, but he did Jacob a great favor. And so in extending the blessings of the gospel to all the world, he did the Jews no wrong, but he did the Gentiles a great favor.

In this regard, the Lord further declares, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." He does not say, I will save whom I will, and damn whom I please, without respect to any action on their part. The mercy and compassion have reference to such distinctions in the bestowment of favor as God sees fit to make in this world.

But the rule has also a reverse side: "Whom he will he hardeneth." This he does, not by any direct

action, but by placing them in positions where they can show out their natural dispositions by refusing to obey, and rejecting the mercies which are offered. According to verse 22, God does not cast off the workers of iniquity until he has borne long with them. He does not send any people strong delusion (2 Thess. 2:10, 11) till he has first set before them the truth, and given them an opportunity and an exhortation to obey it, and they have refused to receive it, or to love it.

It was so with Pharaoh. For years, while he was coming up to manhood, and to the throne of Egypt, God knew the kind of man he was, and what he would attempt to do, but he did not interfere by his providence to prevent his taking the throne, but rather promoted his accession, that he might show his power to counteract all that Pharaoh could do to hinder the accomplishment of his plans. Therefore he says, "For this same purpose have I raised thee up," not for this same purpose have I given thee existence, that I might damn thee, but "I have raised thee up," or caused thee to take the throne of Egypt, "that I might show my power in thee," in triumphing over all thine opposition. Thus he caused him, or allowed him, to come to the throne, and enter into the struggle against God.

And even then, God gave him opportunity after opportunity to yield and repent, by requesting him to let Israel go, and sending judgments when he refused. But every time he refused, his heart became harder because of his own action. In this way, only, did God harden Pharaoh's heart, and the guilt of resisting God was all his own.

Then the principle underlying all this work, is set forth by the illustration of the potter, who out of the clay will make a vessel unto honor, if the clay does not mar itself in his hands. In the world of providence, God has good reasons for all his preferments, though we may not be able to see them. He never acts arbitrarily. And when we come to the sphere of moral obligation, the results of which affect the issues of eternity, this one rule holds; viz., Believe and be saved, or disbelieve and perish.

OUR SAVIOUR'S GREAT PROPHECY.

The Shortening and Close of the Great Tribulation.

(Continued.)

In the great prophecy of our Lord, the cutting short of the great persecution before the expiration of the allotted period of 1260 years, is one of its remarkable features. No pretended exposition of this discourse would be complete without this point being made prominent. And no events claimed to be a fulfillment of this tribulation can meet the specifications of this prophecy, unless a conspicuous position is found for the cutting short of such tribulation. The great tribulation, when it had reached the zenith of its power, and all flesh opposed to it seemed about to be utterly crushed, was then to be diminished, cut short, and at last cease entirely, even before the period foretold in prophecy for its supremacy had terminated. This was to be done so that true religion should not be destroyed from the earth. We notice now several scriptures where this cessation of persecution is clearly revealed or inferred:—

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24:21, 22. "And except the Lord cut short the days, no person could survive; but on account of the chosen, whom he has selected, he has cut short the days." Mark 13:20, Diaglott Version.

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan. 7:25, 26.

"And they shall place the abomination that maketh desolate. . . . But the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and

by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help." Chapter 11:31-34.

"Woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." Rev. 12:12-16.

In these and other scriptures, this fearful period of sorrow and tribulation upon the true people of God is plainly brought to view, and in every instance the curtailment of it through the interference of providential agencies is foretold. And the connection in each case will show that this cutting short of the tribulation preceded but a little season the great day when Christ shall come again. The period of time is referred to in each of these texts, when the people of God should be given into the hands of the Roman power, "a time [i. e., a year of 360 days], and times [plural, 720 prophetic days], and half a time [180 days]," making 1260 prophetic days or years, beginning when Justinian made the Roman bishop head over all churches, A. D. 538, and ending, consequently, A. D. 1798, when the French took the pope a prisoner, and carried him into captivity, where he died in exile. Daniel says, "The saints of the Most High" were "given into" the hands of this power for this period, to "wear out," *"until"* its expiration. "Until" is an adverb of time, signifying how long this wearing out was to continue. Therefore when it closed, they were no longer given into his hand for this purpose, and their persecution would cease. Daniel's language would lead us to expect their persecution would continue to 1798, but our Saviour says that for a special reason this tribulation was to be cut short, that all of God's people might not be destroyed from the earth. After the "many days" of chapter 11, they were to be "*holpen with a little help.*" "The earth," i. e., the earthly powers, were to interfere, that the great dragon might not with his "flood" of persecution, agony, and woe swallow up forever all of the saints of God, so says the revealer. The days were shortened for the "elect's sake," says Jesus. How wonderfully were these predictions fulfilled! For more than one hundred years true believers have had rest from persecution.

God's providence raised up those mighty Reformers, Luther, Zwingli, Calvin, Knox, and a host of others. The lately invented printing-presses scattered Bibles like leaves of autumn. Light shone in the places of darkness. Hoary errors were discovered, men's consciences were aroused, and liberty broke the bands of tyranny. Freedom to think, freedom to believe the truth of God, took the place of servile bigotry, and again the truth of God prevailed.

Rome was at the height of its power, when the Reformers began to preach. But then she rapidly began to wane. In England, Switzerland, Germany, Holland, Norway, Sweden, and many other countries, after desperate struggles, the shackles of the man of sin were broken. Protestant princes rose up, and as the prophets had predicted, protected the rights of believers. One after another the kingdoms of Europe proclaimed liberty of conscience and freedom to worship God. The Inquisition went down. The pope's anathemas were disregarded; his threats and admonitions despised. The Jesuits were even put under the ban of the pope himself, because of their unpopularity.

For some fifty years of the last preceding century, freedom of conscience prevailed. So for some fifty years before the expiration of the 1260 years, in 1798, the tribulation was cut short, as our Saviour predicted it would be. How marvelous is this great fact! And how wonderfully his prediction was verified! No man can deny these facts. They stand out in bold relief upon the pages of Scripture and history—the prediction and its verification.

Was the *great tribulation* at the destruction of Jerusalem, and did Christ come then?

1. This great tribulation could not have occurred when Jerusalem was destroyed; for it was to be experienced by Christ's disciples, "the elect," and none of them were in Jerusalem at that time, but had all escaped far away to Pella. It was the wicked apostate Jews who suffered in that siege, for rejecting Christ and persecuting his followers. Matt. 24:21, 22.

2. It cannot be shown that the siege of Jerusalem was the greatest tribulation that ever had occurred, or ever would; for all the calamities spoken of in history as then being inflicted, were said to have also been experienced when Jerusalem was taken by the king of Babylon. (See Lamentations of Jeremiah, especially chapter 4:10; Deut. 28:53, 54, and connection.)

3. Should we admit that the great tribulation spoken of by Christ was upon the wicked instead of upon his own disciples, we should have a plain contradiction in the Bible. For Daniel says at the time the dead are to be raised and the great prince Michael (*i. e.*, Christ) stands up, that "there shall be a time of trouble, such as never was since there was a nation." Dan. 12:1-3. It would be impossible to have two different times of trouble, either of which would be greater than any other that ever occurred. But the connection of each of these mentioned makes it clear that the tribulation our Saviour speaks of is upon his own disciples, while the time of trouble Daniel foretells is upon the wicked after probation closes. So all is clear. Never did the saints of God suffer such awful persecutions as those inflicted by the Church of Rome during 1260 years. And never will the wicked see such sorrow as when Christ stands up to reign in his glory. In view of either of these, the destruction of Jerusalem becomes a minor event, and could not have been the tribulation our Saviour referred to.

4. The great tribulation is evidently the same event as is brought to view in an earlier part of Christ's discourse, where he declares his disciples shall be persecuted, killed, and "hated of all nations" for his "name's sake." Matt. 24:9; Luke 21:17. But this could not have been fulfilled at the destruction of that one city, where only Jews and Romans were involved. Neither could it have a complete fulfillment till long after, when his disciples should be known all over the habitable world.

The "great tribulation" was to come as foretold by the prophet Daniel, whom our Saviour specially names in close connection. He allotted a period of time for its continuance, even 1260 prophetic days, or years, during which the fourth beast should "wear out" the saints of God. Other prophets made this same period prominent. These terrible persecutions before the church in the apostles' day, were well understood by the inspired writers, Daniel and John both mentioning them prominently, and both specifying the time of their continuance. There can be no reasonable doubt but that our Lord had this period in view when he speaks of "*those days*"—the very ones foretold hundreds of years before by the prophet he named. This fact excludes the destruction of Jerusalem wholly from being the "*tribulation*" Jesus speaks of; for the disciples were all outside of it when it was besieged.

6. In view of the fact that God had foretold a specified period for this tribulation, there is great force in the Saviour's prediction that "*those days*" of "*tribulation*" were to be "*shortened*," for the sake of his chosen, or "elect." How could any period be "*shortened*" when none had ever been specified? History wonderfully confirms Christ's prediction; for those great persecutions were wholly brought to an end some fifty years before the 1260 years closed, in 1798, and that, too, when they had been most severe just a little time before. But no period of time had been predicted during which Jerusalem should be destroyed, and none of her days of suffering were shortened. She was wholly destroyed, and all her people carried into captivity. Hence it is impossible to make our Saviour's prophecy concerning the great tribulation, and its being shortened for the elect's sake, fit the destruction of Jerusalem!

7. The position of Universalists and of popular theology that the "great tribulation" and the coming of Christ all occurred at the destruction of Jerusalem, are still further shown to be untenable

by the fact that even the signs to *precede* his advent do not take place until the tribulation is past, much less the advent itself. "Immediately *after* the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:29, 30.

So even if it were granted that the tribulation was at the destruction of Jerusalem, the language would positively forbid placing the coming of Christ there also; for not even the signs of his coming are to take place till the tribulation spoken of is *wholly in the past*. Yet Universalists and popular theology blindly confound them, and seek to make the tribulation and Christ's coming take place at the same time, and really compose but one and the same event. They spiritualize away the personal advent, and make it mean the infliction of judgments upon the Jewish nation. But the language utterly forbids such an application. History makes not a single record of such events transpiring at the siege of that city, as the sun being darkened, or the moon or the stars falling, to say nothing of the visible appearance of the Son of God. Yet Josephus, the historian who wrote fully all the particulars of the siege, was on the ground. None of these things did occur there, for the very good reason that our Saviour's words forbid such an application.

The signs do not take place till long after Jerusalem is destroyed. "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth, distress of nations, with perplexity; the sea and the waves roaring." "And then shall they see the Son of man coming in a cloud, with power and great glory." Luke 21:24, 25, 27. Long ages must elapse from the treading down of Jerusalem, even till the probation of the Gentile nations is about consummated, ere the signs should be given, and, at their close, the Son of God should be seen coming in glory to gather his people. In view of these facts, how blind must be the exegesis that can relegate all these wonderful events back to the siege of a single city, and spiritualize away the most glorious event recorded in Scripture, making Christ's coming in kingly splendor with his holy retinue of angels, to be really the march of Titus, a heathen Roman general with his cohorts of brutal soldiery!

This view we are combating, in effect, makes our Saviour, in an address given wholly to his own disciples, utterly ignore the great afflictions of his own followers during the long and terrible persecutions of ages they were to endure, and confine himself wholly to the Jews, who had rejected him, though not one of them heard his discourse. It belittles Christ's language, and really falsifies it; for the destruction of Jerusalem was *not* the greatest tribulation that ever had occurred, or ever would; and his disciples were wholly saved from its terrors. This view makes nonsense of some of the sublimest utterances our Lord ever gave, in which he portrays the glorious deliverances of his people at his second appearing, from all the sorrows of this world of woe, and their eternal salvation, as they are gathered by the angels from the four quarters of the earth to dwell forever with him in his glory, ascribing these statements to the coming of a Roman general to besiege a single city. How could men be more blindly led astray by their prejudice and hatred of the glorious doctrine of the second advent? G. I. B.

(To be continued.)

A GREAT VICTORY.

THE victory which has already been won by the Sabbath of the Lord, is one that should call for devout thankfulness from every person who loves the truth of God, and who desires to see it prosper in the earth. We do not here refer to the fact that there are now about forty thousand observers of the Sabbath in this country, when forty years ago there were but a few hundreds, although this of itself is a victory worthy of note; but we allude to what we consider a far greater victory,—the fact

that the Sabbath has fairly gained the attention of the people of this country.

It has been a common thing among Seventh-day Adventists to speak and write about the "Sabbath question;" and this question has been a reality, and those who have received the light upon this important point of Bible truth have, with the help of God, pressed this question home to the consciences of men with such success that many thousands have been rescued from adherence to the traditional Sunday, and have accepted in its place the scriptural Sabbath of the Lord. Yet all these years, during which time the leaven of truth has been steadily working its silent way, until very lately, the Sabbath question has never approached any such general prominence as it has recently assumed. The interest in the Sabbath has generally been of a local nature, and has been confined to places where our laborers have presented its claims, or where our publications have excited an interest. The case at the present time is far different; and the Sabbath question has suddenly sprung into prominence everywhere. There is no doubt that our laborers and our literature have contributed to bring about this result; but there is much interest in this subject that can only be attributed to the direct work of the Spirit of God reining up the people, that they may be prepared to act intelligently in the choice which will be forced upon them,—to worship God in the observance of his Sabbath, or the beast, in the keeping of the festival day of its appointing.

The change that has come over the public mind in this respect is indeed remarkable. A few years ago, outside of the periodicals issued by seventh-day observers, which at that time were few and far between, one might look in vain in the public prints for any allusion to the Sabbath. Now, how different! Scarcely a paper appears which does not contain allusions to this subject. Editors are writing about it; ministers are taking it for the subject of their discourses; law-makers are considering it; and in all this discussion, gleams of the true Sabbath light which emanate from Christ, the Lord of the Sabbath, and which is reflected upon one day—the seventh—are seen and felt by those upon whose hearts the Spirit of God is at work. Thus to gain the attention of the present busy world, is of itself a great victory. It has been the policy of the ministers of the popular churches to smother discussion upon this subject; they have deprecated every attempt to examine the foundation upon which the Sunday structure rests. They have acted very much like an architect, who, having erected a building upon a weak foundation, does his best to divert public attention away from it, lest its true condition become manifest, and his reputation as a careful builder be lost. Every one who has ever endeavored to examine publicly the foundation upon which the Sunday structure rests, can testify that the above comparison is true to life, and the popular ministry have well known that their strength was to "sit still."

But the day of silence upon this subject is apparently passed. Free and full investigation can be stifled no longer. The Sabbath has indeed become a "question," and the clergy can no longer stifle the investigation. They have themselves unwittingly helped to bring about this result in their blind endeavors to return to a stricter observance of Sunday. To return to such an observance of Sunday, from which the people of this country have surely drifted away, cannot be done without an examination of the whole ground of Sunday theology. Thus the very thing which they have feared—the investigation of the foundation upon which the Sunday rests—has been precipitated by their own action.

Another thing which will intensify this discussion is the fact that people at the present time are not inclined to take anything for granted. The modern custom of a thorough examination of a controverted subject, extends to religious subjects as well as to those of a secular character. Modern thinkers have an impression that there never was a time since the human family existed, when men were as capable of reasoning and forming correct conclusions as they are now. This being the case, the fact that their fathers believed a certain thing, does not make it necessary that they shall do so. They want to know what reason their fathers had; and if it is not sufficient to satisfy them, they promptly reject

injustice of their disfranchisement at the hands of others.

Nor does the fact that the evil cannot be averted furnish a good reason why every good citizen should not raise his voice and his hand against it. Evil is to be combated in this world wherever it is found, simply because it is evil, without reference to what the result will be. If bad votes cannot be put in the minority, they still ought, for the sake of the duty which every American citizen owes to the government which protects his rights, to be diluted with good votes as much as possible. If it is a duty to pray for rulers, it may well be considered a duty to answer our prayers as far as is possible by our votes.

L. A. S.

THE WORSHIP OF "THE BEAST AND HIS IMAGE."

As events point more and more strongly to the proximity of the time when Rev. 13:12 and kindred prophecies will have their fulfillment, it becomes every one who would escape falling into the snare of such worship and being overtaken by the judgments denounced against it, to be sure of the ground upon which he stands, as regards the duty devolving upon him in the coming crisis. It is not enough always to know that a certain prophecy is going to be fulfilled; it is often essential to know how it will be fulfilled,—to know with some degree of definiteness what will be the particular manifestations by which the prophecy will have its fulfillment; for if we are mistaken in these, we cannot occupy the right position with reference to it. When an evil is coming on the earth, it is of little avail to know that it is coming, unless we are able to recognize the nature of the events by which that evil makes its appearance.

No unfulfilled prophecies will bear more careful study than will those relating to the worship of "the beast and his image."

Among those who are looking for the fulfillment of this prophecy, there is probably no question as to what constitutes—in a general sense at least—this worship. It is agreed that it will be some act which will acknowledge the blasphemous claims of the "beast" or the authority of the "image" formed to it. It will be obedience to the demands made and sought to be enforced by these two powers.

But just what the beast and his "image" are going to demand by way of an acknowledgment of their power and authority, may not be so well understood. It may and should, however, be known where the dividing line is between what constitutes the worship of God and the worship of that which is not God.

The question is very likely to arise—has indeed already arisen—as to whether the first day of the week may be observed as a day of rest in obedience to the commandments of these antichristian powers, without making the observer guilty of the false worship to which the prophecy calls attention, and against which it utters its warning. This is an important point; for it is likely to become a practical question with many in the near future.

It may be noticed in the first place, that no person is under any obligation to yield obedience to such a command from any earthly power. Every person has a right to work six days in every week, for the language of the commandment is, "Six days shalt thou labor, and do all thy work." These words God spake with his own voice, and the right which they confer upon mankind is a God-given right, confirmed by an authority beside which all opposing human authority becomes an absolute nullity.

But the language of the commandment imparts something more than a mere permission to labor upon six days of the week. It says, "Six days shalt thou labor, and do all thy work." It imparts something in the nature of an obligation.

The propriety of its doing so can be readily seen. Six days of the week are left to be devoted to man and his temporal interests, but the seventh day is the Lord's,—the day upon which he rested, and which he blessed and sanctified. This day must therefore be kept distinct and separate from all other days, and of course the means for doing this must not be likewise employed in behalf of other days, or the distinction would be lost. If mankind should regularly refrain from work upon two days of

the week—the seventh day and some other day—in the manner prescribed by the commandment for the seventh day, there would be nothing in it to show which day it was that God rested upon, and which he sanctified and blessed,—nothing to signify that God created the heavens and the earth in six days, and rested upon the seventh,—and thus the purpose of the institution would entirely fail. The observance of the commandment by rest upon the seventh day would be nullified by the like rest upon the other day. It is absolutely essential, therefore, that the six working days should be kept distinct in character from that day which God has set apart for himself.

But the impropriety of resting upon both the seventh and first days of the week does not stop here; for the first day is a *rival Sabbath*. Peculiarly offensive to God, therefore, must any act be which is an acknowledgment of the claims of this false Sabbath to the sanctity and reverence due his own day. In what other way could such observance of the first day, by one who knew its claims to be false, be taken, but as an insult to the Creator? In what other way could the Creator himself regard it?

The person who refrains from labor upon the first day of the week, thereby acknowledges either the claims of the day, or the authority of the power which seeks to enforce such rest. He may not "keep" the day as the Sabbath day should be kept, according to the spirit of the Sabbath commandment—his observance of it may be one of form only; but this in the eyes of others at least, is an observance of the day, for only each individual can examine the thoughts and intents of his own heart. The eyes of the world around us cannot, or at least do not, penetrate beyond the letter of our Sabbath observance,—the outward refraining from labor; this is all, therefore, that can be asked of any one in enforcing the worship of the "beast and his image," so far as that worship relates to Sunday observance. This also is all that the authors of the first-day Sabbath ever asked as that which should constitute its observance. Sunday was never blessed, sanctified, and made holy; as a rival to the true Sabbath, it is sufficient that the religious world should be induced to rest and attend religious worship upon that day instead of on the seventh day. The edicts which gave rise to Sunday observance never commanded anything more; nor is anything more exacted by the apostate church which has ever been the especial guardian of the day. Every intelligent person knows that the Roman Catholic Church does not demand of its members the observance of Sunday in the spirit of Isa. 58:13. That is the observance demanded by God with reference to his day,—an observance which reaches to the words and the thoughts of the heart. "God is a Spirit, and they that worship him must worship him in spirit and in truth;" but the "beast," the papacy, is not a spirit, and demands no spiritual worship. In those countries where the reign of the papacy is most supreme, the presence of the devout worshiper at mass on Sunday morning, is deemed by the priest nothing incompatible with his presence at a bull fight in the afternoon; and in our own land it is well enough known that the Catholic communicant, having attended religious services in the morning, is at liberty to spend the remainder of the day just about as he pleases. The Catholic Church does not demand Sunday observance as an act of worship to God, but as an act of homage to itself, and there could be no reason in its demanding anything more than an observance consisting of outward forms.

To rest upon the first day of the week, therefore, in obedience to the demands of the power which seeks to enforce the worship of the "image to the beast," is to do that which constitutes the worship of that "image," for it is an acknowledgment of its authority as much as it can be acknowledged through that institution which the "beast" has held up as the distinctive sign of its power; and as such it is an act in the highest degree offensive to God. It lowers his Sabbath before the world to a level with the spurious rival Sabbath which is of satanic origin. It nullifies entirely the act of resting upon the preceding seventh day. To worship God, and an anti-Christian power also, is to worship the latter power alone. God demands that we

should worship and serve him always, and him only; the Devil is satisfied to let us serve God part of the time and himself the rest of the time, well knowing that we are thereby serving him all the time, and God not at all.

With this view, the language of the prophecy itself seems to harmonize; for the text says (Rev. 13:12) that this power causeth *the earth* and them which dwell therein "to worship the first beast, whose deadly wound was healed." If the previously given and accepted interpretation of this text be correct, the meaning is that the ground as well as the people who live upon it worship "the beast;" and certainly the ground can do nothing more than merely to rest upon the day which this anti-Christian power will command to be observed. That resting, if this interpretation be right, is by the text called "worship."

We do not think also that any person can afford to surrender, under such circumstances, his right, before mentioned, to six days of secular employment in every week. He who surrenders a God-given right in obedience to an arbitrary demand by any earthly power, merely as an act of homage to itself, makes himself a *slave*.

We think therefore that it should be a matter of conscience with all observers of the true Sabbath, not to comply with the demand to rest on the first day of the week. However, "let each be fully persuaded in his own mind." It is certain that they, and all others, have a *right* not to do so, and we think it equally evident that to do so would be to make a compromise that would be very displeasing to God.

God will surely vindicate his word; and those who stand upon that word need have no fear but that they will be vindicated with it. Of course, it must not be forgotten that in such a matter every person should act with discretion, taking care not to disturb others, or to make himself needlessly obnoxious to any. Nothing is more unnecessary, nothing would be more unwise, than that any one should make a needless and obnoxious display of his antagonism to Sunday rest. It is enough that a person should quietly and unostentatiously pursue his secular duties upon the first day of the week, and it would certainly be great folly for any one to bring needless trouble in this respect either upon himself or upon the cause of the truth which he professes.

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

Will there be Special Signs Preceding Christ's Second Coming, to Show that it is Near?

THE above is an important question. The nature of the answer will distinguish between Advent believers and those who are not. The great mass of professed Christians seem to have the opinion that no knowledge can be obtained concerning the nearness of our Saviour's return; that if he comes personally at all, it will be as suddenly and unexpectedly as a clap of thunder from a clear sky. The whole world—disciples and unbelievers alike—will be utterly astonished at his appearing, having not the slightest expectation of his being near. And there are multitudes of professed Christians who believe that he will never come at all, personally, to this earth. Strange ideas, indeed, for those to cherish who read their Bibles! Still, of course, can have no thought of special signs being given to herald his approach, no faith that our Lord himself gave special tokens by which his believing disciples might know when his return was close at hand.

And yet, no fact can be made clearer from the sacred page. The whole Bible contains numerous references to it. His coming to the earth in judgment is the grandest event revealed in the great scheme of human salvation. The destiny of all men, dead and living, depends upon it. Human probation then closes forever. Eternal life to the righteous, eternal condemnation to the wicked, are then bestowed. All should have a special interest in such an event. It is the special theme of the New Testament.

The certainty of Christ's visible, personal coming must be accepted by every one who truly believes the Bible. The two shining angels who stood by as Christ personally ascended to heaven, as the disciples' eager eyes gazed at his departing form, said:

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. It was he whom their hands had touched, who had eaten in their presence the fish and the honeycomb, after his resurrection. Even doubting Thomas could not deny his personality. They now saw him borne away to heaven. This "same Jesus" will come "in like manner." This can be no figure of speech; it must be a literal, personal appearing, or they told an untruth.

Said the great apostle: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16-18. It is the "Lord himself" who will thus descend—a *personal presence*, to whom all his people will *gather* and remain with him forever.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." Rev. 1:7. If such language as found in these quotations is not literal, then none in the Bible can be relied upon as such. There are multitudes of similar statements scattered through Holy Writ.

May we know anything about the nearness of this sublime event? What saith the Scripture?—"Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. 5:4, 5.

St. Paul here states an important fact. The disciples will not be overtaken as a thief. They will be "looking for and hasting unto the coming of the day of God." 2 Pet. 3:12. Why will they be thus "looking," while upon all the rest of the world that great event comes as a thief? We can now intelligently answer the question used as the heading of this chapter. We will do it in the words of our Saviour: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:25-28. "So likewise ye, when ye shall see all these things, know that it [margin, *he*] is near, even at the door." Matt. 24:33.

There are then to be "*signs*" indicating Christ's coming, before it will take place? So says the Lord himself. When these are fulfilled, then we may be so certain of his nearness, that we may "know" he is very near? So he positively declares. Why not then believe it?

At the beginning of his great discourse, the disciples asked him, "What shall be the sign of thy coming, and of the end of the world?" "Jesus answered." He gives a catalogue of the signs to be seen (which it is our purpose fully to notice). Then, says he, when these are fulfilled, we may "know" he is near. And these things are left on record for his church in all ages. They are as much a part of his instruction to his followers, as what he says of repentance, conversion, faith, and obedience. Indeed, how can we have faith in his "*word*," when we ignore or disbelieve what he says about his second coming?

What is a "sign," and what its object? The Greek word, *semeion*, from which "sign" is translated, according to Greenfield, means "a mark, token, by which anything is known or distinguished; a token, pledge, assurance; a proof, evidence, convincing token; a sign, wonder, i. e., a remarkable event, wonderful appearance, extraordinary phenomenon; a potent prodigy," etc. A sign is, in short, some remarkable event or something wonderful, indicating the approach of some other and far more important event. The signs of Christ's coming were to be striking, wonderful occurrences, preceding for a short time his appearing, as evidences of its nearness. Hence he says of these, when they should occur, his people might "*know*" he

himself would soon appear. He would not conceal from his true followers the approach of an event of such thrilling interest to them. His love for them is too great to keep them in ignorance of that which they would be so anxious to know, and which so intimately concerned their welfare. Hence he tells them of the "*signs*" that would indicate his approach.

G. I. B.

(To be continued)

THEOSOPIY.

PROBABLY no form of religious or semi-religious belief has been coming to the front faster of late than that which goes under the name "Theosophy." It seems to be something into which many men naturally drift after having let go their hold upon the Bible, something which furnishes a sort of vague interpretation of spiritual things, and yet is too vague to present its fallacies clearly to view, so as to admit of exposure. It is akin to Spiritualism, and thousands will no doubt find it easy, when the latter has become more prominent, to step from the one into the other.

A correspondent of the New York *World*, who signs himself "A Theosophist," took occasion recently to volunteer to that journal some information on the subject of the solution of the problem of American discontent, by aid of the light which he derived from this occult source. "We must," he said, "gain every experience in the world to evolve the perfect man. This is only one of the thousands of lives we live. The spirit of man is eternal, it is only his physical body that decays."

To which the *World* replied:—

"A comfortable doctrine, perhaps, but radically unsatisfying. Experience, to be profitable, must be remembered; and if this is indeed 'only one of the thousands of lives we live,' for the purpose of 'gaining every experience' and 'evolving the perfect man,' there would seem to be an extraordinary waste of the raw material of experience in the process. We certainly do not remember in this life the lessons of experience gained in former existences."

It is sad indeed that when the "immortal soul" of popular theology enters into the "clay tenement" which it finds in each member of the human race, it should be compelled to part with all its knowledge, and begin over again at the very foot of the ladder. And how very hard also it must have seemed to some of the ancient worthies, as Lazarus, for example, to be called back from the glorious realm of happiness and knowledge to which their "immortal spirits" had soared at death, to take up again their abode in the wretched clay tenement of which they had thought themselves forever free. Yet strangely enough, they seem to have submitted to the change without a word!

L. A. S.

THE GERMAN MISSION FIELD.

SINCE last year, our work is also gradually extending into eastern Germany, along the shores of the Baltic. Lacking the necessary laborers to enter this field, we can for the present only strengthen the interest by occasional visits. On my way there, I passed Lubeck, the smallest of the free cities. Our canvassers have gone over it with one book, also over a small portion of the joining grand duchy of Mecklenburg, noted for its many lakes and forests. In this country, and also in the province of Pomerania, one sees large estates, where the farm hands are very dependent upon their landlords. The population, over two million, of which one fourth falls to Mecklenburg, is strongly Lutheran, and thus far it has been very difficult for any other denomination to gain a foothold.

Being obliged to stop several hours at Stralsund, I viewed the old fortifications, which the noted Wallenstein, during the thirty years' war, tried in vain to assail. In modern days city walls are of little use, and the fortifications consist in general of a circle of forts, from three to six miles from the cities. By evening I reached Wolgast. Here one of our canvassers is living, who, through his sister in Hamburg, embraced the truth and attended one institute. During my stay of two days, I baptized his wife and her mother in the Baltic, and held several readings with interested persons. Here, as elsewhere, we hear many complaints about hard times, and many factories are standing idle. On my way to Königsberg, I passed Stettin, which has

also been canvassed once. It was richly flagged, as the emperor was to visit it the next day.

The provinces of eastern and western Prussia, with a population of nearly four million, have never been entered by our canvassers. The people in general seem poorer, yet on the other hand, there is more religion left. Late at night I arrived at Cranz, a sea bath on the Baltic, where our friends received me heartily. There are some ten Sabbath-keepers in and around Cranz, who once belonged to a certain Stangnowski, but on account of his high pretensions, left him. He called his followers the Apostolic Church, but in order to smooth the way, he admitted all to membership who acknowledged the Sabbath as right, whether they kept it or not. While some of these Sabbath-keepers are rather shy as yet, still we had good meetings Friday and Sabbath, and quite a number of outsiders attended Sunday night. One sister fully in harmony with us, wished to hire a hall for our Sunday night meeting; but the others objected, thinking but few would come. Still the private house was filled, and at the close of the service, the Baptists offered to hire a hall, if I should visit the place again. The Sabbath-keepers bought some six dollars' worth of books, and donated nearly four dollars toward the journey, though just now before the bathing season, money is very scarce. We are sure that when the work is once begun in this section, all these will join us.

Monday I visited Mr. Droste, at Pillau, a strong fortress on the Baltic. Some three years ago, he and another Lutheran pastor by the name of Brodersen, were led to a Christian experience, and began to preach it. They also soon saw the fallacy of infant baptism and other similar church ordinances, and consequently resigned their charges. Mr. Droste hired a hall, and held meetings in different places, baptizing some six hundred persons in about two years. He began to publish a paper; everything seemed to prosper, and considerable attention was paid to the move in the religious journals. While holding meetings in Königsberg, he came in contact with the Sabbath-keepers, and after the death of Stangnowski, last winter, he prevailed upon them to give up the Sabbath, stating that in Christ the law was abolished. But suddenly things came to a standstill. A tailor had gained a wonderful influence over the other pastor, and finally through him over Droste. He came and persuaded Droste that there was no true regeneration before the day of Pentecost; that then the power to regenerate was poured out, and that the apostles conveyed this power by the laying on of hands. He claimed to have this power, and in course of time, Droste professed to have the same; and now some forty of his followers are said to have received this power through his instrumentality.

I stopped with Mr. Droste over five hours, and found him an intelligent man of about thirty-two years. He seemed very pleasant, and stated his views freely. He showed me their meeting hall upstairs, which seats about five hundred persons; in the garden is their baptismal font. As immersion is classed by the law with bathing, the authorities required him to surround the garden with a high fence, so that even from the surrounding dwellings none can look on. Mr. Droste told me that different leading members of the Evangelical Alliance, Baptists, and others had visited him, seeking his fellowship, but since he is under the influence of this tailor, he looks upon them all as unregenerated, and withdraws. He stated that he wanted to preach the gospel in its simplicity, and when I told him about the Sabbath, he declared that Christ abolished the law, and while we had no express command for Sunday, there were strong inferences. He also felt averse to any publications, and has dropped his own paper. Before leaving, I asked him whether we should pray together, but he declined, on the ground that we were not of the same mind. Still I left a few of our publications, and while it has the appearance that this movement which commenced with so much promise and from all appearance in true honesty, may end in confusion, we cannot tell why in God's providence he has thus been brought in contact with the present truth.

On my return, I stopped at Königsberg, a city of 170,000, also strongly fortified. I made several very interesting visits. One lady promised to keep the Sabbath again, and supplied herself with our

Christian endeavor. They halt after taking a few steps, and assume a vacillating position, taking at one time a step forward, and at another a step backward, but making no decided advance, and sooner or later in most cases fall back to the place from whence they started. It is always painful to see a person give up and return from a journey toward a better condition, but doubly so when the journey is from spiritual bondage and darkness to eternal freedom and light.

Innumerable causes act their part in producing this painful result; but there are a few simple conditions which cannot be omitted if the journey is to be successful. Yet how many neglect even these, and still expect in some way to be wafted steadily along toward the end of the Christian race!

One of these, and perhaps the most important, is prayer. Prayer is man's only means of communicating with God. It is the means by which the most needed blessings of heaven are brought down to us. No argument need be given to show the indispensable nature of this exercise; yet with how many is this a theoretical belief rather than a knowledge gained from experience. Let those to whom prayer is an infrequent and formal exercise, stop and ask themselves how they can hope under such conditions to make any spiritual progress. We are living in the time when the solemn injunction applies, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

Another condition is, a knowledge of God's word. The psalmist says, "Thy word have I hid in mine heart, that I might not sin against thee." It is well for the Christian professor to ask, How much of that word does my heart contain? By prayer we speak to God; and through the reading and study of his word, he speaks to us. His word is spiritual food, without which there can be no spiritual growth. 1 Pet. 2:2. With a hasty and spasmodic perusal of this word, Christian growth is incompatible. Where the word of God is not read, or if read, is not made a subject of study and meditation, how can it be expected that spiritual progress will continue?

But do not many fancy that they are making spiritual progress, while they know that they are not students of the sacred word? To slight God's word is to slight God; for he has provided us with his word,—a vast and invaluable mine of spiritual truth,—and means that we should accept and use it as such. And never was a knowledge of this word more necessary as a safeguard from evil than at the present hour. The psalmist has put in the mouth of every Christian the words, "Thy word is a lamp unto my feet, and a light unto my path." Should it be any cause for wonder that he who neglects this light should find himself not walking in the path which it reveals? There is none too little of this word to demand its daily study. It is not only a lamp unto our feet and a light unto our path, but it is the "sword of the spirit," without which the battles of the Christian warfare could not be successfully fought. It will also be the Christian's "shield and buckler" in the time of greater peril which is soon to come. Ps. 91:4.

Who, knowing such things, can feel that too much of this divine word is hidden in his heart,—that he has too deep a knowledge of its truths? Who indeed can feel that his present knowledge of the word of God is sufficient for all his needs? Who has his memory stored with all the wonderful and helpful promises of that word? Who can bring to mind its cautions and admonitions, and all those "examples," which were "written for our admonition, upon whom the ends of the world are come?" Who is ready to be called before councils and the world's great men, to stand in the position of expounder and defender of the faith? Are there not many who could not even under less trying circumstances give the scriptural reasons for their hope? It will not do to wait for the truth to be found and brought to our notice by others. Eminent interpreters of the word may disagree among themselves as to its meaning, but the honest mind which diligently and prayerfully searches for the truth will gain the knowledge it seeks. This is not a work which one can do for another.

God's word must be studied, and the only proper way to study it is to study it daily. That which is

not done regularly is sure to be more and more neglected. It is the same as with every other Christian duty. Irregular study of the word goes with irregular prayer, irregular attendance upon services for the worship of God, irregular giving of Christian testimony, and irregular giving of means for the furtherance of God's work. The habit of doing things spasmodically is a very bad one, and nowhere are its effects more fatal than in the Christian life.

God also has enlarged his word, and given us more particular light in view of the dangerous times in which we live. The "Testimonies" form a more voluminous collection than all the books of the Bible. God has not been thus mindful of us for nothing. He has not given us his word to be neglected. He has said that his word should not return unto him void. Either it will accomplish for us the benefit which God designs, or it will be a witness in the day of God for our condemnation.

Another very frequent cause of failure in Christian growth is the presence of some cherished sin in the heart. This prevents the blessing of God, and destroys the efficiency of prayer; for no one can pray with confidence when his own heart condemns him.

All these are tests which it is not at all difficult for any individual to apply in seeking for the cause of his failure to progress in Christian experience. Each one knows his own degree of faithfulness or carelessness in these particulars, and whatever other reasons may exist, he may not wonder at his failure to enjoy the experience of others, if he finds himself deficient in these.

Neither can the individual who does nothing to advance the work which is being done for God expect to develop strength as a Christian. God has never promised to bless the lookers-on who might be active workers in his cause. Each one knows his own degree of activity in this respect.

The individual is greatly deceived who expects that in some way, in spite of such deficiencies as are here mentioned, he will pass along with God's faithful ones and share in their reward. The road of some-how-or-other does not lead in the direction of the celestial city. No one can journey to heaven on a free pass, or by any method which does not strictly comply with the prescribed conditions. Every one who reaches that place will know just how and why he reached it, and God and all the angels in heaven will know just why he is there. And when the great company of the saved shall assemble before the eternal throne, and acquaintanceships of earth are sought to be renewed in heaven, the unprogressive Christians will be very sure to be among the missing. L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

Will there be Special Signs Preceding Christ's Second Coming, to Show that it is Near?

(Continued.)

In all the important events and deliverances of the past, God's people have been warned. Noah was warned of the coming deluge; Lot of the destruction of Sodom; the children of Israel of the plagues of Egypt; Jonah was sent to warn the Ninevites; Jeremiah, Ezekiel, and other prophets faithfully admonished the Jews of their captivity among the heathen, and Jerusalem was not destroyed the second time till thoroughly forewarned of its approaching doom. It is not consistent with the character of our merciful God to destroy multitudes without revealing to them their danger.

Before Christ's first advent, prophet after prophet gave, long ages in advance, the facts connected with his incarnation, so that none needed to be in ignorance of who he was, when he should come, or the time when he should appear. The place was given where he should be born, who his ancestors were, his lowly appearance, the exact time when he should begin his work, the time of his crucifixion, the length of his ministry, his riding into Jerusalem, the kind of beast he should ride upon, his cruel death, glorious resurrection, and a multitude of other important facts, connected with his life on earth.

Could we then suppose for an instant that the stupendous facts of his second coming in glory to save his ransomed people would be all kept hidden from his loving disciples? that the grand, final, triumphant return of the Lord of glory would bestudiously be concealed from their view? Preposterous! One of

the most striking proofs of the unfaithfulness, worldliness, and terribly backslidden condition of multitudes of professed Christians of this age is the prevailing indifference to an event so important.

As the coming of Christ is to be an event of world-wide interest, in which the destiny of every living soul will be involved, we should expect the signs heralding it would be of a nature to attract the attention of large masses of people. Such is the case. Jesus declares there shall be "signs" in the sun, moon, stars, in the earth and sea, and in the religious world. He declares Satan shall work with mighty power, deceiving multitudes, and would deceive, if possible, "the very elect." He depicts the condition of society, and the special prevalence of wickedness, crime, and unbelief, even among those professing to be religious. The signs he gives are of such a character that all may know of their fulfillment if they care to investigate them and watch the events transpiring all around them.

But we should ever remember that the Lord does not propose to *force* men to believe. He ever places a great premium upon faith, watchfulness, energy in the investigation of the scriptures of truth, and closely observing God's dealings with men, and the fulfillment of his word. He places a great discount upon unbelief, carelessness, indifference to what he has said, and to him who has done so much for us and promises to come and give eternal life to all who "love his appearing." These signs are not as wonderful as the events of which they are heralds and tokens. They will not arouse everybody; only those who "watch" will be benefited by them. But they will be sufficient to condemn those who ignore them. All will not see them. Even the shining of the sun only half the world can see at once, and total eclipses are beheld only by a portion of the people all over the globe. The most remarkable events occurring in our world are actually seen but by a few of the world's population; but they are made known to all who care to be informed—all who seek to learn concerning them.

So of the signs. They will be striking, remarkable events, not of the common order, portents, ominous and wonderful, presaging the wrath of God, even "fearful sights and great signs shall there be from heaven." Luke 21:11. These will be made known to all who care to learn of them—all who watch for our Lord's return.

We cannot doubt but that God has been in the great inventions of our age, which specially distinguish it as an age of light and knowledge, in order that an understanding of the signs of his coming might be communicated to those living when that event occurs. "Many shall run to and fro, and knowledge shall be increased" in "the time of the end." Dan. 12:4. The "time of the end" is a little period just before the end itself, reaching, no doubt, from the close of the 1260 days, in 1798, to the coming of Christ. How wonderfully has this statement of the prophet been fulfilled in our time! By means of this knowledge of the Scriptures, as well as of other things, the people all over our earth can be made to know of the signs of Christ's approach.

It is not at all necessary, therefore, that each sign should be seen by everybody. All can know of it with a reasonable certainty just as well without. Every part of the world in our time is in communication with every other part. Every daily paper has news from China, Australia, Africa, or the islands of the sea, as well as from all parts of our own country. So nothing of importance transpires anywhere in the world that is not known in every other part. In no other age was this so, as we now see it. Is not the hand of the Lord in all this? So the signs of his coming are exhibited in an age when "knowledge" is "increased," and all may know of them. Yet but a comparatively small number of the world's inhabitants will consider or care for them. They are not given to stun and frighten people into believing that for which they have no interest. The same law holds true in God's dealings with our age that has ever been seen in past ages.

Moses was to give the children of Israel "signs" that he was sent of God, and all the mighty wonders wrought by him were given to show forth his divine mission. Yet how few really believed! Ex. 4:1-9.

The destruction of the two hundred and fifty princes was a "sign" to rebellious Israel. Num.

26:10. Yet multitudes remained wicked and unbelieving. Jonah's being three days and three nights in the stomach of the fish is called "the sign of the prophet Jonah." Matt. 12:38-40. But the Jews paid no attention to it, though it was a representation typifying our Lord's burial in the heart of the earth. So no doubt it will be in the last days, in spite of the fact that our Lord gave special signs to show when his coming is near, of which he says we may "know" he is near, even at the doors, when they have occurred. Yet some will give heed to them, and be blessed in so doing. These articles are written hoping to reach more or less of this class. We shall now set before the reader these "signs," as our Lord has given them, and present indubitable evidences of their wonderful fulfillment.

G. I. B.

(To be continued.)

CAMP-MEETINGS AT WALLA WALLA AND EAST PORTLAND.

THE camp-meetings at Walla Walla, in the Upper Columbia Conference, and East Portland, in the North Pacific Conference, were in many respects interesting meetings. From the beginning, the Spirit of God seemed to rest in large measure upon the efforts of our brethren and sisters to draw near to God. The preaching was largely of a practical nature, and found a hearty reception in the hearts of those present. The encampment at Walla Walla was on the College grounds, and in the midst of shrubbery forming a partial but much-appreciated protection from the strong, dust-laden winds that swept over the country. The Conference was well represented. There were about ninety tents on the ground, and about three hundred and fifty persons present. The most encouraging feature of the meeting was the spiritual interest manifested throughout. There were many present who came, realizing that they had no real living connection with God. In one of the meetings, after the call was made for the unconverted to come forward, two men, the husbands of two of our sisters, openly confessed that they were infidels, skeptical in reference to the Scriptures. They said that it was impossible for them to believe; they would gladly do so if they could. There were others similar to these, but they were the most marked in their open statement of their unbelief. No argument was used to convince them, and yet the Spirit of God wrought upon their hearts. Before the meeting closed, they found peace in believing, and rejoiced in a Saviour's love.

The business matters passed off very harmoniously. There was scarcely a jarring vote in the election of officers for the various positions in the Conference, tract society, and Sabbath-school Association. Fifty-eight were baptized, and quite a number of the brethren and sisters felt disposed to give themselves to the missionary work in the islands of the sea, to support themselves by entering into some business. They realized that the coming of the Lord was indeed drawing near, and they were willing to take the means they had, and establish themselves in some other part of the world, and engage in the work of selling our publications, holding Bible readings, or in doing any work of that kind which would leave a favorable impression upon the minds of those with whom they came in contact. Many such men are wanted at the present time to go into those fields where the truth has been presented, and an interest has been awakened, in order to preserve the interest, and continue to exert an influence among the people.

The testimonies of Elders Olsen and Farnsworth, and all those from abroad, were appreciated by the brethren and sisters.

On Sunday morning a liberal donation was made for foreign missions and first-day offerings. The school question received considerable attention, although in the past there has been some feeling in regard to its location, in view of the Milton Academy. It appeared very evident at this meeting that their hearts were united, and generally speaking, all felt to take hold and draw together in the establishment of the College at Walla Walla. Nearly three thousand dollars' worth of pledges was taken upon the ground, and about four thousand dollars' worth of College real estate was sold; so that including the previous pledges, \$5,000 were pledged for the school.

The meeting at the North Pacific Conference was also one of interest. We have scarcely visited any camp-meeting where the brethren and sisters, as a whole, appreciated the testimony borne, as they did at this meeting. They appeared to be hungering for the truth. Something over eighty dollars were paid on the first-day offerings and for foreign missions; quite a number also paid in sums from five to twenty dollars, for the establishment of the work in India, whenever the General Conference deems it advisable to open up the work in that field. The Conference at its last meeting voted \$6,000 for the same purpose.

A good degree of interest was manifested in the canvassing work, and some very marked experiences were related. One brother who was eighty-nine years of age, had canvassed more or less during the past year. Though he was unable to spend more than two hours a day in the work, his own testimony was that he had never canvassed a half hour without selling a book. His report showed that he had sold more books in the same number of hours than any other canvasser. About twenty-five are expected to take up the canvassing work in this Conference the coming summer. There was no phase of the work presented in which a general interest was not manifested. This showed the spiritual condition of the Conference. All hearts beat in unison with every branch of the cause of present truth. Much interest was taken in the proposed establishment of a cooking-school and nurses' course at the Health Retreat. It is expected that from this Conference, as well as from the Upper Columbia Conference, a delegation will be sent that will carry back to their respective Conferences information which will be the means of imparting the light to the friends of the cause in this part of the harvest field. The time has come when we should arise and shine, when the rays of the gospel of Jesus Christ which were manifested in his life in healing the sick, blessing the children, forgiving sins, and delivering the captives, in every sense of the word, from the power of Satan, should be manifest in a larger degree than we have seen it before.

There were not a few young people who gave themselves to the Lord for the first time. And quite a number were present who had embraced the Sabbath during the past few months.

Elder Olsen and Dr. Kellogg visited the friends here during the workers' meeting, but were not here during the camp-meeting proper.

There was quite a contrast in the appearance of the camp grounds, in consequence of the weather. On the Walla Walla ground it was very dry and dusty, everything being covered with dust; while at East Portland it was just the reverse. Nearly every day we had cloudy weather and a sprinkling of rain, but the grounds were neatly laid out, and everything was in good order. The preaching at East Portland, as well as at Walla Walla, was practical in its nature. But few meetings were held without deep feeling manifested by those in attendance, and the Spirit of God moved upon the hearts of the people. There were not less than one hundred and fifty young people on the grounds who ought to attend school and connect in some way with the work of God.

The meetings on the Sabbath were deeply interesting. From sixty to seventy-five came forward for prayers at the close of the Sabbath afternoon discourse. The congregation was then divided. About one hundred and fifty young people met in one tent, and nearly every one spoke. Ten, however, arose and stated that they had never made a start to serve God. Eight of these especially expressed a desire to begin then in the service of the Lord. This was an interesting meeting; for the Lord came very near. On the Sabbath the meetings continued with short intermissions from half-past five in the morning until past ten o'clock at night. We cannot but hope that the impressions made upon the hearts of the people are those that will be lasting.

All business matters passed off as harmoniously as in the Upper Columbia Conference. They appreciated the help that came from abroad, and were anxious to hold another camp-meeting on Puget Sound in the latter part of the summer. The Conference voted to carry out their desire in this matter.

If the brethren in these Conferences continue in the spirit that was manifested at these camp-meet-

ings, a prosperous year awaits them. Harmony and love prevailed among the brethren and sisters, and a solemn realizing sense of the times in which we live appears to rest upon them. It is evident that we have reached an important crisis in the cause of present truth. The people are seeking God for a personal experience such as we have not witnessed for years in the past, and those who are thus seeking God, do so with all their hearts, finding him to be very precious to their souls.

God was present to manifest power in healing the sick, as well as in delivering those who were bound by Satan in other respects. We could not but feel to praise God for the influence of his Holy Spirit, and the manifestation of his love in filling souls with praise. Twenty-six were baptized. The friends in the city filled the tent each evening and upon Sunday. The brethren returned to their homes to enter upon their work, happy in God. S. N. H.

A LESSON FROM THE BOOK OF ACTS

"For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him." Acts 13:27. Thus spake the apostle Paul in the synagogue at Antioch. That men should read prophecies every Sabbath, telling how Christ should come in humility, and be despised and rejected of men, and still be so blind that they despised and rejected him themselves, is one of the things which evince the strong perversity of human nature. They read the Scriptures which gave in minute detail all the events of the life of Christ, from his miraculous birth to the tragic scenes of Gethsemane and Calvary; and with the evidence in full view of the fulfillment of the prophecies of his birth and early life, they then fulfilled the unfulfilled part of the prediction themselves by condemning and crucifying him.

It is evident from the above-described experience of the rulers, that people may read the Scriptures containing prophetic descriptions of heaven-daring, God-defying sins; that they may live at the time these unrighteous acts are being performed, and yet they may be so in the dark that they themselves will help fulfill these prophecies, and thus perform the very work that their Bibles, which they so studiously read, have warned them against. The fact, then, that we have the Bible, or that we study it very closely, reading it "every Sabbath day," is not sufficient to prevent us from rejecting the truth and opposing the work of the Lord; for the rulers of the Jews did thus, and yet they "were gathered together against the Lord, and against his Christ." It will be well for us to notice carefully the reasons adduced by Paul for this action of the rulers of the Jewish people: "Because they knew him not, nor yet the voices of the prophets." Although they understood in a general way that they were the people of God; that God had chosen them, and had miraculously given them the land in which they dwelt; that he had appointed the religious observances which distinguished them as a people from the other nations; and that through them were to be fulfilled God's promises to the world, in spite of all this knowledge, they lacked in their individual experience that knowledge which would bring into their darkened souls the illumination of the Holy Spirit, and cause them to see that Jesus of Nazareth was the Son of God to whom all the prophets gave witness. Not knowing *Him*, then, was a great hindrance, and without that knowledge, they could not understand the prophets, even though they read them every Sabbath day. The reason of their failure to understand, is well known. In their study of the prophecies, they had deduced certain conclusions in regard to the manner of their fulfillment. These conclusions had become to them as sacred and sure as the prophecies themselves; and so completely were they wedded to their theory of the coming of the Messiah and the work he was to do, that when the very things described by the prophecies were fulfilled before their eyes, they would not believe, because they did not come in the exact way that they believed they would come.

"They knew him not." They were joined to his visible church on the earth, but they did not have the invisible connection binding them to him from

becomes a duty to proselyte and save those souls that are out of the truth; but if these differences are mere non-essentials which will not affect the salvation of the soul, these churches have no reason for remaining separate. The idea that no proselyting should be done among Christian denominations is irreconcilable with the idea of separate denominations. The non-essentials can be put in the background, as not concerning the great purpose of the church, which is to save souls. Only a very grave reason will justify the disunion of Christendom, and if such a reason does not exist, the disunion ought to cease. If what many ministers and members of these churches affirm be true, it ought to cease at once. The inconsistency is one which it devolves upon them to explain. L. A. S.

THE THIRD COMMANDMENT.

"Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain."

It is not merely by the repetition of certain set phrases in which the name of God is sacrilegiously mentioned, that this command is violated. Such is the popular conception of its meaning; but the popular view is much too narrow. Many, no doubt, accepting that conception as correct, have been unconscious violators of this one of the ten great precepts.

The true God is a great God, and entitled to the utmost reverence on the part of his creatures. How great he is, how glorious, how holy, it is altogether beyond the highest power of man's imagination to conceive. His conception of God should be as lofty as possible, for even at its best, it falls infinitely short of the truth. Probably no people ever had a higher and more correct view of God's greatness than did the ancient Israelites when, trembling and afraid, they had listened to the awful voice that spake to them the ten commandments from Mount Sinai. So deep was the impression there produced, that Hebrew writers would not afterward write the name of God, so that in time its true pronunciation became a matter of dispute, and has remained so up to this day.

But the natural tendency with men is to lose respect and reverence for a power which they cannot see, and the embodiment of which is infinitely remote. They need to be often impressed with some visible demonstration of it. Thus has it been with that Supreme Power which rules over all things. With conceptions clouded by sin and limited by the prevailing ignorance with respect to the nature and attributes of the Creator, men have very largely lost their reverence for him, until to many God would doubtless say, "Thou thoughtest that I was altogether such an one as thyself." Ps. 50:21.

Reverence for God is at the very foundation of that worship and service which he demands. The individual whose mind can revert to the omnipotent and omniscient Creator without a feeling of awe, cannot worship and serve him in a complete and acceptable manner. His religion cannot be otherwise than formal.

Very properly, therefore, did God forbid the use of his name in the manner prescribed in this commandment. Reverence for God and a careless, "vain" use of his name cannot go together. That is what the commandment means,—that the name of God should not be used when the language and attending circumstances are not sufficiently solemn to make its use appropriate. It is really a command against irreverence for God, of which the careless use of his name is the natural outward symbol.

It need hardly be said that the irreverent use of God's name is something exceedingly common; though many individuals who thus use it would doubtless recoil in horror from the sin of "swearing," which they imagine to be what is specifically forbidden by the third commandment. But that commandment does not say, Thou shalt not swear; but, "Thou shalt not take the name of the Lord thy God in vain." They are doing exactly that which the commandment forbids, though not as guilty as are those who indulge in actual "profanity," which couples other sins with that of the irreverent use of God's name. Many persons who would not use an "oath," still find in almost

every slight circumstance which violently excites their emotions, an excuse for making some allusion to the Deity. Doggerel songs purporting to be religious, and perhaps used by Christian people, are made lightly to repeat the sacred name of Jesus,—that name at which "every knee should bow, of things in heaven, and things in earth, and things under the earth." Phil. 2:10. Many books—especially works of fiction—abound in shockingly vain and irreverent repetitions of the name of God. The Salvation Army, and kindred organizations, have reduced irreverence for God almost to a science. All such instances are instances of the violation of the third commandment, if that commandment is to be understood according to its literal wording.

A careful reading and application of the scripture will show that swearing, indulging in "profanity," and taking the name of God "in vain" are not identical sins; and one may be guilty of the latter without being guilty of the others. And is it not possible that many may be thus guilty who consider themselves good Christians? L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

Three Leading Signs of Christ's Return, and Their Real Import.

THE darkening of the sun and of the moon and the falling of the stars constitute three most important signs of our Lord's speedy return. "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:29, 30. "But in those days, after that tribulation, the sun shall be darkened" (Mark 13:24, etc.), the rest of the passage being almost word for word as in Matthew. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity." "And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25, 27.

These are Christ's words as recorded by the evangelists in his great prophecy. These signs in the heavenly bodies mentioned are thus made greatly prominent by him, as special tokens of his speedy approach. They are mentioned also by other inspired writers. And "when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." And they "said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:12, 13, 14, 16, 17.

Old Testament writers, without doubt, speak of the same events, though in some cases, perhaps, not with the same clearness. "Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." Joel 3:13-16.

Our Lord declares "the harvest is the end of the world." Matt. 13:39. It is a time of great iniquity. When the voice of God from Mount Zion in the New Jerusalem above is heard, the powers of heaven and the earth shake. The identity of these events with those our Saviour foretells is unmistakable. Joel also refers to the same events in his prophecy. "The sun shall be turned into darkness, and the moon

into blood, before the great and the terrible day of the Lord come." Chapter 2: 10, 31. "It shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in a clear day." Amos 8:9.

"The sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." Isa. 13:10-13.

There can be but one application for these texts of Scripture. They all refer to the same great event—the signs and the actual coming, of the great day of doom. They all demonstrate the prominence of these three-fold signs in the sun, moon, and stars, as heralds of Christ's approach. They cannot with any show of reason be assigned to any other event. Should any pervert, as they do, Christ's prophecy of the signs and his coming, to Jerusalem and its destruction, all these other mentions of the same signs and the same coming, remain to confront that foolish exegesis. And let it be remembered that St. John wrote the Revelation, according to a host of the best authorities, in A. D. 96, over a quarter of a century after Jerusalem was destroyed; and he gives a very clear description of the darkening of sun and moon and of the great star shower, as still future—away down in the sixth seal—and a special sign of that terrible day when all the great men of the earth will wail and cry for rocks and mountains to fall upon them, as they see Christ in dazzling glory upon his throne.

This one consideration is enough to settle forever the question of the time when these signs will all occur. Our Lord's words concerning them, and John's description, must apply to the same signs, as the words and order of events are so exactly alike that they must be identical. Let our readers then ever remember that signs in the sun, moon, and stars are made *specially prominent* as tokens of the nearness of the second advent of the Lord of glory.

What will be the nature of these signs? Will they be literal, visible, actual occurrences, which human eyes will behold?—facts that will be well known, such as history will record? or will they be figurative, shadowy, or fabulous? Was our Saviour speaking in parables, metaphors, or figures of speech, when saying the sun and moon would be darkened, and the stars fall, when answering the disciples' question, "What shall be the sign of thy coming and of the end of the world?" Most manifestly, this could not be so. He was giving his disciples, as representatives of his church, his last instructions just before his death, to be handed down to after ages. "He answered" their question. He gave those "signs." He never spoke in parables on such occasions. He spoke to the unbelieving, gross-hearted Jews, blind and dull of hearing, in parables (Matt. 13:10-15), but ever explained these to his disciples, to whom it was "given" to "know the mysteries of the kingdom of heaven." Parables were designed to convey instruction in a manner not wholly potent, so that men should be compelled to seek and dig for the meaning, and thus give evidence of their desire to obtain it. But no such object existed when our Saviour wished to make his disciples know the signs of his coming. He did not *conceal*, but did *reveal*. Hence our Saviour's discourse is to be understood as actual history, given in advance, for the sake of his true disciples.

The sun is the great luminary which gives light to all mankind, the most conspicuous object we behold. As this sign ought to be of universal interest to all mankind, it is connected with the great, light-giving luminary, so as naturally to attract general attention. At least twice before, its supernatural darkening has been connected with events of deepest interest to mankind. In the great deliverance of God's people from Egyptian bondage (typical perhaps of their final deliverance at the second advent), while the struggle was at its height between the powers of light and darkness,—Satan and the Lord of hosts,—for three days a black cloud of darkness which might even be felt, shrouded the Egyptians in the gloom of midnight. Ex. 10:21-23.

And when the Lord of light and glory hung upon the cross in agony, bearing the sins of the world upon him, and he was about expiring, all nature which he had created seemed to respond in sympathy—the “sun was darkened,” veiling its face, while its author cried, “Father, into thy hands I commend my spirit.” Luke 23:46.

As well might we claim these two transactions were figurative, and spiritualize them away till we conclude no such actual occurrences took place, as to do the same with our Saviour’s prediction concerning the signs of his second coming. The words used by the evangelists are almost identical. “The sun was darkened,” says Luke, and the whole land was enveloped in gloom for several hours. “The sun shall be darkened,” say Matthew and Mark, as a sign of his coming in glory. Who shall say one was literal and the other a figure of speech, when Inspiration uses the same terms?

The Greek word “*helios*” is used twelve times by the evangelists, and in every instance means the literal sun, which gives light to our globe. Indeed, it is never used in a figurative sense in the New Testament, excepting in that book of symbols, the Revelation, and in but a few instances in that. The words translated “moon” and “stars” are to be understood literally, as well.

And what kind of “darkening” should we reasonably expect would constitute a “sign,” token, or evidence that our Lord was soon to return? Would it be one in which the sun would disappear forever? It says there shall be “signs [plural] in the sun.” The darkening of the sun once would be truly a sign, but would not constitute “signs.” We should therefore reasonably expect a number of occurrences, strange, mysterious, alarming, in the great luminary of heaven, which would be calculated to rouse attention, and cause strange forebodings of approaching trouble. Therefore the “darkening” of the sun is not to be an event which should destroy it; for it still remains to be seen after it is “darkened,” and other signs will be manifested in it. If its “darkening” destroyed it, it would not be a “sign” of the end, but the end itself, as people could not live on our earth, if the sun was destroyed.

We are therefore to conclude that the darkening of the sun will be some strange, mysterious, wonderful darkness that for a comparatively brief season will astonish the world, and be unexplainable by science, so as to constitute a strange portent—something beyond human agency or explanation, such in nature as the darkness over the land of Egypt and at Christ’s crucifixion. In the latter instance, as we have seen, the same term is used as was used in our Saviour’s discourse. And as “signs” in the sun are predicted, more than one event of this kind will occur.

The Bible speaks in a number of places of sun darkenings, and these instances are worthy of consideration, because they show the inspired use of this kind of language. Some dark cloud over-spread Egypt, Palestine, and the East, in the cases we have referred to, which shut out the light of the sun entirely, and the vapor affected other senses besides the sight—it could be felt. The light emanating from the sun was not put out, annihilated; it was intercepted and darkened, as portions of a room are darkened by an intervening object placed between the light and the room. John tells of the sun being “darkened” by smoke from the pit. Rev. 9:2. The sun or moon are not to be destroyed by their being darkened, so they will never give light afterward; for the Scriptures teach that they will endure endless ages to give light, as designed by their original creation. Though there will be no need of the sun or moon in the New Jerusalem, because of the surpassing glory of the Creator of them, that does not prove they will not exist. They will endure to all eternity. Ps. 72:5, 7, 17; 89:36, 37.

Neither are the many signs spoken of by our Lord all to be fulfilled at the same moment, jumbled into one indiscriminate mass, as some would teach. They are rather to be interspersed through the age of light and knowledge—“the time of the end.” The first one we shall notice, “the darkening of the sun,” is fixed as coming “immediately after the tribulation of those days.” There it is placed by our Lord to usher in the period when the special signs

of his coming shall be exhibited. Any amount of strange occurrences, could they be shown to have taken place during the long period of persecution, could not possibly constitute the signs Jesus gave. These signs were not to commence until “after” that tribulation. Hence, to seek for them before that time, would be to disbelieve his word.

As the warning of the whole world by the preaching of believers in the advent must take quite a period of time, we are not to suppose they will all be fulfilled at once. They will continue to be seen from time to time, becoming more and more impressive, as a whole, till they culminate in the great event of which they are portentous tokens. This is most evident from our Saviour’s words, “When these things [signs in the sun, moon, and stars] begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” “When ye shall see all these things, know that it is near, even at the doors.” Luke 21:28; Matt. 24:33. The church is encouraged by the very first sign to hope, courage, and expectation. But when all the signs given have been seen, it becomes a matter of knowledge. So says our Lord himself. Our Saviour presents the fig-tree as an illustration. “Now from the fig-tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that he is nigh, even at the doors.” Matt. 24:32, 33, Revised Version. Trees putting forth leaves are a certain sign of summer’s near approach. So our Saviour declares will be the fulfilled signs. But the trees never put forth their leaves in an instant; it is often weeks after the tender buds swell, and small leaves begin to appear, before they are in full leafage, or summer actually comes. It is a process involving more or less time. From the fact that our Lord uses this illustration to show the relation between his coming and the signs which are a token of it, we must conclude quite a period will elapse from the first great sign till all of them are fulfilled, and the glory of his presence is seen. Jesus also refers in the same connection to the deluge as a parallel. “But as the days of Noah were, so shall also the coming of the Son of man be.” Matt. 24:37. The Scriptures seem to intimate that 120 years elapsed after Noah was warned of the coming flood, till the deluge burst forth. And as he was a “preacher of righteousness,” he evidently warned the antediluvians during that period. It must have taken a long time to prepare the ark and its provisions and get in readiness for that eventful voyage. Gen. 6:3; 2 Pet. 2:5.

So it will be in the last days, at the close of the long day of sorrow and woe to the suffering church, whose blood had been poured out like water. The first startling sign, the dark day, appears. Then the church is to look up and rejoice; for its “redemption draweth nigh.” It is not to be expected at once. Other signs will appear in due time. Thrilling tokens will thicken, and continue to strengthen their faith. The warning will go forth to all the world; the signs are fast fulfilling; the end is approaching. The warning messages go forth based on these evidences, to a careless, wicked world. But those who truly love the Lord will rejoice at the evidences of his soon return.

We may reasonably suppose it will take quite a space of time for the world’s harvest to be ripened for the sickles of the reapers. Joel 3:13. Men must have time to hear, accept, or reject, to decide their own destiny. It is a great thing to warn the world. This will be done by the faithful servants who believe the words of their Lord, and proclaim his truth to those in darkness. As the antediluvians were warned, Lot and the men of Sodom, the Ninevites, the Jews of Christ’s time, so the preaching of the signs of the advent will need to be proclaimed to earth’s remotest bounds. Constantly fulfilling signs will make their message impressive. Scoffers walking after their own lusts will seek to hinder. But the work will go forward. 2 Pet. 3:4, etc.

So we are to look for a succession of signs, according to reason and the words of our Lord, covering a period of years—a century or more—from the close of the great persecution till Christ shall come in his glory. This period will be of the most thrilling interest, filled up with a succession of the most wonderful events ever seen in our world.

We next notice the special signs of Christ’s coming as given by our Lord, commencing with the darkening of the sun.

G. I. B.

(To be continued.)

THE RUSSIAN MISSION FIELD.

THERE is no country at the present moment where our people experience greater difficulties than in this vast field. We might write many particulars, and state names and places, but we forbear; for these statements might fall into the wrong hands, and work only harm to those who are already afflicted. But we are grateful to God that amid all these trials, our people seem to be of such good courage in the Lord, and do not falter, but press forward to victory. At times it seems as though this or that company would be swallowed up by the enemy, and we hardly know how to counsel and what to devise; but as time wears on, we see how our heavenly Father, in his wonderful love for his children, opens ways we did not dream of, and raises up instrumentalities we did not perceive at the time.

We would first speak of our native companies. Since eight of our brethren have been exiled, those who remain experience more or less difficulties in holding their meetings. People refuse to rent them their houses, as they also might get in trouble; but the way opened; for one sister used her savings, of about five hundred dollars, in buying a home. She herself worked for one of the nobility, and really had no need of it. Through her we also managed to keep in contact with those in exile, but we learned of late that her letters have been searched by the authorities, and she herself has become implicated. The following letter will show her present condition:—

“The sheriff came disguised in our meetings, and sat down, as though a common listener. When he did not perceive me in the meeting, he stepped out. I met him at the door, and he addressed me, following me into the house again. I had hardly time to utter a warning to our company, when five policemen surrounded me, the doors were locked, and a protocol was taken. Notice was given to my employer to keep me under strict guard. At his counsel I wrote a petition to the governor, asking him to allow me to follow my brother-in-law in banishment; but on the fourth day I was informed by the police that as I was under their supervision already since May, I could no more choose, but had to wait until the judges rendered their decision. But I submit to the will of my heavenly Father; he knows what is for our good, and to him be praise and thanks for all his goodness! May all our brethren and sisters remember us here in their petitions.”

In spite of all this, several have been baptized of late, but they cannot be too careful. Persons are even paid by the Russian priests to join them, simply to turn spies and betray the names of the faithful. Two sisters with their families have of late joined their banished husbands in exile, and we have news of their safe arrival. But the greatest difficulty we find is how to correspond with them; still God has of late opened a way which we have reason to believe will work. The communications have to be translated twice. We have also received the following news from the German brother who was banished near to the Siberian border:—

“I was two months less two days on my journey, and had to stop in many a prison here and there. During these cold winter days, I had to sit for days on the same spot, my hands often chained together, the vermin being plentiful. But the Lord has helped me through all, and to him alone be praise and honor! I have to remain here for five years under the supervision of the police, and in this whole neighborhood we hear and see no believers. Still the Lord is mighty and can raise up new believers here. I am willing to do all I can to spread the truth in this neighborhood. I feel grateful that my wife and children are now again united with me. Remember us in your prayers.”

While these faithful souls suffer for the truth’s sake, we do not cease in sending forth the truth to different parts of the empire; and from letters we receive, we learn not only of their safe arrival, but also that by them souls are convinced and obey. As far as the German work is concerned, we learn that brother K. is still without his passport. At present he has gone to see the governor. He writes that several new believers are to be baptized in the famine district. Thus far we have sent over three hundred dollars to our suffering brethren, and every month they are supplied. The distress is indeed great, and they feel grateful for the assistance

The Review and Herald.

"Sanctify them through Thy Truth. Thy Word is Truth."

BATTLE CREEK, MICH., JULY 5, 1892.

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NO SENSIBLE MAN.

It seems utterly impossible for the National Reformers to comprehend the difference so clearly made in the Bible between those things which belong to God and those which belong to Caesar. In those duties which lie between an individual and his God alone, man has no right to interfere. With reference to civil rights between man and man, the government may legislate. Yet the *Christian Nation* of June 22, contending for the right of the government to step in and close the World's Fair on the Lord's (?) day, says:—

"Government does propose to enforce the sixth and seventh and eighth commandments, and so far as it succeeds, it only does its duty. No sensible man will say that enforcing these commandments unites Church and State. No more are they united when the government enforces the law of the Sabbath."

The government cannot of right take cognizance of any actions which merely distinguish a man as religious or non-religious. It can only take cognizance of those which mark him as civil or uncivil, as interfering or not interfering with the rights of his neighbors. Government can deal with people only as citizens of the State; and as such, it has no right to inquire whether a man is a Christian or not a Christian, whether he worships the true God or a false god, or no God at all; whether he keeps a Sabbath or does not keep any Sabbath. In short, whether he pays any attention, or not, to the first four commandments of the decalogue. The last six pertain to our relations to one another, and these, though the law of God of course covers them also, the State may regulate, so far as they come under the head of outward civil duties, and are such that if not observed, society could not exist.

But Sabbath-keeping does not come under the head of these latter duties. One's neighbors have no right to dictate whether one shall keep the Sabbath or not. The State has no right to dictate whether he shall keep it or not. It is a matter of conscience, solely between him and his Maker, and when the State undertakes to force a man's conscience in matters of worship, or religious observances of any kind, at the dictation of the church, then Church and State are united.

There is a difference, then, so far as the State is concerned, between stealing and killing and Sabbath-keeping. Our practice in the latter respect does not, and never can, interfere with the civil rights of our neighbors. But with these rights alone, the State has to do. Keep this distinction before the people. Religious zealots may try to ignore it; but candid people will see it.

THE NUMBER OF THE BEAST.

THE following item which has been sent us, clipped from the *Catholic News*, will be of interest to our readers, as showing how the prophecy that points out a characteristic title of the papacy is viewed from a Catholic standpoint:—

"A correspondent in Massachusetts sends us the solution of the number of the beast, which is circulating among the unlearned and the unwise in that State of vaunted knowledge. It makes the name of the man whose number is that of the beast to be 'Vicarius Filii Dei.' Unfortunately for the silly jackanapes who gets off this amusing absurdity, St. John wrote in Greek, and could not have referred to a Latin, French, English, or German name. He must have referred to a Greek name. In the next place Vicar of the Son of God is not a name but a title, and a modification of a Latin title of the pope, not that generally used. If President is the name of the gentleman at present occupying the White House, it is news to us. We were under the impression that a person whose name is Benjamin Harrison was elected, and that to say that his name is President, or in Latin, *Praeses*, is to show a mind diseased."

If to make such an application of the prophecy, as herein noted, is to become a "silly jackanapes," it is unfortunate for the writer of the foregoing paragraph that he has to go down one degree sillier in trying to answer it. John, to be sure, wrote in Greek, but John's prophecy covers the whole gospel dispensation; and we wonder if it would not be just possible for him to give a prophecy of something outside of Greek territory, or the Greek tongue.

The power to which this prophecy has reference, arose, not in Greece, but in Italy, where the language spoken was not Greek but Latin; and the title to be assumed by that power would be in Latin, and not in Greek. John does not give the title, and has no occasion to, but only says that the power in question would have a name containing that number, and we find the number in this title, which is here admitted to be a modification of a Latin title of the papacy.

Our critic is also unfortunate in supposing that the name is the personal or family name of some individual man. Let him look at the prophecy, and he will find that it does not so read. The name is "the name of the beast," and the beast is more than one man; and the number is "the number of his name," that is, the name of the beast; and it is also the number of a man, not the number of the name of a man. The beast, like any other dynasty, is composed of a succession of men, to each one of which the name is of course applicable while upon the stage of action in that succession.

So the view of the prophecy presented is not half so absurd as our friend thought, and he has not come half so near answering it as he imagines.

RESPONSIBILITY FOR SECTARIANISM.

SEVENTH-DAY Adventists are often accused of doing much harm in Christian communities by "proselyting" from other churches, and thus weakening the membership of those churches and promoting sectarian divisions. The charge is usually made as if it applied to them alone,—as if it were one of the things peculiar to them as a denomination, and not found among the other and more popular religious bodies; and certainly if Adventists are no more guilty in this respect than are others of the religious world around them, this accusation ought not to be made against them by members of churches which are equally guilty in the same respect. It will be seen, however, that the sectarian spirit is just as prevalent among other religious bodies as among the denomination first mentioned. Consider, for example, the following from the *Christian Union* of June 25, written to that journal by one of its correspondents in the West. He says:—

"The city of —, in which I live, has a population of 2,500, among whom are to be found every shade of religious belief, from the rankest atheist to the most enthusiastic Methodist. This is one of the oldest towns in the State, and ought to have churches of influence. Some twelve years ago the Presbyterians established a church here in response to a popular demand. Willingly they contributed to the enterprise. It was doing a great good for the whole community; its members were scattered over quite a district, and in each little district meetings were held, so that the influence of a Christian church was widely felt. Soon a roving Methodist minister came along, and, believing that the place would go to the Devil if there was not a Methodist church, organized one forthwith, by taking some members from an already weak church, and adding some others who had been floating about, and who considered that unless they had a Methodist church, they could not get along. This was, of course, a great set-back to the little Presbyterian church. Very soon the Methodists had a split among themselves, and a swarm from them constituted a Free Methodist church. Next some of the members of the Presbyterian church, with a few Congregational people who had come in, thought they ought to have a Congregational church. The *Sunday-school Missionary* was corresponded with. It was too good a chance to lose of adding one more new church to the list. My observation out here leads me to assert that the worship of statistics is one of the most popular forms of nineteenth-century idolatry. Here in the little city of —, with three weak, unimportant churches, there was actually imposed a fourth—a Congregational church. This of course, was a sad set-back to the three, which had been established prior to its organization. But just about that time a devout churchman came along. 'We must have a church here,' quoth he. To work he goes,

and actually secures an Episcopal minister to come here and organize a little church. In the meantime the Baptists are keeping an eye on things; it would not do at all if they were not 'getting a work in,' as they call it out here. A little time ago, Mr. Rockefeller gave a Pullman car to the Baptist denomination, fully equipped to hold religious meetings. From the religious press it was gathered that the car was to be used in little towns where they had no religious opportunities; of such towns there are scores. But that is not what is being done with the car; for, in the face of our five weak churches, a couple of Baptist preachers bring their car to the city of —, and actually hold their meetings and organize another church. When asked how the enterprise was going to be supported, they reply, 'Why, the home missionary societies, of course, will have to support it.' In the meantime the German Lutherans and the Scandinavian Methodists each organize. Here, then, are eight little, unimportant churches, each supported in part by the home missionary societies of their respective denominations."

"This," says the *Christian Union*, "is what sectarianism does," and from the standpoint of the parties mentioned as engaged in this work, the complaint made by the correspondent is justified; for not one of them would claim that the formation of a new church made the salvation of those who joined it any more sure than it was when they were members of the original Presbyterian church. It was an exhibition of real "sectarianism,"—working for denominational interests independently of the interests of the soul.

With Seventh-day Adventists it is otherwise. Their only reason for propagating their faith throughout Christendom is their conviction that a correct religious faith is at the present time *essential* to the eternal welfare of men, the greater part of whom are to live through the perils of the last days down to the end of the world. They have, therefore, in their belief, the same reason for winning converts from other religious bodies that these denominations have for winning converts from heathenism to the Christian faith by missionary effort—that of its necessity to the salvation of the soul. Consequently their practice in this respect affords no ground for a discreditable charge against them.

The real sectarian spirit is to be found outside the ranks of the Adventists, among those who, denying that the denominational differences among them are in relation to matters of essential importance as concerns the welfare of the soul, still maintain and seek to perpetuate those differences as illustrated in the quotation given above, to the great injury of Christian interests in all lands.

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

"The Sun Shall be Darkened." Matt. 24:29.

HAVING already noticed the prominence of this sign, we now proceed to fix the time of its occurrence. "Immediately after the tribulation of *those days* shall the sun be darkened." Matt. 24:29. The second evangelist is still more definite. "But in *those days*, after that tribulation, the sun shall be darkened." Mark 13:24.

The attention of the reader is recalled to the argument upon the "great tribulation," where it was shown that the period of "a time and times and the dividing of time" (Dan. 7:25), i. e., 1260 prophetic days, or years, was specified as the one in which the saints of God were "given into" the hands of the Roman papacy to "wear out," or persecute to the death. Our Saviour said this "tribulation" was "shortened" for the "elect's sake." It was shown from history that about fifty years previous to the expiration of "those days," in 1798, the persecutions ceased. Here is a little period in which the Saviour declares there shall be a wonderful darkening of the sun. "Immediately after the tribulation," says Matthew. "In *those days*, after the tribulation," says Mark. Both limit the period or periods of the sun's obscuration within the space of a little less than fifty years. If the Saviour's words are true, such a sign must occur in that marked-off space; for the language is very definite. Luke does not speak directly upon this point, but says there shall be "signs in the sun," etc. Luke 21:25. But John, in the Revelation, gives the order of events in a way clearly to locate the point of time when the sun will be in the sackcloth state.

In the seven seals, which are a history of the true church during the gospel age, subdivided into seven periods, the great tribulation is brought to view under the fourth division as symbolized by a rider, "Death," mounted on a pale horse, and "Hades" (the grave) following after, slaying his victims over a fourth part of the earth by the sword, hunger, and the beasts of the earth. The vast multitude thus slain under the fifth seal, are symbolized as crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" They rest "a little season" under the symbolic altar—the earth—till others also are killed, as they were. Then the sixth seal opens, as follows: "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth," etc. Then comes the "great day of his wrath," and the Son of God is seen. Rev. 6:8-17.

Just preceding the sun's darkening is a "great earthquake." It is located after the great persecutions under the fourth and fifth seals are past, since it is placed to mark the beginning of the sixth seal, in which nothing is said of persecutions, though they were the principal features of the fourth and fifth. It is remarkable that the greatest earthquake in extent, of which history gives any record, occurred Nov. 1, 1755, almost exactly at the point where persecution ceased. Its center was in the Atlantic, west of the coasts of Spain and Portugal. It came with great suddenness, and without warning, no earthquake having occurred in the Spanish peninsula for 150 years previous. Lisbon, the capital of Portugal, suffered most. It came on All Saints' Day, when the churches were crowded with worshippers. The city had a population of 250,000. It is said by historians that 60,000 persons perished in six minutes. In fearful terror the people sought places of safety. Many rushed to the magnificent new quay, recently erected. It sank, with 6,000 people upon it, and the water where it stood is now 100 fathoms deep. The ships fastened to it were also engulfed. It is said that Lisbon has never recovered from this calamity.

But Lisbon, though the most prominent sufferer, was by no means the only one. Columbo, Oporto, and Braga were shattered. St. Ubes, having a population of 20,000, was swallowed in the sea. Terrible destruction was experienced in Malaga, Spain. Half of the island of Madeira was laid waste; 2,000 houses in Mitylene were demolished, thousands of miles away to the east. The city of Fez, in Morocco, 1,000 miles south, was more than half destroyed, and 10,000 Moors perished. Vast mountains were shaken to their foundations, and in some instances split in two. Avalanches of rocks were thrown into the valleys, and flames issued from some of them. The Alps felt the shock. The British Islands, Sweden and Norway, the Baltic coast and Germany, were shaken. A great tidal wave, in places sixty-five feet in height, deluged hundreds of miles of the coast of Portugal, and reached as far north as Ireland, rushing into harbors, whirling the ships about, and doing great damage. Ships forty leagues away from the coast experienced violent concussions, throwing men perpendicularly up from the deck. In the West Indies, 3,000 miles west, the tide rose three times as high as usual, the water being of *inky blackness*. Syell says all the great lakes of North America were sensibly agitated. In England, the hot well of Bristol became red as blood, and the water so thick it could not be drunk. In Scotland, water in some wells became as black as ink, and "in Bohemia, the warm springs of Tepitz all at once disappeared, and then furiously burst forth; and overflowed the region with water the color of ochre."

Authors declare that portions of the earth four times as great as Europe were *simultaneously shaken*, and that it was the greatest earthquake recorded in history.

The earth continued to shake more or less for three years, and before it became quiet again, 200,000 persons perished. It is estimated that some twenty million square miles of our globe experienced the effects of this terrible convulsion. Its name has passed into history as "*the great earthquake*," and all well-informed men understand that expression to mean the one that occurred Nov. 1, 1755.

(These facts are taken from Taylor's "Great Consummation," pp. 203-208, where various authors are quoted.)

That this was *the* great earthquake foretold by the revelator, there can be no question. It came at the specified time. It was of the dimensions and extent foretold. As the prophet declared centuries beforehand, it was followed by the most remarkable darkening of the sun since Christ's crucifixion. It fulfills every specification and condition of the prophecy, and no other earthquake fulfills them. Hence this must be the one foretold, if the Bible is accepted. Thus the great earthquake of Lisbon helps to fix unmistakably the point of time when the sun should be darkened.

Joining together these facts, we sum up the following points, fixing the time of the sun's darkening: (1) It must occur "immediately after" the great persecution. (2) It must occur just "after a great earthquake." (3) It must occur *before* the close of the 1260 years' period in 1798. (4) It must be soon followed by a remarkable darkening of the moon. (5) It must be soon succeeded by a remarkable fall of stars.

Every one of these points must be met in point of time, to meet the Bible's specifications. If one of them should fail, there would be reasonable grounds to question the application. When was there such a darkening of the sun?—"THE DARK DAY," May 19, 1780;—so called on account of a remarkable darkness on that day, extending over all New England. In some places, persons could not see to read common print in the open air, for several hours together. Birds sang their evening song, disappeared, and became silent; fowls went to roost; cattle sought the barn-yard; and candles were lighted in the houses. The obscurity began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. . . . The true cause of this remarkable phenomenon is not known."—*Webster's Dictionary. Noted Names.*

Noah Webster, in giving a list of phrases and names which have come by common usage to be well understood, gives this concerning the Dark Day. There is one day singled out, then, of all the days of the past, because of its remarkable darkness. When one sees this phrase in use, if fairly intelligent, he at once understands it to have been May 19, 1780. No other day in the Christian dispensation is called the *dark day*. It has thus become famous. On its centenary anniversary, a few years since, most all of the leading papers of our country noticed it, and many had long historical articles of marked interest, concerning it. It has by no means passed out of the mind, as its characteristics were so remarkable.

It is this famous day—so much more prominent than any other of its kind that it is specially designated in history—that we claim as a leading fulfillment of our Saviour's prediction. It fulfills every one of the five points recently mentioned. It was after the close of the great persecution. It was but a brief space after "The Great Earthquake," another phrase designating the greatest earthquake known to history. It was a little before the close of "those days" of persecution our Saviour mentions. It preceded the darkening of the moon and the falling of the stars. So far as time is concerned, it meets every requirement of the Bible predictions. This darkness was most mysterious. It has never yet been reasonably accounted for. Even could secondary causes be discovered for it, that fact would not destroy its significance as a sign. Our Saviour says nothing concerning the *cause* of the sun's darkening. He only states the *fact* that at a certain period—clearly defined and marked in prophecy—such an event would occur. And such an event *did* occur at exactly the point foretold. In the very nature of things, no darkening of the sun occurring after "those days" had all expired—or since 1798—could possibly be the sign our Lord foretold. It would clearly violate the conditions he gave.

But the language used would not forbid other darkenings coming in the specified period, "In those days after the tribulation," i.e., within the last fifty years of the 1260 to which our Saviour referred. For he did not specify that there would be *only one* darkening; but on the contrary, says there should be "signs [plural] in the sun." Luke 21:25.

(To be continued.)

THE RELIABILITY OF CHURCH HISTORIANS

WHEN all the efforts to establish Sunday-observance from the Bible fail, men often produce certain church histories, such as Mosheim's and others, and point with an air of triumph to certain statements of these men, in which they assert that Sunday was observed during the time of the apostles and the early church. But we ask, On what do these men rest their statements? Can they produce some surer testimony concerning the time of the apostles and the early church, than the word of God?—Surely not. Have they lived at that time, or seen it themselves?—No; for they lived either in the last or the present century, and therefore, as far as actual experience goes, are as far from it as other men. Have they any reliable documents outside of the holy Scriptures, concerning the doctrines held in the first two centuries?—No. Then how do they come to such statements?—Why, simply by taking the same Bible that we all have, and drawing inferences. This being the case, as further investigation will show, the act of making such a statement after failing to find any clue for any Sunday observance from the Bible, means simply to rest on somebody else's assertion against our own actual experience. But are the church historians agreed among themselves, in their statements concerning early Sunday-observance?—By no means. It is the same with them as with the defenders of Sunday at the present day, there being as many theories as heads, simply because the proof is wanting, and each one draws his own inferences. To illustrate the above, we will take the statements of two eminent German church historians, and compare them, and see how each one arrives at his conclusions. I have before me the original editions of Neander and Mosheim. Neander says concerning Sunday:—

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect,—far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century, a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."—*Neander's Kirchengeschichte, first edition, Vol. I, p. 339.*

Mosheim makes the following statement:—

"The Christians of this century assembled for the worship of God, and for their advancement in piety, on the first day of the week, the day on which Christ re-assumed his life; for that this day was set apart for religious worship by the apostles themselves, and that after the example of the church at Jerusalem, it was generally observed, we have unexceptionable testimony."—*Mosheim's Kirchengeschichte, first edition, Vol. I, p. 152.*

Now how is it that these two eminent men arrive at such different conclusions? We will first consider Neander, taking the original German edition as basis. The paragraph in which the above statement occurs, begins the Sunday argument as follows:—

"The opposition to Judaism introduced at an early period the special observance of Sunday, instead of Sabbath: the first trace we find in Acts 20:7, where we find the church assembled on the first day of the week; a later one in Rev. 1:10; for the Lord's day mentioned here can barely be understood to mean the day of judgment."

Neander finds in his days and from the church history, that Sunday has taken the place of Sabbath, and looks about for reasons. As a good Protestant, he takes his Bible and searches it, but he finds no command of Christ, nor any intention of the apostles to establish a divine command. But in some way the observance of Sunday must be accounted for, so he begins to look for traces or inferences, and hits upon Acts 20:7. But even while mentioning this, he feels under obligation to add the following in a foot-note:—

"An absolute proof is this passage by no means; for as the apostle Paul was about to depart, this might have caused the gathering of the small church for a brotherly farewell meal, during which occasion the apostle held his last speech, even if no special Sunday observance took place as yet. Still less in this respect can be proved from 1 Cor. 16:2. All this would be sufficiently explained, if one should consider this as the usual beginning of a week in civil life."

Now we know how Neander arrives at his conclusions. He searches in the Bible, and finds no traces

* Tertullian, on "Prayer," chapter 23.

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., JULY 12, 1892.

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SELF-EXAMINATION.

THE duty of examining ourselves is one of the plain injunctions of the gospel. "Examine yourselves;" "prove yourselves," says the apostle. 2 Cor. 13:5. And the object of this exercise is not gained by merely looking at ourselves and stopping there. There is a point to be ascertained, a question to be decided; and that is expressed in these words: "Examine yourselves, whether ye be in the faith. . . . Know ye not your own selves, how that Jesus Christ is in you, except ye be repro-bates?"

The end to be gained is advancement in our spiritual condition, and growth in divine grace; for we never can be too thoroughly established in the truth, nor have too large a measure of the Spirit of Christ in us. Hence we are not to examine ourselves to see how much more progress we have made than we needed to make, and so how much we can rest and relax our efforts; but it is to see wherein, and how, greater attainments are to be made, and what hinders, or threatens, our Christian development and progress.

To do this work effectually, one must have the right standard to which to bring himself to be tested. Three standards at once suggest themselves as not the proper ones by which to be governed. First, a man should not examine himself by himself. He may be better than he has formerly been; but this is not the question to be decided; and this is not enough. The question is, Is he what he should be? Secondly, he should not examine himself by others (2 Cor. 10:12); for they may fall far below the true standard, so that he might be even better than they, and yet come short of standing the test. Thirdly, he should not take as a standard by which to judge of himself, what others may say of him; for others cannot read his heart, they cannot fathom his motives, nor know the whole truth in regard to his character or even his actions.

If we are to examine ourselves to see whether we be in the faith or not, the faith is that by which we are to test ourselves; if it is to see whether we are like Christ or not, then Christ's life and teachings are to be our standard. In other words, true self-examination can be performed with nothing short of the commandments of God and the faith of Jesus.

But how can we examine ourselves by these?—We must know them. Self-examination, then, implies a thorough study of God's word, in all its teachings and admonitions for faith and practice, so that we may know them, and be able to test ourselves by them.

And finally, self-examination implies repentance for all the short-comings we discover in the past, and earnest and faithful amendment of life in days to come. So "let a man examine himself."

ROME AND THE CHURCH.

IN the REVIEW of June 21, under the heading "Peter and Rome," we noticed the claims of the Catholic Church that Peter is the rock on which Christ founded his Church, and that the popes are the successors of Peter. In the same leaflet there referred to, is another claim which some desire to see noticed also. It is that the Church has been ordained as the infallible teacher of the truth; that the Catholic Church is the true Church, alone qualified to teach the truth, and hence that all interpretation of the Bible should be according to the teachings of that Church. In the leaflet aforesaid the claim is stated in these words:—

"It is denied that the Church of God is unerring in teaching the doctrine of Christ. Now in regard to the Church of God, WHAT DOES THE BIBLE SAY? 'Go ye teach all nations . . . teaching them to ob-

serve whatsoever I have commanded you; and lo, I am with you always even to the end of the world.' St. Matt. 28:19, 20. 'And he shall give you another Paraclete, the Holy Ghost, whom the Father will send in my name; he will teach all things, and bring all things to your mind, whatever I shall have said unto you.' V. 26. 'Upon this rock I will build my Church, and the gates of hell shall not prevail against her.' St. Matt. 16:18. 'He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me, despiseth him that sent me.' St. Luke 10:16. 'The Church of the living God, the pillar and ground of the truth.' 1 Tim. 3:15."

In all this there will be noticed the quiet assumption that the Roman Catholic Church is the Church of God. When Christ promised to be with his people to the end of the world, he did not promise to be with a church which should adopt pagan errors and superstitions and corruptions, and become an apostate church. All his promises were to those who should remain true to him, and be his people indeed. The Church of Rome, having become unscriptural and antichristian Church, now arrogates to itself the promises which are made alone to the true Church, that Church which is alone entitled to the name, the Church of God. Christ's charge was, "Teach all nations whatsoever I have commanded you." But we do not know what he commanded them, except from the record they have given us; and the promise in John 14:26 was evidently the special gift of the Spirit, which brought all things to their remembrance, and enabled them to put on record what Christ had commanded them for the instruction of his people in coming ages.

What is recorded in Luke 10:16, was spoken personally to the seventy disciples whom Jesus sent out. It is true of subsequent teachers only as they teach in accordance with the instruction which Christ has caused to be put on record for our guidance.

As to 1 Tim. 3:15, it is "the Church of the living God" which is the pillar and ground of the truth, not a church which has unfortunately gone into darkness and error. And God has always had a church in the earth, and always will have, to maintain, defend, and propagate his truth—a church deriving the truth which it defends and upholds, not from tradition or human councils, but from the word of God alone.

IN THE QUESTION CHAIR.

[DESIGNED for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here, may be answered by mail.]

209.—UNDER THE LAW. ROM. 3:19; 6:14.

Rom. 3:19 says that whatsoever things the law saith, it saith to them who are under the law; and yet in chapter 6:14, the same apostle says of Christians, "Ye are not under the law, but under grace." How can the law say anything to us, if we are not under it?

D. J. S.

Answer.—The expression, "under the law," in these texts evidently means, under the condemnation of the law. To those who have not violated the law, it does not have anything to say by way of condemnation. Its only language, then, is that of instruction how to avoid coming under its condemning power. But the moment we violate the law, then it speaks to us to condemn us. Therefore the declaration that we are "not under the law," in this sense of not being under its condemnation, in no wise releases us from obligation to obey the law. Paul to Timothy (1-1:9) expresses the relation of a righteous man to the law in these words: "The law is not made for a righteous man, but for the lawless and disobedient," etc. The word here translated "made," means to "lie against." The law does not lie against (that is, condemn) a righteous man, but it does lie against the lawless, and disobedient, etc.

210.—THE LAW OF MOSES. JOHN 7:23.

Does John 7:23, middle clause, refer to the law of ten commandments, or the law of circumcision?

J. A. Y.

Ans.—To the law of circumcision. The ten commandments are never called "the law of Moses." Christ's argument with the Pharisees on this occasion, was, that it was more important to heal a man, than it was to keep the law of Moses. And yet in order to keep that law, they would circumcise a man on the Sabbath day, if the eighth day on which that law demanded that the child be circumcised,

happened to fall on the Sabbath, although this rite involved more outward labor, and hence, to all appearance, a greater violation of the Sabbath, than the work he did in healing a man. And while they would scrupulously follow their law, and not put off circumcision on account of the Sabbath, they would at the same time condemn him for healing a man on the Sabbath, which was a more important work, and did not involve so much of an apparent violation of the Sabbath, as the other. Thus he put them to silence by exposing their inconsistency.

211.—THE FOUR BEASTS. REV. 4:6.

A lady who last fall purchased "Bible Readings," and commenced to keep the Sabbath, desires an explanation of Rev. 4:7-9. Please give it through the Question Chair, and oblige, B. B. N.

Ans.—The use of the term, "beast," in the text referred to, is a very unfortunate translation. It should be, "living beings." And they are beings, too, of great power and glory, resembling the cherubim of Ezekiel, chapters 1 and 10. The qualities and capabilities inhering in these exalted beings, as indicated by the appearance of their different faces, would seem to be strength, perseverance, reason, and swiftness, in comprehending and carrying out the divine will. (See the subject more fully treated in "Thoughts on the Revelation.")

212.—THE MARCH AROUND JERICHO.

Mrs. B. C. writes of a friend who is troubled over the march of the Israelites around Jericho for seven days, as described in Joshua 6, and asks how it can be harmonized with the Sabbath law.

Ans.—There is no difficulty. The Sabbath commandment forbids *our own* work, not any work which God may lay upon us to do. And the march around Jericho was not a work which the Israelites took up of themselves, and which pertained to the personal, temporal, and secular pursuits of the people; but it was a service which God especially enjoined upon them; and doing what he tells us to do, which is his work, no matter on what day, is no violation of a command which simply forbids our own work. The march around Jericho, was God's work, not their work, and hence was no violation of the Sabbath law.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

"The Sun Shall be Darkened." Matt. 24:29.

As our Saviour makes a darkening of the sun one prominent sign of his second coming, it seems certain it would occur in a land where many were believers—a land largely Christian. Signs taking place in heathen or Mohammedan countries would have no significance to such people. They would not know the signs were ever predicted by our Lord, though they might be greatly frightened by them. Neither would they be well understood in Catholic countries, where the people are not familiar with the Bible. It must be evident that they would have the greatest force and consideration in Protestant lands, where our Lord's predictions were generally known. In such countries we should therefore reasonably expect their wonderful mysteries and solemn testimony would be given.

Of the mystery enshrouding the "Dark Day" of May 19, 1780, we give extracts from witnesses who beheld it.

Noah Webster, LL.D., in the *New Haven Herald*, 1843, said:—

"I stood and viewed the phenomenon. No satisfactory cause has been assigned."

Rev. Edward Bass, D.D., First Episcopal Bishop of Vermont, in his "diary" (at Newburyport, Mass.), under date of May 19, 1780, wrote:—

"This day is most remarkable in the memory of man for darkness. To pretend fully and clearly to account for it, argues perhaps too great confidence."

Judge Samuel Tenney, LL.D., wrote to the Historical Society in 1785:—

"Several gentlemen of literary ability have endeavored to solve the phenomenon, yet I believe you will agree with me that no satisfactory solution has yet appeared."

Judge R. M. Devins, in *Our First Century*, says, "It was a wonderful dark day," and one of "per-

petual interest." It stands "almost, if not altogether, alone as the most mysterious and as yet unexplained phenomenon of its kind in nature's diversified events during the last century."

The astronomer Herschel is quoted in *St. Nicholas* as writing:—

"The Dark Day in northern America was one of those wonderful phenomena in nature which will always be read with interest, but which philosophy is at a loss to explain."

Thus these learned witnesses testify of this mysterious, solemn, and unaccountable phenomenon which spread a pall of "sackcloth," as the revelator declared, over the face of the sun, shutting out its light from 700,000 souls, and over an area of 320,000 square miles of the earth's territory.

In the year 1783, just about three years later than the Dark Day of America, Europe was visited by similar phenomena, which though not as intense, were of longer continuance. A peculiar haze spread over the whole of Europe, far into Asia. We are indebted to Taylor's "Great Consummation," pp. 227-233, for the facts we quote.

This haze and strange darkness appeared in Denmark, May 29, reaching France June 14; Italy, June 16; Norway, June 22; Austria and Switzerland, June 23; Sweden, June 24; and Russia, June 25. Before the close of the month, it had overspread all Syria, and it reached to the Altai Mountains in the heart of Asia, about the middle of July.

"The obscurity prevailed a greater portion of the summer, imparting to the sun an unnatural color of a dull rusty red, and causing both the days and nights to wear a weird and gloomy aspect. The atmosphere was highly electric, and nature was greatly convulsed."

Rev. W. R. Andrews, in the *London Times*, June 8, 1883, quotes as follows:—

"Gilbert White writes in the year 1783, in a letter published in his *Natural History of Selborne*, Eng., 'The summer of 1783 was an alarming and portentous one, and full of horrible phenomena; for besides the alarming meteors and tremendous thunderstorms that affrighted and distressed England, the peculiar haze or smoky fog that prevailed for many weeks in this island and every part of Europe, and even beyond its limits, was a most extraordinary appearance, unlike anything known within the memory of man. The sun at noon looked black as a clouded moon, and shed a ferruginous [i. e., resembling iron rust, brownish or yellowish red] light on the ground and floors of rooms, but was particularly lurid and blood-colored at rising and setting. The country people began to look with a superstitious awe at the red lowering aspect of the sun, and indeed there was reason for the most enlightened persons to be apprehensive.'"

John Ruskin, who quotes the foregoing letter in his "Plague Storms," p. 97, says, "The fog of 1783 made the sun dark with iron-colored rays."

Milner, in his "Physical Phenomena," p. 68, says, "The gloom extended out from Europe southward into Africa and westward into North America." "The sun," he says, "rose and set without its rays, even in a cloudless sky, and the moon high in heaven had the color of heated brick."

Says the *Penny Magazine*, Dec. 17, 1836, "It was a remarkable and portentous kind of year."

"All authorities," says Taylor, "declare the strange obscuration caused universal consternation."

In his volume, "Ten Thousand Wonderful Things," p. 414, Mr. E. King testifies, "It produced much fear that the end of all things was at hand."

Dr. N. Webster, in his valuable "History of Pestilences," Vol. II, p. 274, testifies to the general fear.

Says Taylor, "As it was in America on the occurrence of the Dark Day, so the churches in Europe were crowded with alarmed multitudes, supplicating mercy of heaven."

Prof. Leland, the astronomer of France, attempted to quiet the popular fear by ascribing the darkened heavens to exhalations arising out of the earth; but both Webster and Humboldt ("Cosmos IV," p. 75) reject this solution of the mysterious obscurity. Protestant England shared in the alarm it occasioned; and the poet Cowper sang that all the elements "preached the general doom." It was to this unaccountable obscuration of light that he refers to in his *Task*:—

"Nature seems with dim and sickly eye
To wait the close of all."

Various efforts were made by learned men to account for these strange phenomena, but there has

been no agreement among them. They are as Taylor declares, "but a jumble of adverse opinions." They never have been explained, nor any reasonable cause given.

Yet it is not necessary to claim them as direct miracles, as we ordinarily understand that word, i. e., that there was a special exercise of miraculous or supernatural agency to cause them. God the Creator works as he chooses. At times his omnipotent power manifests itself by direct agency wholly outside of its ordinary exercise, as we are acquainted with it. We call that a *miracle*. Yet for all we know, it may be as consistent with the methods or laws through which he acts as other methods with which we are familiar. At other times his power exerts itself through natural law, as we have observed. Yet God is equally responsible for both methods, and his plans and providence are advanced by both.

In all the wonderful darknesses of the past; that at the exode, or in Palestine at the crucifixion, or in the "Dark Day," or the strange darkness of Europe we have just considered, secondary causes may have been the agencies used by Providence to bring on the mysterious obscuration. But that fact does not militate against their being "signs," and a fulfillment of predictions of prophecy, or being produced by Deity for a special purpose. How does it happen that such a wonderful darkness, of three days' duration, "happened" to come over Egypt just at that particular juncture when Moses, the servant of God, was the agent for displaying signs and wonders before Pharaoh, at a great crisis in the affairs of his special people? What good reason can be given that after fifteen centuries had elapsed, with no such remarkable darkness appearing, on the middle of a particular day, when Jesus hung on the cross, all at once the blackness of night should cover the land, and all hearts be filled with terror, the people beating their breasts, and even the Roman centurion becoming convinced of the Saviour's innocence?

And why did the same kind of strange phenomena again appear after the lapse of many centuries, all over Europe and in Christian America, in a period distinctly marked off—a little period of time bounded by plain prophetic declarations? Such events did happen precisely as, and in the time, our Lord predicted. Scientists have not been able to agree upon any explanation of them. They stand out as waymarks of history. They affect the people as something startling, strange, mysterious, unaccountable, and are regarded at the time they transpire as signs of the day of God. And truly they were such. In our next we present much more testimony concerning the "Dark Day."

G. I. B.

(To be continued.)

"WATCHMAN, WHAT OF THE NIGHT?"—NO. 1.

The Present Indications.

FOR more than two score of years Seventh-day Adventists have looked forward to three events that would stand in immediate connection with the coming of Christ. These events were:—

First, the spreading of the truth in all the nations of the earth as a witness. The Saviour gives this as a sign, and connects it with the end in response to the disciples' question, "What shall be the sign of thy coming, and of the end of the world?" He said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Secondly, the loud cry of the third angel's message. This is clothing the word of God with special power, signified by a mighty angel coming down from heaven, uniting with, and becoming a part of, the third angel's message when his people would go forth to proclaim this truth unto the world. Thus would be fulfilled the prophecy recorded in Rev. 18:1: "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." This would be proclaimed at the time when Babylon would have become the hold of every foul spirit, and the cage of every unclean and hateful bird, which is rapidly being accomplished at the present day.

Thirdly, a time would come when persecution would begin in this country by the imprisonment of those who conscientiously kept the commandments of God because they would not worship the beast or his image. This would result in the confiscation of

their property, and the decree to put to death those who would not worship the image of the beast, at which time Christ would come and deliver his people. But the decree to put to death the people of God would not come until at the time of Christ's coming, which is at least one year after the ending of probation.

In Daniel 2 we have the four kingdoms, which bring us down to the dividing up of the Roman empire into its ten parts; and these divisions were to continue till the fifth kingdom would be set up. There is nothing in this prophecy that marks the immediate nearness of the setting up of that kingdom, as already we have been in that state for about fourteen hundred years. The same might be said of the prophecy in the 7th and 8th chapters of Daniel, with this exception; that the Roman power is referred to as continuing for 1260 years, and as having a reviving in connection with the second coming of Christ. We find this to be the same with the 11th chapter.

The application of the prophecy in the latter part of the 11th chapter is understood to be the driving of the Turks from Europe, which would also be a sure indication of the second coming of Christ. But it will be noticed that when the king of the North shall plant the tabernacle of his palace between the seas, in the glorious holy mountain, "he comes to his end and none shall help him." It is at that time that the time of trouble begins, such as never was since the beginning of the world. That is in the midst of the last movement of the nations of the earth, so we cannot tell with any degree of certainty how near we are, only every indication is that the next great move brings us to the second coming of Christ.

The international unrest, agitation, and suspicion of the Old World has been the same for many years, increasing at times, and at times lulled again into partial quietude by the professions of peace and safety. These are the war-waging elements that are held in check by the four angels standing on the four corners of the earth to hold the four winds for the sealing of God's servants. How long the angels will restrain the elements is limited simply by the sealing of the servants of God, which brings us to the fulfillment of the prophecy of Matt. 24:14. Therefore there is nothing in these prophecies that marks the immediate coming of Christ; but in the spread of the gospel, in the loud cry of the third angel's message, and in the persecution that comes upon those who keep the commandments of God, especially in this country, are evidences that are unmistakable and positively definite in their nature, and which connect the people of God with the ending of probation and the second coming of Christ.

Have we any indication that these events are now transpiring? Is it true that the third angel's message is so rapidly spreading in this world that it will be impossible for us to tell how soon it will have accomplished its work as a witness? The growth and progress of the cause which shows the fulfillment of prophecy has been truly marvelous, from whatever standpoint we choose to look upon it. From a small beginning it has grown and developed until it has attracted national attention. Up to 1862 we had but one publishing house, and published one paper; yet the entire receipts were insufficient to pay the expenses of this one periodical. At the present time we have the Battle Creek Publishing House, the Pacific Press Publishing House, one in Australia, one in Basel, Switzerland, and one in Christiania, Norway. Our school interests also have grown as remarkably, with a college at Battle Creek, one at Healdsburg, one at Lincoln, Nebr., and an academy at South Lancaster, Mass.

The health question has also grown, so that its influence is now felt all over the civilized world, to a greater or less extent. The health and temperance question has not been behind in its onward march. The Sanitarium at Battle Creek has become the largest and most thoroughly equipped institution of the kind known in the world. The one at St. Helena, Cal., is also assuming proportions that will enable it to send forth rays of light the coming year much in advance of any time in the history of the past.

How much property has been invested in these institutions, located in different portions of the world? Without speaking of other institutions that

by your Sunday-closing amendment,' 'Stand fast by your amendment,' 'Please stand firm,' 'Do not make any compromise,' and so on, until the monotony was varied by one, 'We trust you will stand firm.'

"Senators who seldom smile and very seldom indulge in outbursts of laughter, were gradually drawn from seriousness to levity, and from restraint to loud laughter, as one after another of these sententious appeals was read.

"Finally there came a climax, in which the spectators and the senators joined in a chorus of loud and prolonged laughter. Their cause was the reading of a dispatch which fully explained why so many telegrams from so many different sources were substantially alike. It read: 'In accordance with your request, we hope you will stand firm by your Sunday amendment.'"

"In accordance with *your request!*" In other words, Mr. Quay had himself dictated the tenor of these dispatches, and requested that they be sent to him, to be read in the Senate, and published in the *Congressional Record*, in order that he might pose before the country as a moral hero. And that he might so pose, the Sunday institution, as now manipulated by the religio-political organizations of the country, was a very convenient instrument. Who cannot see the use that will be made of religious institutions by unscrupulous and hypocritical men, to lift themselves into favor with the people, or to retain what favor they already have, when religious qualifications, real or pretended, become with the constituents of our political leaders a test of fitness for holding office?

And thus will politicians and churchmen trade their influence with each other, the one supporting religious measures in return for political support from the other, exactly as was done in the days of Constantine, in the formation of the papacy.

It is worthy of note that the amendment of Senator Quay, as originally worded, provided that the Exposition should be closed "on the Sabbath day,"—a wording which led Senator Manderson to say, "I submit that if the senator from Pennsylvania desires that the Exposition shall be closed upon Sunday, this language will not necessarily meet that idea. The Sabbath day is not Sunday. Decisions are abundant upon the proposition that that language does not mean the first day of the week, even in this Christian nation." He then proposed to amend Senator Quay's amendment by substituting for "the Exposition on the Sabbath day" the words, "mechanical portion of the Exposition on the first day of the week, commonly called Sunday,"—a proposition which Mr. Quay accepted, as he said, so far as concerned the phraseology designating the first day of the week. Thus while it is known and admitted in the United States Senate that Sunday is not the Sabbath, the vote is still overwhelmingly in favor of enforcing that day as a day of rest.

A few quotations from some of the leading speakers upon the question will no doubt be of interest to the reader. The first is from Senator Palmer:—

"I grant there is a large number of good people who ask for the closing of the Exposition on Sunday, but I will state to the senator from Pennsylvania that I have a very large number of petitions from those who believe that Sunday is not the Sabbath, who believe the seventh day is the Sabbath, and not the first, and a proper regard for their opinion, it seems to me, would at least prevent this arbitrary interference on the part of the United States, in electing a particular day which would be offensive to the consciences not of a majority, but of a very large number of good people. They insist that if the United States government is to elect, is to fix, is to appropriate a day; if it is to adopt a day and compel its observance, it is a hardship upon them. They are a minority, and the question as to which is the Sabbath is one about which honest men are divided. I think it will be far better that the matter should be left to the discretion of those to whom the United States has intrusted everything else which pertains to the management of this great enterprise."

Mr. Pettigrew said:—

"I am thoroughly convinced that it is for the financial interest of the Fair, that it is for the interest of the laboring men of this country, and responsive to the entire religious sentiment of the United States, that the Fair shall be closed on Sunday; and therefore with great pleasure I shall vote for the amendment offered by the senator from Pennsylvania."

Senator Hawley, evidently with the recent decision of the Supreme Court that this is a Christian na-

tion, fresh in his mind, made a speech in favor of Sunday-closing, which, as nearly as we can judge, could not have been improved upon by a National Reformer himself. "I would not," he said, "for the wealth of ten Expositions have upon my shoulders the responsibility of having decided the question wrongly upon what may be a turning point in the history of the United States. Open the Exposition on Sunday, and the flood-gates are opened. Hereafter it will be forever pointed to as a precedent of high authority for opening [on Sunday] all exhibitions and places of amusement or alleged instruction." He referred to the fact that legislative bodies open their sessions with prayer, to the prayers offered daily in the Senate and House of Representatives, the Thanksgiving proclamations of the Presidents, and even the observance of Christmas, as precedents upon which to base the action of closing the Fair on Sunday. He alluded to the Sunday laws of the States and Territories, which he said were based upon a religious regard for the day as well as upon physical grounds, and asserted that if the ten commandments "had not been discovered in the Old Testament, wise men would have devised something very similar to them!" Finally he showed the regard which leading churchmen had for Sunday, by quoting liberally from the utterances of Roman Catholic and Protestant bishops upon that subject.

Senator Peffer referred to the fact that the senators, however piously they might express themselves in the matter of Sunday observance, were in the habit of receiving their mails twice on that day, and said: "A great deal of this talk of ours about the observance of Sunday is sheer hypocrisy."

And what "sheer hypocrisy" it was may be seen from the action of the same body with reference to the subject of the prohibition of liquor-selling at the Fair. On Wednesday the Senate passed, together with the Sunday-closing provision, an amendment providing that the sale of liquor on the grounds of the Fair should be prohibited; but the next day this action was re-considered, the prohibitory liquor clause was stricken out, and the appropriation passed with the Sunday amendment alone. Thus those who are in favor of a closed Sunday record themselves at the same time as in favor of open whisky.

The provision as thus amended will go to the House of Representatives in a day or two, and the probability is that it will pass that body by a small vote, after which only the signature of the President will be necessary to its validity.

This is the first time in our history that national governmental action has been taken with reference to the observance of Sunday, and it need not be said that the proceeding is significant of what is soon to follow.

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

Important Testimony on the Dark Day.

(Continued.)

'Twas on a May-day of the far old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness, like the night
In day of which the Norland sagas tell,—
The twilight of the gods. The low-hung sky
Was black with ominous clouds, save where its rim
Was fringed with a dull glow, like that which climbs
The crater's sides from the red hell below.
Birds ceased to sing, and all the barn-yard fowls
Roosted; the cattle at the pasture bars
Low'd, and look'd homeward; bats on leathern wings
Flitted abroad; the sounds of labor died;
Men prayed, and women wept; all ears grew sharp
To hear the doom-blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look from the rent clouds, not as he look'd
A loving guest at Bethany, but stern
As justice and inexorable law.

—John G. Whittier, in "Abraham Davenport."

Whittier in this remarkable poem presents perhaps as true and vivid a picture of the effect of the Dark Day as can be found. The above is a wonderful delineation, but there are other references in it that are very striking:—

Meanwhile in the old State-house, dim as ghosts,
Sat the lawgivers of Connecticut,
Trembling beneath their legislative robes.
"It is the Lord's great day! Let us adjourn,"
Some said; and then, as if with one accord,

All eyes were turned to Abraham Davenport.
He rose, slow cleaving with his steady voice
The intolerable hush. "This well may be
The day of judgment, which the world awaits,"

he said, and then proposed to be found doing his duty, and to perform the duties of the hour, and spake upon the business before them, while—

His awe-struck colleagues listening all the while,
Between the pauses of his argument,
To hear the thunder of the wrath of God
Break from the hollow trumpet of the cloud.

The scene would well be worthy a master artist, to paint the old State-house in the darkness of that awful day, with its trembling members at noonday doing the work of legislation by candle-light. The poet has not exaggerated the terrors of that scene. A multitude of testimonies prove this statement.

We quote next from the *Journal* of that same "Connecticut House of Representatives," May 19, 1780:—

"A solemn gloom of unusual darkness before ten o'clock,—a still darker cloud rolling under the sable curtain from north and west before eleven o'clock, excluded the light, so that none could see to read or write in the house, even at either window, or distinguish persons at a small distance or perceive any distinction of dress in the circle of attendants; wherefore at eleven o'clock adjourned the House till two in the afternoon."

"An extraordinary phenomenon! In most parts of the country it was so dark in the day-time that people could not tell the hour by either watch or clock; nor dine, nor manage their domestic business without the light of candles. The birds having sung their evening songs, disappeared and were silent; pigeons and fowls retired to roost; the cocks crow'd as at daybreak, objects could not be distinguished but at a very little distance, and everything bore the appearance and gloom of night. The extent of this darkness was extraordinary."—*Dr. Gordon's Hist. Revolution, Vol. III, p. 56, 1789, quoted from "Great Consummation."*

"The darkness appears to have extended all over the New England States. It was observed as far northeast as Falmouth, now Portland, Me.; to the westward it extended to the farthest parts of Connecticut and to Albany, N. Y.; to the south all along the sea-coast, and north as far as our settlements extended."—*Prof. S. Williams of Cambridge, Mass., in "Memoirs of the Academy of Arts and Sciences," 1785.*

"I have seen a very sensible captain of a vessel, who was that morning about forty leagues southeast of Boston. Between one and two o'clock P. M. he was obliged to light a candle to steer by."—*Independent Chronicle, Boston, June 15, 1780.*

"This strange darkness covered all the country from northern Canada to Pennsylvania, and from Nova Scotia to Lake Champlain, besides hundreds of miles out to sea."—*Boston Journal.*

"A tract of land and sea 800 miles in length, and 400 miles in breadth, embracing an area of 320,000 square miles, was known to be covered with the cloud, and so far as can be ascertained, a population of 700,000 souls sat for a portion of the day and night in a gloom more or less profound and inexplicable."—*Boston Journal, June 14, 1871.*

These extracts give important data concerning the extent of this wonderful obscuration. At least we know from the testimony given, that it covered all the territory stated, and very likely much more. Away back in that age of the Revolution, the country was sparsely settled, and but few papers published, compared with now. One extract says it was dark as far west as Albany, in New York State; but how much farther we know not. It also extended northward into Canada, and southward in the colonies; we cannot tell its exact dimensions. But we have plain evidence of its prevalence over a territory 800 miles long by 400 wide, embracing 320,000 square miles. Would any question this being a special, supernatural sign, because its extent was not sufficient? Let such note this fact: The supernatural darkness at Christ's crucifixion was said to be "over all the land." Matt. 27:45. Probably the land of Palestine was intended. That contained about 13,000 square miles only. But suppose it included all Syria? That would include 55,500 more, or 68,500 square miles in all, which that darkness might be supposed to cover. How could that compare with 320,000 for extent? It is said that the darkness at the exode was over the "land of Egypt." Ex. 10:21. The land of Egypt, according to Schaff's Bible Dictionary, contains 212,000 square miles only—less by considerable than the territory covered by the Dark Day. Egypt, Syria, and Palestine altogether contain only about two hundred and eighty

thousand square miles, some forty thousand in the aggregate less than the extent of the great darkness of 1780. Yet all who believe their Bibles must admit that those at the exode and crucifixion were mighty signs of the supernatural influence which gave them as tokens of the Deity's interference, indicating who were the Lord's and who were not. But in extent, each of them was probably much exceeded by the Dark Day.

The intensity of the darkness has been referred to already in the extracts. We will make other quotations:—

"The printers acknowledge their incapacity of describing the phenomenon which appeared in that town on Friday last. It grew darker and darker, until nearly one o'clock, when it became so dark the inhabitants were obliged to quit their business, and they had to dine by the light of the candle. . . . Such a phenomenon was never before seen by the oldest person living."—*The Boston Gazette of May 22, 1780.*

The Concord, N. H., people speak of it thus:—

"It was not the blackness of the storm-cloud, such as sometimes with a frightful agitation breaks over a single city; it was the silent spreading of the pall-cloth over the earth by strong invisible hands."

We present another extract from the *Boston Journal*:—

"And the brute and the feathered creation seemed puzzled and agitated. The birds ceased to fly, and hid themselves in the branches of the trees. As the darkness increased, they sang their evening songs as they do at twilight, and became silent. Pigeons on the wing took to the shelter of the forests, as they do at night. The whip-poor-will, as if it were truly night, cheerfully sang his song through the gloomy hours. . . . Bats came out of their hiding places, and flew about. The fowls marched solemnly to their roosts, as they do only at nightfall, and after cackling for a while over the mystery of so short a day, became still. Cocks crowed as is their custom at nightly intervals and the early breaking of the day. Frogs peeped their evening concert, and dogs whined or howled, and ran away, as on the approach of an earthquake. The herds of cattle on New England's thousand hills sought the shelter of the shed or barn-yard, lowing as they came to the gate; and sheep huddled around the circle with their heads inward,—the invariable token of apprehended danger."

Says the *Portsmouth Journal* of May 20, 1780, the day following the Dark Day:—

"The alarm produced by this unusual aspect of the heavens was very great."

Martin Page, in *Providence Journal* of 1863 says:—

"I was twelve miles from Providence, R. I., in the eighth year of my age, assisting R. Sheldon to plow. At 10 A. M. we could not see far. We had to leave off plowing and go home. It was very thick and dark before twelve o'clock, and after that it looked frightful."

Says a Newport, R. I., correspondent:—

"It is not recollected from history that a darkness of equal intenseness and duration has ever happened in any part of the world except that at the crucifixion of our blessed Saviour. It is to be desired that curious and philosophical gentlemen would favor the public with a solution of this phenomenon."

No doubt many have desired to see such an explanation, but we have no record of any such ever having been produced. It remains as unaccountable and mysterious after the lapse of a century as it was the day of its occurrence, as many eminent scholars have admitted.

An essay by John Kennedy, a farmer, presents his reflections concerning it:—

"The late wonderful and unusual darkness struck the inhabitants of this State (Massachusetts) with horror and amazement, and filled them with alarming apprehensions. The very brutes seemed greatly agitated. If so, could a thinking being sit unmoved, while he beheld the sun veiled in darkness at noon-day, to view nature dressed in mourning attire; the earth-enveloped in darkness; the husbandman returning from the fields in great surprise; the midnight sentinels crowing in answer to each other; the night birds singing their dreary notes; the beasts gazing in wild consternation? Every countenance seemed to gather blackness, and a dismal gloom filled the beholder with fear and astonishment, all waiting with much anxiety for some great event. In fine, the darkness was such as we or our fathers never saw equaled. 'It is the Lord's doing; it is marvelous in our eyes.'"

These extracts are quite explicit as to the degree

of darkness which prevailed, and the emotions it excited. It was, in short, the turning of *day into night*.

Notice the following from the *Massachusetts Spy*, May 25, 1780:—

"It was the judgment of many, that about twelve o'clock the daylight was no greater, if so bright, as moonlight, which by calculation has been found to be 90,000 times less than that of a clear, sunshiny day."

Truly, then, the "sun" was "darkened." It greatly affected all beholders. Even many of the brute creation were in terror. They thought night had come.

G. I. B.

(To be continued.)

"WATCHMAN, WHAT OF THE NIGHT?"—NO. 2.

Our Canvassing Work.

We wish to speak particularly of the canvassing work in its relation to extending a knowledge of the truth to the world. Ten years ago there was not a single canvasser in the field, supporting himself by selling our publications; but how do we start in the year 1892? Within this ten years the fields of Australia and New Zealand have been opened, and two Conferences organized, with about eight hundred keeping the commandments of God and the faith of Jesus, where there was not one ten years ago. This is simply one field alone which has been opened. In 1891 we find in these two fields about fifty self-supporting missionary canvassers, converts in their own territory, visiting during the year no less than eighty-five thousand families, and by personal labor presenting the truth in some of its phases, and placing books in about twenty thousand families who before had no knowledge of it. Let it be remembered that many of these people are reached by this means alone, who could not be reached by any other agency. To illustrate the amount of work done, we take Australia. During 1891, its thirty-five canvassers took 14,000 orders. Allowing that four families are visited to secure one order, then we have 56,000 families visited in Australia, who heretofore had no knowledge of the truth. Allowing the same ratio for New Zealand, we have the 85,000 mentioned above. These fifty self-supporting missionaries are individuals who have embraced the truth in these newly opened fields. Australia is not an exception to this canvassing work; but what is true of that country is also true of the United States, England, Africa, and portions of the continent of Europe. In the year 1892 we started out with 1,000 well-trained canvassers in the different fields, making no allowance for those who have entered the field during the present year, nor for those who canvass for a few weeks at a time and then return home. Over three quarters of a million of dollars' worth of books were sold in this manner during the year 1891.

On the same ratio of canvassing, four individuals to secure one order, we would have 40,000 families visited and canvassed weekly in the entire field, or over two million during the present year. It should be remembered that when these books are delivered, they live and bear their testimony until the coming of the Lord. The books are not all laid upon the shelf. Some fall into the second-hand bookstores, or are passed from family to family, so that no estimate can be given of the number of those to whom they bear their testimony.

A short time since, we entered a second-hand bookstore, and saw the different volumes of the "Great Controversy" on the shelf for sale. Individuals came in one after another, took them down, ran them through, spending all the way from two to five minutes each with the books. At first I was inclined to purchase them, but when I saw them bearing their testimony to these individuals, I concluded that it was better to let them thus continue to bear their testimony than to take them myself.

Now if one additional phase of the work which did not exist ten years ago has already reached a point where without any increase, it reaches, in one year, 2,000,000 families who are not in the truth, and in addition to this it lives and witnesses to the end, who can form an estimate when the gospel will be preached in all the world for a witness? The above considerations do not include the twenty-five more or less periodicals that are published in the different languages, the tract and missionary societies

throughout the world, nor the individual work of the living preacher. All these branches of the work have been in existence for a much longer period. Upon these estimates alone, we can only conclude that solemn and momentous times are these in which we live; for we are, as the hymn says, in "an age on ages telling—to be living is sublime." As it relates to the spreading of the knowledge of the truth in the earth, who can tell when the gospel of the kingdom has been preached as a witness in all the world? Let none be deceived upon this point. As surely as it relates to the spreading of the rays of light as an evidence of the immediate coming of Christ, the end is near, stealing upon us so stealthfully, so imperceptibly, so noiselessly, like the muffled tread of the thief in the night to surprise the sleepers on guard, that many will be planning for the future, looking forward to the time when the world will be warned, but will awake to find it is warned, the end has come, and they are not ready. May God help us to realize where we are, and the rapidity with which the truth is spreading, lest we be found unprepared, and be among those who will say, "The harvest is past, the summer is ended, and we are not saved." S. N. H.

FROM AUSTRALIA.

We are trying to learn the lesson that the psalmist tried to impress so deeply upon our hearts in these words, "Wait, I say, on the Lord." We remember that with those injunctions are connected some gracious promises. We still have to report that sister White is under the hand of pain and weakness. She is not able at present to do any work except in writing, and that is done under great difficulty. For several weeks she has been unable to meet with us on the Sabbath or at any other time. Her trouble is principally with rheumatism, which in this country, as in others, is apt to prove a very formidable and obstinate disease to deal with. Her brain and mind have not been affected, and she rejoices in clearness of thought, and is cheerful in her trust in God. She feels that God hears the prayers of his people in her behalf, and that in his own good time he will remove the power of the enemy, and rebuke the disease. We would be submissive to what the Lord sees to be best, but we trust that it will soon seem good to him to bless the means which are put forth for her recovery.

At present they contemplate removing to Adelaide, where the climate is more genial during the winter than in Melbourne. Sister Tay, lately of the "Pitcairn," has joined the family of sister White, where her presence is a mutual comfort. It is a pleasure to report that sister Bolton seems to be recovering from the injury to her foot, mentioned in my last report.

Brother W. D. Curtis and family, who have been over five years in Australia, are now with us, having left Adelaide on their way to return to the States, for which purpose they take advantage of the sailing of the "Pitcairn" from Auckland to San Francisco, via Pitcairn and other islands of the Pacific Ocean. They will be greatly missed in the field which they are now leaving, and by our people generally; but the associations which they will gain will no doubt make a return to their native land desirable to them.

The "Pitcairn" company and all friends of the cause have been in deep anxiety over the serious illness of Captain Marsh, which terminated so sadly on the 3rd inst. Amid all the discouragements of this life there would be enough to dishearten those who are trying to do good, if the power of the enemy were not limited, and if we did not realize that our cause was the cause of the omnipotent God, who can by his word bring light out of darkness, and speak peace and blessing in every time of trial. We are often made to realize that our strength is but weakness itself, but in every extremity God makes his strength to appear so that his counsels will prevail.

But though we are so subject to circumstances, it is a blessed assurance that our God is above all circumstances, and that the agencies which are his own continue to work, even when the human arm is paralyzed, or the heart trembling on account of the weakness of the flesh. At no time in the history of our work has it been more apparent that the heavenly agencies are at work pushing forward the last work of mercy in this part of the world. We surely need apprehend no failure on the part of

"There is some soul of greatness in things evil."

And so we might reasonably expect to find a faint reflection, at least, of this greatness in those who were inspired by fallen angels, and who learnt to own them as lords. Nor would such an expectation be disappointed; for if we investigate early paganism by the light of recent discoveries, we soon perceive that its chief strength lay in its intellectual attractions, and that many of its priests and initiates were distinguished as philosophers and men of science.

"But—still more strange!—if, after our investigation, we glance at the world of to-day, we see the men of this nineteenth century returning to the wisdom of long past ages, and modern thought sustaining its flight upon the wings of ancient lore. Nay, almost every characteristic of antiquity seems to be re-appearing. Open intercourse with demons is being renewed on a vast scale in the very heart of Christendom, and even among the hitherto somewhat Sadducean Protestants; numerous circles are carrying on magical practices; attempts are being made to restore the influence of those ancient Mysteries which are said to have been always kept up by a few initiates; the old mesmeric healings are again performed; star-gazers and planet-rulers have greatly increased, while many amateur students are zealously assisting to re-establish the power of astrology over the human race; the use of the divining rod, and countless other practices of primal and medieval times, are once more becoming common. And, impossible as it would have seemed a few years ago, all these 'superstitions' are floating back to us upon the tide of 'modern thought.' They come no longer veiled in mystery, nor claiming to be miraculous or divine; but in accordance with the spirit of the age, present themselves as the fruit of science, as an evidence of the progress of knowledge in regard to the laws of the visible and invisible worlds."

Of the means by which these ancient Mysteries have been preserved, and of some of their modern exponents, with the objects of the Theosophical Society, the author says:—

"By means of various secret associations, Occultism appears to have been handed down from the times of the Mysteries to our own days. The only Brotherhood at present mentioned in the outer world is one which extends its branches throughout the East, and of which the headquarters are reported to be in Thibet. It is open to any person who can prove himself fit for membership; but the neophyte, or chela, must undergo a discipline of many years, and pass through terrible ordeals, before he can be completely initiated. These trials, it is affirmed, are neither arranged by caprice, nor designed to support a jealous exclusiveness; but are necessary to the pupil himself, to prepare him for the tremendous revelation which will at last reward his successful perseverance.

"But—as we are informed by those who claim authority for their statements—the advances of modern science, and especially the spread of evolutionary philosophy, having fitted the world for deeper teaching, the Brothers decided that the time had come to communicate with it, and openly influence its religion and philosophy. They have, however, become so etherealized by their practices that they are unable to endure contact with coarse human nature; it was, therefore, necessary to employ intermediaries.

"The first person known to have been chosen for this purpose was a Madame Blavatski, a Russian gentlewoman, granddaughter of Princess Dolgorouki of the elder branch, and widow of General N. V. Blavatski, Governor, during the Crimean War and for many years, of Erivan in Armenia. This lady, after devoting herself to occult pursuits for some thirty years, repaired to a Himalayan retreat, where she spent seven years under the immediate direction of the Brothers, and was initiated and instructed for her mission. She was then dismissed to the outer world, and having proceeded to America, and attracted there a number of sympathizing minds, she organized the Theosophical Society, at New York, under the presidency of Colonel Olcott. This was in the year 1875. Then, after crossing to England and establishing the society in this country, she returned to India, where her flattery of the natives and dislike to their British rulers, together with her nationality, caused her, and not without reason, to be regarded as a spy. At last, however, perceiving her mistake, she changed her mode of action, and, having obtained introductions to British officials at Simla, began to make some progress. The objects of the society were then set forth as follows:—

- "1. To form the nucleus of a universal brotherhood of humanity.
- "2. To study Aryan literature, religion, and science.
- "3. To vindicate the importance of this inquiry.
- "4. To explore the hidden mysteries of nature, and the latent powers of man.

"Subsequently a fifth object of the society, the destruction of Christianity, was revealed. 'Later it has determined to spread among the "poor, benighted heathen" such evidences as to the practical results of Christianity as will at least give both sides of the story to the communities among which missionaries are at work. With this view it has established relations with associations and individuals throughout the East, to whom it furnishes authenticated reports of the ecclesiastical crimes and misdemeanors, schisms and heresies, controversies and litigations, doctrinal differences and Biblical criticisms and revisions, with which the press of Christian Europe and America constantly teems. Christendom has been long and minutely informed of the degradation and brutishness into which Buddhism, Brahmanism, and Confucianism have plunged their deluded votaries, and many millions have been lavished upon foreign missions under such false representations. The Theosophical Society, seeing daily exemplifications of this very state of things as the sequence of Christian teaching and example—the latter especially—thought it simple justice to make the facts known in Palestine, India, Ceylon, Cashmere, Tartary, Thibet, China, and Japan, in all of which countries it has influential correspondents. It may also in time have much to say about the conduct of the missionaries to those who contribute to their support."

"It will, therefore, be seen that this foe has made a formal declaration of war. By the autumn of 1883 there were already seventy branches of the society in India, and many thousands of Mohammedans, Buddhists, Hindus, Parsees, Christians, officials and non-officials, governors and governed, have been brought together by its instrumentality."

L. A. S.

(To be continued.)

OUR SAVIOUR'S GREAT PROPHECY.

Important Testimony on the Dark Day.

(Continued.)

WE next introduce testimony, showing the effect of this great "sign" on multitudes of beholders. It would be reasonable to expect a sign of the great day of the Lord would be so striking as deeply to affect the minds of those who saw it, making them think most seriously of the event of which it was a premonitory token. If no such thoughts and emotions were caused by it, one would naturally think it was a failure, so far as its effects were concerned. But if it did move the general public greatly, causing intense alarm, because nearly all felt it was a mighty evidence of the soon coming of the Saviour, that would be a strong argument in favor of its being a "sign" indeed of that event.

"The 19th of May, 1780, was a remarkably dark day. Candles were lighted in many houses. The birds were silent and disappeared. The fowls returned to roost. It was the general opinion that the day of judgment was at hand. The Legislature of Connecticut was in session at Hartford, but being unable to transact business, adjourned."—*President Dwight, Conn., Historical Collections.*

"Almost, if not altogether, alone, as the most mysterious and as yet unexplained phenomenon of its kind in nature's diversified range of events during the last century, stands the Dark Day of May 19, 1780,—a most unaccountable darkening of the whole visible heavens and atmosphere in New England, which brought intense alarm and distress to multitudes of minds, as well as dismay to the brute creation, the fowls fleeing bewildered to their roosts, and the birds to their nests, and the cattle returned to their stalls. Indeed, thousands of the good people of that day became fully convinced that the end of all things terrestrial had come; many gave up for the time their secular pursuits, and betook themselves to religious devotions."—*Our First Century, pp. 88-96, by R. M. Devins.*

These accounts are from cool-headed historians, writing many years after, from the historical data in their possession. Let us read extracts from eye-witnesses, giving their own impressions.

Rev. Elam Potter, A. M., at Enfield, Conn., May 28, 1780 (just nine days after the Dark Day), taking Matt. 24:29, 30 for his text, the very scripture indicating the sun's darkening, used the following language:—

"But especially I mention the wonderful darkness on the 19th of May inst. Then, as in our text, the sun was darkened—such a darkness as was probably never known before, since the crucifixion of our Lord. People left their work in the house and in the field. Travelers stopped; schools broke up at eleven o'clock; people lit candles at noon-day; and the fire shone as at night. Some people, I have been told, were in dismay, and

thought whether the day of judgment were not drawing on. A great part of the following night also was singularly dark. The moon, though in the full, gave no light, as in our text."

Here we see a learned minister, who had had days for reflection, preaching on this very prediction of our Lord, and he made the application of the text to the dark day just past. This is as we should expect a true "sign" of the Lord's coming would affect the beholder.

In the "Life of Edward Lee," by the American Tract Society, No. 379, we have the following:—

"In the month of May, 1780, there was a very terrific dark day in New England, when all faces seemed to gather blackness, and the people were filled with fear. There was great distress in the village where Edward Lee lived; 'men's hearts failing them for fear' that the judgment-day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."

Milo Bostwick, writing from Camden, N. J., March 3, 1848, said:—

"The 19th of May, in the year 1780, I well remember. I was then in my sixteenth year. The morning was clear and pleasant, but somewhere about eight o'clock my father came into the house, and said there was an uncommon appearance in the sun. There were not any clouds, but the air was thick, having a smoky appearance, and the sun shone with a pale and yellowish hue, but kept growing darker and darker, until it was hid from sight. At noon we lit a candle, but it did not give light as in the night, and my father could not see to read with two candles. My father and mother, who were pious, thought the day of judgment was near. They sat up that night, during the latter part of which they said the darkness disappeared, and then the sky seemed as usual, but the moon, which was at its full, had the appearance of blood. The alarm that it caused, and the frequent talk about it, impressed it deeply on my mind."

In the diary of Mrs. Abigail Bailey, at Newburyport, Mass., she says:—

"The sky toward which all eyes were turned, appeared of a yellowish hue. No distinct cloud was visible. There was no motion of the air sufficient to move a leaf, and darkness overshadowed the earth. . . . The cattle which had been turned to pasture came along homeward, and lowing as they slowly returned. The birds were fluttering on the trees, and hiding among the leaves, as when a thunder-storm is coming on. The fowls hastened to their roosting places. All nature seemed hushed, as though Jehovah was about to make himself known by some mighty act. Every eye was turned upward, every one inquiring, What is going to take place? Some asked, Is the judgment-day approaching? The vessels at the wharves, with sails loosened and colors unfurled, appeared as in mourning on some great occasion. Not a color waved at mast-head, nor a sail showed the least appearance of any wind. The bells rung for meeting. The sailors poured into the house, and filled it. Mr. Spring (Rev. Samuel Spring, pastor of the North church in Newburyport), standing at his place, cried, 'O earth, earth, earth, hear the word of the Lord.' Jer. 22:29. In speaking he excelled himself. The congregation was motionless, and heard with intense interest."—*Morton's Life of Mrs. A. Bailey, p. 39, 1849.*

Says the *Young Folks' Magazine*:—

"Every one believed that the most dreadful thing he could imagine was about to happen, and nearly every one began to pray aloud. They read and prayed the whole day through."

Says a correspondent of the *Massachusetts Spy*, 1780:—

"During the whole time a sickly melancholy gloom overcast the face of nature. Nor was the darkness of the night less uncommon and terrifying than that of the day; for notwithstanding there was almost a full moon, no object was discernible but by the help of some artificial light." "This unusual phenomenon excited the fears and apprehensions of many people."

"Victor," on May 27, 1780, writes from Ipswich, Mass., to the *Boston Gazette*, published in the issue of May 29, 1780, of observations made there by several gentlemen of liberal education, as follows:—

"At eleven o'clock the darkness was such as to demand our attention. At half-past eleven, in a room with three windows, twenty-four panes each, all opening toward the southeast and south, large print could not be read by persons with good eyes. About twelve o'clock, the windows being still

open, a candle cast a shade so well defined on the wall that profiles were taken with as much ease as they could have been in the night. At one o'clock the darkness was greater than it had been any time before. In the evening (at Salem) perhaps it was never darker since the children of Israel left the house of bondage."

Many other similar quotations gathered from various sources might be presented, but surely these are sufficient to convince any one that the Dark Day was a wonderful and mysterious phenomenon. It was not caused by an eclipse, for as many of these extracts have shown, the moon was full at the time of this darkness. The sun cannot be eclipsed when the moon is full, as an eclipse of the sun is caused by the moon coming between the sun and the earth to intercept its rays, while at the time of a full moon the sun and moon are always on opposite sides of the earth, the moon rising as the sun has just set. It is a physical impossibility for the sun to be eclipsed at the time of a full moon.

Again: the length of time the darkness continues during an eclipse is quite brief, very brief indeed during the time when the darkness is very noticeable. While the mysterious darkness of May 19, 1780, began at 9 A. M., and continued till near the following morning, the darkness of the night, according to many testimonies, was as strange and marked as that of the day. Never did any eclipse cause such a darkness as that.

Some have suggested the burning of forests as the cause of this darkness, though having no evidence whatever that they could ever produce, showing that there was any remarkable conflagration about that time to cause it. The middle of May in New England is not the time for extensive forest fires. But who ever heard of a smoke from any forest fire that would cover a space 800 miles long and 400 broad, embracing 320,000 square miles of the earth's surface? Such an idea is wholly preposterous. There were no volcanoes within many thousands of miles to scatter smoke, dust, or ashes, and no record has been presented, to the best of our knowledge, that any volcano was active at that time. Many of these witnesses declare no cloud, such as we ordinarily observe, appeared to cause it. It was, and still is, wholly mysterious, unexplainable, unaccountable, only upon the hypothesis of our Saviour's prediction. In view of that, all is clear, consistent, harmonious, and convincing.

It came at the right time, just after the greatest tribulation God's elect ever saw in this world's history, after more than fifty millions of them had been put to death. It was after the great earthquake of Lisbon, the greatest ever seen. "It came just before the period of 1260 years (which was allotted by the prophet Daniel and our Saviour to "those days" of wearing out the saints), closed, i. e., "in those days, after the tribulation," and before the darkening of the moon and the falling of the stars.

It was in its extent, so far as we have any data, the greatest sun-darkening we have recorded in Scripture or history. We speak of the event occurring May 19, 1780, in comparison with the darkness at the exode and crucifixion. But when we associate with it the strange partial obscurations seen in Europe in the summer of 1783, which though not nearly so intense, were so wonderfully extensive, reaching all over Europe to the center of Asia, then nothing recorded in history can be compared to them. Both these come under the descriptive phrase of our Lord, "The sun shall be darkened," and, "There shall be signs in the sun." And all of these came in the allotted space where Jesus foretold they would occur. The intensity of the darkness was also most remarkable, being, as intelligent witnesses declare, a portion of the time no less than an ordinary night, the light of a day of sunshine being 90,000 times as great. To judge from Scripture language, it fully equaled the darkness at the crucifixion in degree, and much exceeded that darkness of three hours, in length of continuance.

In its effects upon the people, we see precisely the same results we should reasonably expect from a supernatural "sign," intelligent ministers and vast numbers feeling in their souls it was a solemn token of the King's approach. All were solemnized when it was beheld. It seemed to affect the minds of all beholders as something portentous. It led to prayer, to seeking God, to humiliation of the soul, and preparation to meet him in peace. Multitudes felt it was a sign of the great day of judgment.

It fulfilled in a remarkable manner the peculiar phraseology of the various predictions of Scripture, concerning the sun-darkening: "The sun shall be darkened." Matt. 24:29; Mark 13:24. "The sun became black as sackcloth of hair." Rev. 6:12. "The sun shall be turned into darkness." Joel 2:31, 10; 3:15. "The sun shall be darkened in his going forth." Isa. 13:10. "I will cause the sun to go down at noon, and I will darken the earth in a clear day." Amos 8:9. We have in these references as many as eight separate predictions of the darkening of the sun, the connection in every instance indicating that event to be a sign of the day of the Lord, showing the great prominence of this special sign. We notice the peculiar form of expression of only two or three of them: "As black as sackcloth of hair," i. e., no light could be observed by the beholder to emanate from it; "The sun shall be darkened in his going forth." The going forth is the opposite of its decline, i. e., the sun was to be darkened in the earlier part of the day, before noon. This was the case, as the numerous testimonies quoted, declare. The darkness was first observed about 9 A. M., and became very great by noon.

"I will cause the sun to go down at noon." Mark the definiteness of the expression. That this was emphatically fulfilled, let the reader remember the many statements quoted where the candles were lit at noon, the sun not being seen afterward till the following day; the peculiar darkness continuing till the next morning. The beasts and birds in thousands of instances testified in their mute way to the literal truthfulness of this prediction, returning to their night resting-places generally at about that hour.

"I will darken the earth in a clear day." Let the reader recall the testimony of two eye-witnesses—Milo Bostwick and Mrs. Bailey, who both speak on this point. Says the former, "There were not any clouds," and the latter, "No distinct cloud was visible;" and not a testimony speaks of any clouds being seen. Josiah Litch, in "Prophetic Expositor," says, "It was not owing to thickness of the atmosphere; for the stars were seen." The earth was indeed "darkened" in "a clear day." So wonderfully does God take care to fulfill his word. How would it be possible to fulfill this sign, if it has not already been fulfilled? It would now be utterly impossible; for time allotted for its fulfillment is in the past. "Those days" within which it was to transpire closed in 1789. Therefore we must conclude that if the event of which we have been speaking be not its fulfillment, the Bible predictions must fail. But granting its fulfillment, we must admit we are now in the last days of our world's history.

(To be continued.)

"WATCHMAN, WHAT OF THE NIGHT?"—NO. 3.

The Loud Cry.

THE expression "loud voice" is found in the third angel's message. "The third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation."

The prophecy of Rev. 18:1 refers to the special light and power to attend this proclamation in its closing work; and as this light would come upon the people, success would be given to the preaching of the message, so that its closing work would be accomplished in a brief period of time. But how must this work begin? In what way will it affect the hearts of God's people? Many have looked forward to a time when it would come, as it were, like a mighty, rushing wind, as on the day of Pentecost, and by some special miraculous interference of God's providence, men would almost immediately be transformed to proclaim the truth. But when we come to consider the nature of God's work, that he ever works by means, we have to conclude that men themselves have a duty to perform in placing themselves in a condition where God can do his work through them for his own glory. The people of God individually need an experience in the things of God that will fit them to receive the outpouring of his Holy Spirit. The Saviour told the disciples to tarry in Jerusalem until they were endued with power from on high. The

ten days spent in the upper chamber were not spent simply waiting, without any contemplation of the outpouring of his Spirit, but they were spent in self-examination and seeking to prepare themselves to receive the Holy Spirit, and in praying for the same. They had reviewed Christ's manner of beginning the work with the disciples, and considering that he had just twelve, they decided that they must choose one to take the place of Judas, so that they might sustain the same relation to the work that Christ did at the beginning of his ministry. His disciples were to be his ambassadors, take up the work as he left it when he ascended to heaven; they were to be co-workers with him, and, consequently, they must not only be enlightened as to the nature of the work, but their hearts must be in a condition to receive the Spirit of God when it should be poured out upon them. *Can we expect less now?*

The first movement necessary to fit the people to receive the outpouring of the Spirit of God is to realize that Christ is our personal Saviour, to make to ourselves a personal application of his promises, and to realize that the testimonies of inspiration are addressed to us personally; and in thus making a personal application of the promises of God, we are bringing Christ into the heart, which will fit us to take a part in the closing work; consequently, when our attention is more particularly turned to this phase of the work, and a personal application of the promises is made, it is really the beginning of the loud cry of the third angel's message. In a late testimony from sister White, she says:—

"What more can I say? My heart is filled to overflowing. Only those are fit for this work who are imbued with the Holy Spirit. The light has come; the light which will enlighten the whole earth with its bright rays, has been shining from the throne of God. Shall we fail to appreciate the most precious privileges that are brought within our reach? Shall we go on in our own weakness? Shall we walk in the sparks of our own kindling? The Lord means that these privileges and opportunities shall do a special work for us. Will we walk in the light? Will we let this light flash upon the pathway of others? How long will we disappoint Jesus by a cold, half-hearted life, destitute of love? Must the candlestick be removed out of its place? . . . I tell you God is testing us now, just now. The whole earth is to be lighted with the glory of God. The light is shining now, and how hard it is for proud hearts to accept Jesus as their personal Saviour; how hard to get out of the rut of legal religion; how hard to grasp the rich, free gift of Christ!

"Those who have not accepted this offering will not understand anything of the light which fills the whole earth with its glory. Let every heart now seek the Lord. Let self be crucified, for rich and glorious blessings are waiting all who shall maintain contrition of soul. With them Jesus can abide. They will let nothing interpose between their souls and God. I long, O, so much, to see the people of God elevated, ennobled, sanctified by the truth, manifesting in all their labors that intense, that earnest faith and hope which are proportionate with the value of the object of which they are in pursuit."

It is evident, therefore, that none but those who experience this incoming of the Saviour into their hearts will be in a condition to receive and take part in the loud cry which is to begin in the immediate future. This is really the beginning of it, and is not this now taking place? Has not our attention been called more especially to this part of the work? It does not lessen the importance of any of the points of the truth which have been preached for the last fifty years, but it gives to the individual a living experience and vitality in the truth that has not been experienced by many in the past. Our experience has become too legal and formal. There has been altogether too much of the Pharisaical spirit and too little of the tender, melting Spirit of Christ. Self-righteousness has been too prominent. We therefore conclude that even in this evidences are not wanting that we have reached the beginning of the loud cry of the third angel's message. Is there no limit to the time of the closing work? Do we not read that the work will be cut short in righteousness? and if so, should we not at once turn our attention and live in view of the actual ending of probation, and the second coming of Christ? Said our Saviour: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Who cannot discern even in this movement of especially calling the attention of our people to Christ as a personal Saviour, imparting present salvation, the "sound of a going in the tops of the mulberry trees"? if so, should we not "ask of the Lord rain in the time of the latter rain"? which, if we do, he has promised to "make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10:1. Has not the time come for this?—We verily believe it has.

S. N. H.

individualized soul to the organic cell in which it has manifested itself. From this stage it passes on to animal life, and from the merely animal to the human; and after experiencing many existences in this state of being, the conditions of each rebirth being determined by the results of the preceding life, it rises to the supernatural and becomes again united to Deity, but returns with conscious individuality, and the full advantage of all its experiences. Thus the Theosophic conception of God is that of a vast number of spiritual elements united under one will, but each retaining its individuality, so that God is not one, but millions! They assert that Buddha, during his sojourn on earth, recovered the recollection of 550 of his own incarnations! and "the chief end of his doctrine is to induce men so to live as to shorten the number and duration of their earth-lives." The Hind scriptures assert that "he who in his lifetime recovers the memory of all that his soul has learnt, is already a god."

With equal facility and assurance, Theosophists reject Scripture or quote it in defense of their positions. The fall of man means to them "such an inversion of the due relations between the soul and the body" as involves a subjection of the former to the latter; and, as in their view the body is masculine and the soul feminine, the "fall" was really a subjection of the feminine to the masculine, and of this, say they, the subjection of the woman to the man in the world is the outward and visible sign. Redemption is to be effected by "the complete restoration, crowning, and exaltation of the woman," as the proper head of creation. The atonement means, in their view, the unification of the body with its soul and spirit, taking place within the individual. The sufferings necessary to the salvation of the soul, each one must bear for himself; and the man who attains to the consummation of the Greater Mysteries becomes "a Christ." Although there is none other name under heaven whereby men must be saved, that name, say they, has been shared by many!

This, says the author, "prepares us for the assertion that Christianity is no rival of Buddhism, but was the direct and necessary sequel to that system, the two being parts of one continuous and harmonious whole!"

"Hence, of course, the union of the two religions is to be desired, and Moslems also are exhorted to join the league!"

Theosophy denies the existence of a personal Devil, affirming that that which is mystically called such is the negation and opposite of God; and that as God is "I AM," the Devil is simply, NOT.

The author asserts that "there is little doubt that the culmination of the Mysteries was the worship of Satan himself;" and then says:—

"One of the great secrets of lawlessness has already been offered to, and accepted by, mankind: the spells by which spirits may be summoned from the unseen are now known to all; and those unearthly forms, which in past times were projected from the void only in the labyrinths, caverns, and subterranean chambers of the initiated, are now manifesting themselves in many a private drawing-room and parlor. Men have become enamored of demons, and ere long will receive the prince of the demons as their God."

That such was and is the culmination of this, we can readily believe; for what else could follow when Adam had fallen, and man had been brought under the dominion of Satan, but that the latter should set up his kingdom on the earth (in lieu of that which he had hoped to have in heaven) with a religion which would lead the nations of the earth to worship him instead of the Creator. As there is a "mystery of God,"—the gospel,—so there is a "mystery of iniquity," which is the plan devised by the Devil for the worship of himself, devised no doubt directly after the fall; and as the author from which we have quoted says, that plan is truly a "mystery,"—something adapted to and with a power to charm the most intellectual men of the race. Well does the history of the heathen world teach that power of intellect cannot save a man from the darkest of spiritual delusions. This "Mystery," which is no doubt identical, in part, if not wholly, with the "Mysteries" of Theosophy, runs through all the false religious systems of ancient and modern times; and its foundation doctrine is that of the immortality of the soul.

L. A. S.

(Concluded next week.)

OUR SAVIOUR'S GREAT PROPHECY.

The Darkening of the Moon, and Its Appearance of Blood.

(Continued.)

"THE moon shines with a borrowed light, and therefore if the sun, from whom she borrows her light, is turned into darkness, she must fail of course, and become bankrupt."—*Matthew Henry*. "And God said, Let there be light in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night." Gen. 1:14, 16. The great lights of heaven are for "signs" and to "rule" the day and night. Martin Luther declared three centuries ago: "A something strikingly awful shall forewarn that the world will come to an end, and that the last day is even at the door." Such, indeed, was the "dark day." That wonderful obscuration of the sun must needs affect the ruler of the night, as she receives her light wholly from the ruler of day. Hence we should naturally expect the moon would be darkened by the same sackcloth intervention which shut out the sun's rays. The moon was supernaturally darkened on the night of the same day the sun was obscured. It was a night of blackness itself, though the moon was at its full. The same pall of darkness pervaded the heavens that had shut out the sun's rays, and caused such astonishment, gloom, horror, and dismay. Persons were as truly affected by its peculiar intensity as during the daytime. Many testify to its strange, profound darkness.

Says Rev. Elam Potter:—

"The moon, though in the full, gave no light, as in our text."
"A great part of the night was singularly dark."

Says Gage, in his history of Rowly, Mass.:—

"The darkness was continued through the day, and the night until near morning was as unusually dark as the day."

Says the Hon. Mr. Wheeler, in the *Subaltern Providence*, 1780:—

"I well remember that the gentleman of the house read the following scripture by candlelight to his numerous family: 'The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.' Acts 2:20. The darkness was so great in the night-time that Dr. Blackington, who resided near the northeast of Rehoboth, who had occasion to be out among his sick patients that night, said that he could not see his white pocket handkerchief placed before his eyes. The darkness was so thick that it could be felt."

"Nor was the darkness of the night less uncommon and terrifying than that of the day."—*Mass. Spy*, 1780.

"In the evening, at Salem, perhaps it was never darker since the children of Israel left the house of bondage."—*Boston Gazette*, May 29, 1780.

"At eight in the evening the darkness was so great as to render traveling impracticable."—*Ind. Chronicle*, June 1, 1780.

Said Mr. Temple:—

"It seemed as if a veil was drawn over them. The night resembled the darkness of Egypt, which might be felt. It was so intense that many persons in Boston and the country were bewildered in going from house to house, where they were intimately acquainted."—*London Letter*, 1780.

"The night was the perfect blackness of darkness. Not the faintest outline of any object could be discerned against the sky. A light would penetrate it but a little way, and then seemed to disclose but a solid wall of blackness around."—*Cape Ann Advertiser*.

"The night succeeding that day was of such pitchy darkness that in some instances horses could not be compelled to leave the stable when wanted for service."—*Stone's History of Beverly*.

Mr. Tenny, of Exeter, N. H., quoted by Mr. Gage to the Historical Society, says:—

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty fiat gave birth to light. I could not help conceiving at the time that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eye was equally invisible with the blackest velvet."

Dr. Adams, speaking of the dark night, says:—

"At nine it was a darkness to be felt by more senses than one, as there was a strong smell of soot. Almost every one who happened to be out in the evening got lost in going home. The darkness was as uncommon in the night as in the day, as the moon had full the day before."

We have in these brief extracts summed up a mass of testimony which cannot be invalidated. It demonstrates the fact that the darkness of that night was as mysterious, wonderful, and portentous as that of the day preceding. And why should it not be? It was caused by the same supernatural agency, designed for the same purpose, coming in fulfillment of the same prediction. Considering the fact that the light of the sun and moon are so in-

timately connected, it seems most consistent that they should occur at the same time, and be in consequence of the same Almighty fiat. Had the sun's darkness not affected the moon, it might be counted as militating against its being really darkened.

At first thought, one might think it an objection that the darkening of the moon should occur on the selfsame twenty-four hours of the sun's obscuration. It might seem as if there should be an interval between these as between them and other signs, like the great earthquake and the dark day, and between that and the falling stars, etc. But when we consider the close relationship between the light of the sun and the moon, this objection disappears. What would affect the sun, causing it to be veiled in blackness, we should certainly expect would obscure all light from the moon. So it was. The darkening of the sun is by far the most prominent sign, as it is the great orb of day. The moon being but a satellite of our earth, and giving no light of itself only as a reflector of the sun's light, its darkening cannot be so surprising. Yet God has said it should be a sign of the coming One. It corroborates the truthfulness of the fulfillment of the whole prediction, coming in at the proper place, being a most striking event of itself, caused by a wholly mysterious agency, and meeting the specifications of Holy Writ concerning the moon's darkening.

But there is another statement connected with this that should not be overlooked: a variation, rather, in the statements of several Bible writers concerning this sign in the moon. "The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Joel 2:31. The apostle Peter quotes and repeats this statement. Acts 2:20. The revelator also gives a similar prediction: "The sun became black as sackcloth of hair, and the moon became as blood." Rev. 6:12. Joel speaks in two other places in his prophecy, of the sun and moon being darkened (Joel 2:10; 3:15); and from the connection we cannot doubt that these references all refer to the same great signs in the last days; only both features will be connected with these signs in the moon. It will be darkened, as we have seen, and its bloody appearance will be specially noticeable.

No sane person would claim that the body of the moon became *really* blood. The Bible often uses the language of appearances, just as is common with many authors, and in conversation. It speaks of the sun's "rising" and "setting" the same as we do, though, scientifically, we know this is only in appearance. While Joel says the moon was turned "into blood," John says "the moon became as blood;" i. e., it appeared like blood, just as "the sun became black as sackcloth of hair;" i. e., in appearance to the beholder, as it gradually disappeared from view altogether by the intervention of the dark curtain spread by omnipotent hands over the arch of heaven. Therefore we are justified in concluding that in the time specified for the "signs" "in the moon" there would be most remarkable appearances in the body of the moon;—*blood-red*, fiery, and strange. Have they been seen?

In the extract from Milo Bostwick, Camden, N. J., previously given, we repeat the following:—

"My father and mother, who were pious, thought the day of judgment was near. They sat up that night. The darkness disappeared, but the moon, which was at its full, had the appearance of blood."

Thus we learn that the darkness and blood-red appearance were both present on that occasion. During the memorable summer of 1783 in Europe, when the sun was partially obscured so long, and in which so great a territory was affected, this bloody characteristic in the moon was constantly and strikingly noticeable. D. T. Taylor, in his "Great Consummation" (a valuable work of over 400 pages, to which we are indebted for many important extracts), who has devoted many years to researches for testimony concerning our Lord's soon return, says concerning this summer:—

"During the gloomy summer of 1783, the nights in Europe were a fearful aspect. The obscuration which Humboldt declared had never been satisfactorily accounted for, not only gave, as King testifies, 'a rusty red' to the sun all day, but science asserts that at night 'the moon high in the heaven, had the color of heated brick.'—*Milner's Physical Phenomena*, p. 68."

"Others affirm that it wore a bloody hue. In places in the north of Europe, where the vapors of Hecla permeated all the air, the sun and moon seemed 'blotted out of the heavens,' and the terror of man was indescribable. Arago says the fog or vapor was phosphorescent, and neither wind nor rain could disperse it."—*Great Consummation*, p. 257.

Rev. Mr. Beadle Christian, missionary at Aleppo, in Syria, writing of an earthquake which shook that place in 1822, said:—

"On the night of the earthquake there was something peculiar in the atmosphere, the moon appearing as red as blood. This greatly alarmed the inhabitants, who were continually crying out, Now we shall hear the trumpet sound! Now the dead will arise! The day of judgment has arrived."—*Missionary Herald* for June, 1842.

These instances, which might be greatly multiplied, are sufficient to prove beyond question that both of those features described in the prediction of the prophets were literally fulfilled in the interim between the darkening of the sun and the great star showers coming later. They were therefore in the time predicted by our Lord, and presented the same characteristics that he had foretold. They fulfilled every statement he made concerning them. He said there would be "signs" (plural) "in the sun and in the moon." We are therefore authorized to expect more than one. More than one has been seen, and precisely such as he said would occur. The safe, sensible, and only consistent rule for the interpretation of prophecy is this: when all the statements predicted of such events foretold come to pass, it must then be truly fulfilled, and we have no right to expect another fulfillment. If it were otherwise, we could never be sure a prophecy was fulfilled. So it was at Christ's first advent. He was to be born in Bethlehem of Judea. Micah 5:2. There the wise men found him. They were not to look for him again or elsewhere. He was to be anointed at the end of the sixty-nine weeks. Dan. 9:25. When that point was reached, he went forth proclaiming, "The time is fulfilled." Mark 1:15. They had no right to look beyond that point for that event. He was to be put to death, and thus cause the virtue of the Jewish sacrifices to cease in the "midst," or middle, of the seventieth week. Dan. 9:26, 27. This he did in the spring of A. D. 31, when crucified on Calvary. Then the veil of the temple was rent from top to bottom, and their house was "left desolate," God no longer accepting its offerings. So prophecy is ever fulfilled. When the time comes which the prophet predicted, and the events transpire which he declared would occur, the prophecy is then *filled full* or fulfilled. So was our Lord's prediction concerning the darkening of the sun and moon; and the sign stands out before the world as fully accomplished, according to an abundance of testimony.

G. I. B.

"WATCHMAN, WHAT OF THE NIGHT?"—NO. 4.

Work of the Two-horned Beast.

It is the fulfillment of the prophecy of Revelation 13 that shows the importance of the third angel's message, and it is not necessary for us to present any argument to show that this prophecy has its application to the United States of America, and that persecution has actually begun, even in this country, upon those who keep the commandments of God. Neither does it require any great effort to show that the strenuous efforts put forth to secure the observance of the first day of the week are directed mainly against those who keep God's commandments: nay, more, it is because they keep the commandments; for they are the ones upon whom the attack is first made. It is not, therefore, because that people generally do not observe the first day of the week, neither is it because that people do work on Sunday, for this is the case generally with liverymen, hotel-keepers, railway companies, etc., etc. These are not usually molested. Neither is it because that men are obliged to work on Sunday; there is perfect freedom in this respect.

But who are they that are persecuted and sent to prison?—They are those who conscientiously observe the seventh day. The evidences are that these individuals who, from religious convictions, observe the seventh day of the week, according to the commandment, and then quietly go about their work on the first day, are the ones who are indicted and made to suffer. In some of the same neighborhoods where arrests have been made, there are those who have been conducting their business seven days in the week, but they have been passed by; while those who conscientiously regard the fourth commandment, but have gone about their business on the first day, are arrested. But the crime of going out hunting, running railway trains, and

seeking pleasure on the first day of the week is not sufficient to arouse the ire of the dragon. In every instance where those keeping God's commandments were arrested, there were those in the immediate vicinity who lived as regardless of the sanctity of the first day of the week as did those who kept the commandments of God. It requires no great discernment to see the animus of this movement. Were all this talk about the sacredness of the first day what it claims to be, would there be any partiality used? In fact, would not those who are Christians, and acknowledged to be good citizens, rather be exempted, while the godless and insincere would be the point of attack?

Those who enter this campaign of persecution do not expect to cease their work, but they even call to their aid the Romanists and every agency of whatever character, if they will but unite to persecute those who keep God's commandments and the faith of Jesus. Why do not these men meet them with Bible argument? Why do they not point out from the Scriptures wherein they are wrong? No; this they cannot do, and for this very reason they resort to civil power to compel men to observe an institution originated by the papal church. America, that has been the foremost of all nations on the earth in its free institutions, and in protecting those of different religious beliefs, is now becoming one of the foremost in entering the arena of religious persecution. This is according to the exposition of prophecy for the last forty years. Revelation 13 distinctly states that they shall make an image to the beast, or papacy, and they shall have power to give it life. Does not the spirit manifested show already the nature of this work? Does not that which we now see tell us plainly what is to come? In this it is not difficult to discern that those who do not observe the first day must soon meet an issue that will be settled by the actual appearing of Christ in the clouds of heaven. It is only a question of time before we cannot buy or sell because of results that follow the course already begun. Disfranchisement and confiscation of property are only a question of time. Nearly every State in the Union has laws on its statute-books which, if they were enforced, would imprison every Seventh-day Adventist in this country; not but that there are provisions for the Sabbatarian, but the unjust course developed in the Tennessee experience, against those who conscientiously observe the seventh day of the week and disregard the first, leaves no guaranty of justice in the future. The Sunday agitation in States where they have no Sunday laws, is as great as it is in the others.

It is true that we have actually reached the time of persecution; yes, we have seen the very best days that this world will ever see. Each year our liberties as a people will be curtailed more and more. The freedom with which we have worked will be interfered with, and we may as well make up our minds right here to meet the issue.

Somewhere in this period probation will end. How long before he that is holy will so remain, and he that is filthy will so remain, we cannot tell; but it becomes us as a people to look well to our position, and inquire, Where are we? The coming of the Lord draweth nigh, and soon probation will end, and the die for eternity will be cast. There is an interest in heaven and earth on this question. This will become more and more intense both by the holy and the unholy agencies. Satan and evil angels are becoming intense in their efforts to bring the final crisis. Already this nation has begun its crusade. Protestants are reaching over the dark chasm which for two centuries has separated them from the Romanists, and they are clasping hands on the Sunday question. But have the Romanists changed? They say not; they never change. They only wait for Protestants to cuddle into their bosom, sacrificing their principles, when they will again endeavor to bring into subjection the incorrigible. Then, we ask, where are we in this line of events? The fulfillment of prophecy shows where we are, near the time when probation will end. In a political excitement, the interest increases until the vote is cast. So in this work God's people will be actively engaged in their work, encouraging educational interests and health institutions, and will be interested in giving the truth to the world, while persecution like a fatal disease will continue to increase, until like the pall of death it settles upon all who will not worship the beast,

or his image; probation ends; the burden for the world ceases; and the faithful watchmen turn their attention toward encouraging the little flock. We appeal to all to get ready for the final crisis; for the day of the Lord hasteth greatly. S. N. H.

A SCRIPTURAL BASIS.

A LEAFLET upon the subject of the Sabbath has been sent to this Office, with the request that it be reviewed. The title of the leaflet is, "Why do Christians Observe the First, or Lord's Day, as Sabbath? and Why do We Call it Sunday?" The title itself is a curious mixture of ignorance and error. The writer does not ask, "Why do Christians observe Sunday, or the first day of the week, as the Sabbath?" but "Why do Christians observe the first, or Lord's day, as Sabbath?" We would "first" like to know what he means by "first," whether it is the first day of the month, year, or the first day he began to write his leaflet. The title gives no clue by which we can find out his meaning. He has either failed to express himself, or else he had no clear thought to express. A great portion of the Christian church, popularly so-called, do not call the *first day of the week* the Sabbath, and they would scorn the idea of so doing. They call it Sunday, as the majority of men still do.

The article commences by asking the following question: "What Scripture basis have the Seventh-day Christians to stand upon?" He does not, however, make an attempt to find the Scripture basis which seventh-day Christians have to stand upon, but devotes himself energetically to the task of finding an *unscriptural* basis for Sunday-keepers to stand upon! This will become apparent as we proceed.

We will notice his most noteworthy points as briefly as possible, to see if he answers his own question, "What Scripture basis have the seventh-day Christians to stand upon?" He devotes his first statement to Constantine, and tells how he became an adherent to Christianity. But as Constantine had nothing to do with the "Scripture basis" of the seventh day or any other day, we feel that he has jumped the track already, and is off upon a side issue. He then tries to introduce a basis for Sunday, as may be seen by the following:—

"Under the designation 'the Lord's day' (Rev. 1:10), this day was, from the resurrection of Christ onward, the most sacred day of the week to Christians; and when they observed but one day of rest in the week, from secular labor and for the worship of God, the Lord's day was that day."

This is the old worn-out dodge of assuming the very thing upon which they should give proof, that the "Lord's day" of Rev. 1:10 is the same as the first day of the week. Assuming the thing to be proved, for the proof, is called a master stroke in argument; and it is only used when one has a poor cause to sustain. When he can prove what he assumes, that the first day of the week is called the "Lord's day" in the Scriptures, then his succeeding statement that "constructively and practically the first day of the week became the Christian Sabbath," shall receive due attention. We would, however, remark that only a little over sixty years before the Revelation was written, Jesus, speaking of the seventh day of the week, or Saturday, as all admit, said: "The Son of man is Lord even of the Sabbath day." And as the Son of man is Lord of the Sabbath, and as "the seventh day is the Sabbath" (Scripture basis), it therefore follows that the seventh day is the Lord's day, and that the Lord's day is the seventh day, or the Sabbath. We would further remark that Jesus, speaking in A. D. 31, and describing scenes which were to take place in A. D. 70, only 26 years before the Revelation was written, cautioned his disciples in reference to the Sabbath (Matt. 24:20), and said not a word about the first day being sacred; and we would call attention to the fact that in the Gospel of John, which critics acknowledge to have been written after the book of Revelation was written, whenever John has occasion to mention the first day of the week, as he did in describing the events connected with Christ's resurrection, he always called it the first day of the week, and nothing more; while he invariably spoke of the seventh day as the Sabbath.

Again we quote: "Honest Christians who are well taught, drink from the New Testament Sabbath stream nearer the fountain; namely, above, and not below the point where the beast, the false

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., AUG. 9, 1892.

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THE MARVELOUS HEIRSHIP.

"Heirs of God," exclaims the apostle, in Rom. 8:17. It has been well said that the 8th chapter of Romans is like the garden of Eden, filled with delights; that if one was shut up to preach only from this chapter, he would have a subject for a lifetime; for every line might serve as a text, and prove an inexhaustible mine.

The more we contemplate these words, "heirs of God," the more the wonder grows. When we take into view the parties—man and God—and think of the distance spanned, from the lowest depths of rebellion to the crowning heights of the universe, who can comprehend them?

To be an heir is to be in a position where one is to succeed to a possession. And in this case the possession contemplates that which is supreme in every conceivable privilege and blessing: "heirs of God."

The context brings out the steps by which this wonderful end is reached. The apostle begins with one who is walking after the flesh; a slave of the carnal mind; not subject to the law of God, but filled with enmity against both that law and its Author. Then he reveals a provision that has been made for a wonderful change, whereby the promptings of the flesh give way to those of the Spirit; the carnal mind, to the spiritual mind; hatred against the law, to delight therein. This change is wrought by the Spirit of Christ, which is freely offered to all who will seek it. But this Spirit is the Spirit of adoption; and by it we are enabled to look upon God, not as a hard master, a merciless tyrant, but instead, are prompted to cry, "Abba, Father." Then the apostle says, if we are "led by the Spirit of God," we "are the sons of God," and "the Spirit itself beareth witness with our spirit, that we are the children of God." Then, still ascending in the scale of blessings and privileges, he adds, "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

In what a light does this place the gracious dealings of God with the children of men! From a state of sin and rebellion he pardons us and receives us into his house. This he might do, and consider us simply as servants; and that would be a marvelous condescension to us; but he does more than this, he makes us children; then from children we become heirs; but all his heirs are princes, and all his princes are to be glorified.

One condition connects us with this line of inheritance, and that is, to be Christ's. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." If we have the Spirit of Christ, we are his. If we are his, we are children; and if children, then heirs. Thus all centers in Christ. The "if" can be overcome, for he will receive all who will receive him, and under the power of such an attraction, who can stay away from Christ, and who would not be willing to suffer a little with him here? In him, the apostle elsewhere says, "All things are yours, for ye are Christ's, and Christ is God's."

IN THE QUESTION CHAIR.

[DESIGNED for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here, may be answered by mail.]

219.—SHALL BE KILLED. REV. 13: 15.

Will you please explain Rev. 13: 15? I am at a loss how to harmonize it with 1 Thess. 4: 17. L. E.

Answer.—We understand the question to refer to that part of the passage which speaks about the saints being killed if they will not worship the image of the beast. The text reads, "And he [the two-horned beast] had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not

worship the image of the beast should be killed;" but 1 Thess. 4: 17 says that some will be "alive and remain" to the coming of the Lord. How can they be killed, and yet remain alive to the coming of the Lord?

In answer, let us look at another expression. Verse 16: "And he [the two-horned beast] causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Here the same expression is used, "He causeth all to receive a mark," etc. A similar expression occurs in verse 12: He "causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed."

But in Rev. 20: 4 John says that he saw on thrones of judgment those who *had not* worshiped the beast, neither his image, neither had received his mark upon their foreheads or in their hands. So although it reads that he "causeth" all to worship the beast and his image and receive his mark, all do not do these things. Therefore the word "causeth" does not mean that the intention expressed thereby, will be actually carried out. The image issues a decree. And this shows that it must be just as distinct and definite an organization as the government itself, and capable of legislating and enacting laws. And this image, when the government gives it power to speak, issues a decree that all who will not worship itself shall be killed, just as the two-horned beast issues a decree that all shall worship the beast and receive his mark, or be deprived of the privilege of buying and selling. But these wicked powers are not able to carry out their decrees, for Rev. 15: 2 says that the people of God get "the victory over the beast, and over his image, and over his mark, and over the number of his name." And certainly, if they get the victory over the image, they will not be killed by it.

In reference to the meaning of the word "causeth," we quote the following from "Thoughts on the Revelation," pp. 638, 639:—

"It is a canon of interpretation of frequent use in the exposition of the sacred writings that verbs of action sometimes signify merely the *will* and *endeavor* to do the action in question. Thus in Eze. 24: 13: 'I have *purified* thee, and thou wast not *purged*;' i. e., I have endeavored, used means, been at pains, to purify thee. John 5: 44: 'How can ye believe, which receive honor one of another?' i. e., endeavor to receive. Rom. 2: 4: 'The goodness of God leadeth thee to *repentance*;' i. e., endeavors, or tends to lead thee. Amos 9: 3: 'Though they may be *hid* from my sight in the bottom of the sea;' i. e., though they aim to be hid. 1 Cor. 10: 33: 'I *please* all men;' i. e., endeavor to please. Gal. 5: 4: 'Whosoever of you are *justified* by the law;' i. e., seek or endeavor to be justified. Ps. 69: 4: 'They that *destroy* me are mighty;' i. e., that endeavor to destroy me; Eng., 'That *would* destroy me.' Acts 7: 26: 'And *set* them at one again;' i. e., wished and endeavored, Eng., 'Would have set them.' — Prof. George Bush, on Ex. 17: 11.

So, in the passage before us, the two-horned beast causes all to receive a mark, and the image causes those who will not worship itself to be killed. That is, they will purpose and endeavor to do this. They make such enactments, pass such laws; but they are not able to execute them; for God interposes in behalf of his people. And then those who have kept the word of Christ's patience are kept from falling in this hour of temptation, according to Rev. 3: 10. Then those who have made God their refuge are kept from all evil, and no plagues come nigh their dwelling, according to Ps. 91: 9, 10. Then all who are found written in the book are delivered, according to Dan. 12: 1; and being victors over the beast and his image, they are redeemed from among men, and raise a song of triumph before the throne of God, according to Rev. 14: 2-4.

220.—CHURCH FELLOWSHIP.

1. Does it require a unanimous vote to receive members into a church? 2. Should opposing votes be counted if based on a mere hearsay, the parties personally having nothing against the applicant? To illustrate: a member of a church apostatizes, and moves to another place. Afterward he sees his error, repents, and takes up the service of the Lord again, and offers himself for membership where he then resides. Two thirds of the church vote to receive him. The other third object because they have heard some reports against him. They have nothing personally against him, and have been acquainted with him about eighteen months. Should such votes prevent his admission to the church? 3. Can a church drop the name of a member at his request, no overt act having been committed?

C. H. B.

Ans.—1. All votes to receive members into the

church should be unanimous, otherwise a church trial is voted in with the member.

2. Old Mr. Hearsay is generally a liar, and his testimony would be rather poor ground for keeping a person out of a church who wished to join. However, if the matter is of a serious nature, and the objectors think they have good grounds for their scruples, they should take immediate steps to ascertain the truth in regard to the rumors; and if they prove true, then, of course, there is some ground for objection to the individual; and if they prove untrue, that, in like manner, disposes of them. But it is evidently doing an injustice to a person to hold him under condemnation on the strength of certain rumors, and then to do nothing to ascertain whether the rumors are true or false. But, as stated above, let the matter be so investigated, that when a vote is taken, it will be unanimous.

3. On this point we have no precedents to quote. But it seems to be a very proper question to ask, Why not? All the relations of the church of Christ should be free and voluntary and cordial. If all the members of a church are walking in the light, of course they will rejoice together in their church relationship. So, if one wishes to withdraw, there is some room for an inference, perhaps, that all is not as it should be; but if there is no overt act, what can be done about it? We cannot read the heart nor judge of motives, and to try to hold a person in a relationship which is not agreeable to him, would hardly be calculated to foster that union of feeling which should exist between the members of a church. Would we not be much more likely to exert a good influence over a brother not to hold toward him the attitude of coercion, compelling him to remain in a relation that for some reason is not agreeable to him, but to keep our mutual relations as pleasant as possible? The suggestion here made of course presupposes that all the influences of kind and Christian conference and persuasion shall have been brought to bear upon the member, before granting his request, to induce him, if possible, to change his mind and remain with his brethren.

THE CHARACTER AND AIMS OF THEOSOLOGY.

(Concluded.)

THEOSOLOGY in the West is Buddhism in the East, and the latter has evidently had much to do with the propagation of the former. There is that about Buddhism which passes for purity and self-denial, and which attracts the attention and awakens the admiration of men from civilized lands. "Of late," says Mr. Pember, "a considerable impulse has been given to the study of its sacred literature, and some surprise has been excited by the discovery that its grosser forms are confined to the more uneducated classes, while its esoteric teachings are, at least, equal to the philosophies of the West." The appearance, in 1879, of Edwin Arnold's poem, "The Light of Asia," did much to popularize Buddhism in England and America. About the same time a society was formed for the purpose of publishing trustworthy texts of the early Buddhist literature, which has since met with great success. From various other quarters also a great flood of Eastern literature and philosophy has of late been pouring in upon Western civilization, and meanwhile the revival of Mysticism, the growth of evolutionary philosophy, and even such movements as the temperance crusade (for Buddha has altogether forbidden wine) and the societies for the prevention of vivisection and other forms of cruelty to animals (for Buddhism teaches the transmigration of the soul through the various forms of animal life) are favorable for the spread of this ancient heathen religion.

As to the teachings of Buddhism and its connection with other false systems of worship, the author of "Theosophy" says:—

"The system of Buddha may be briefly summed up as follows:—

"1. There is no God, save what man can himself become.

"2. The state of Nirvāna, or perfection, is reached by means of transmigrations, or a succession of earth-lives.

"3. So long as a man retains any desire for earthly things, he must continue to be reborn upon earth.

"4. Therefore, the shortest way to Nirvana is by severe asceticism, suppression of all action, abstract meditation, and a concentration of all desire upon the extinction of earth-life.

"5. Animal sacrifices, and every kind of vicarious suffering, are useless, and must be done away.

"6. All men are equal; therefore, caste must be abolished.

"Such are the main points of Sakya Muni's teachings; for the present our brief commentary must be no more than this. The circumstances which led to the rise of Buddhism, as described above, and its consequent doctrines, could not but bring it into favor with the iconoclastic and leveling spirit which is now abroad. Its severe asceticism is no bar to this, since in our self-indulgent age nothing is more common than to hear men warmly supporting a theory in the abstract, without any intention of submitting to it in practice. Its, at least, virtual atheism renders it attractive to secularists: its mysticism and introspection allure minds disposed to quietism. In all essentials its doctrine is esoterically identical with that of Theosophy, upon which we have already remarked. In both systems we are undoubtedly confronted with Satan's plan of salvation, communicated from the earliest times—probably by the Nephilim—to those who could bear it, and preserved in the esoteric teachings of the Rishis, the Brahmins, and the Buddhists of the East, and in the Mysteries of the West. And the plan is, that, without God or Saviour, men must wear away their own sins, and as soon as they have done so, will become gods.

"But if the esoteric teaching of Buddhism coincides with Theosophy, its general practice is in entire sympathy with Spiritualism. For worship—if we may so term it—among the Buddhists is largely connected with the cultus of the dead, who are believed to have the power of conferring aid and blessings upon those who seek to them. But an addition was made to this doctrine, which has been adopted by Romanists, and is beginning to show itself in the church-yard mediums and some other features of Spiritualism. While the spirit of a deceased person was not supposed to remain in his corpse, there was evidently a belief that a certain animal magnetism, or some occult force, made it more easy for the disembodied spirit to return and communicate with living mortals when they were in the actual presence of his corpse. This explains much of the rites in both the Brahmins and Buddhists, the tomb-worship, relic-worship, and image-worship.

"For the doctrine was extended to any portion of human remains. Hence, 'in the Cingalese history of the famous tooth of Buddha, the tooth is constantly represented as acting as if the remainder of Buddha's person, though invisible, joined the tooth when great miracles were necessary.' As the natural result of such an idea, 'Bengal was by and by covered with stately tobes and columns, each supposed to contain a minute fragment of Buddha's relics.' And probably the skulls and bones worn by the Brahman Rishis who frequented the cemeteries are to be explained in the same way.

"The introduction of images, again, seems to have been an advance upon corpse and relic-worship. A likeness of the departed was supposed in some way to attract his spirit to it, and hence 'the solemn marble Buddhas, each seated on his throne, the four great Dhyani Buddhas, the eighteen great disciples that figure in every temple in China, and the crowd of minor saints. Directly the crystal eyes are put into an image in China, the spirit of the departed is supposed to animate it.'

"Mr. Lillie sums up his chapter on Buddhist demonology, from which the above extracts are taken, in the following words: 'Buddhism was plainly an elaborate apparatus to nullify the action of evil spirits by the aid of good spirits operating at their highest potentiality through the instrumentality of the corpse, or a portion of the corpse, of the chief aiding spirit. The Buddhist temple, the Buddhist rites, the Buddhist liturgy, all seemed based on this one idea that a whole, or portions of a dead body were necessary.'

"There can be little doubt that the Buddhist tope is the original of the Roman Church, the great feature of which is its high altar containing beneath it some relic of the patron saint. But the two religions have very many other things in common, among which we may mention the crozier, mitre, dalmatic, cope, and censer swinging on five chains; sacerdotal celibacy, worship of saints, fasts, processions, litanies, holy water, the tonsure, confession, relic-worship, the use of flowers, lights, and images on the altar, the sign of the cross, the worship of the queen of heaven, the aureole, the mystic fans of peacocks' feathers carried on either side of the popes and lamas on grand festivals, the orders of the ministry, and the architectural details of the churches."

And if the Devil has made such use of the doctrine of the worship of the dead, not less persistently has he foisted upon the world the equally dark delusion

that man may be his own Saviour. Let the reader notice the contrast drawn by the author in this respect between Buddhism and Christianity.

"With one more remark we close this necessarily brief and imperfect chapter. According to the statement of the Himalayan adepts, an ordinary being must pass through some eight hundred incarnations before he can complete his purification from sin, and attain to the rest of Nirvana. During the weary ages of these existences he must struggle with blind fate and with his own corruptions; there is no God of love and of all comfort to whom he can look and pray; he must either, by his own painful and unaided exertions, raise himself to the gods, or retrograde, in ever-increasing misery and wileness, until he drops unpitied into the bottomless abyss of annihilation.

"Higher than Indra's ye may lift your lot,
And sink it lower than the worm or gnat;
The end of many myriad lives is this,
The end of myriads that.

"Only, while turns that wheel invisible,
No pause, no peace, no staying place can be;
Who mounts will fall, who falls may mount; the
spokes
Go round unceasingly."

"It is said that the incarnations of one soul, together with the intervening periods spent in Devachan or Avitchi—paradise or purgatory—would occupy some seventy millions of years! There is a certain wisdom in this calculation leading us to suspect that it comes from a source wiser, at least, than any which is merely human. It exhibits some appreciation of the frightful nature of sin, and of the gigantic task set before the man who would fain be his own Saviour.

"With what thankfulness should we turn to the gracious Lord whose blood speaks better things to us; who, looking on the sin-stricken and penitent face of the paralytic, said: 'Son, be of good cheer; thy sins are forgiven,' and in a moment effected that work for which Buddha demands ages; who beholding with pitying gaze the fast-falling tears of the contrite woman at his feet, took the burden of her guilt upon himself, and bade her depart in peace.

"No melancholy, unbefriended, and almost endless way lies before his disciples. Nay, he himself is with them alway, even unto the end; he guides his sheep through the wilderness of life, gently leading those that are with young, and carrying the lambs in his bosom. He has not only borne the sins of his people, but will also sanctify them wholly, spirit, soul, and body, and present them faultless before the presence of his glory, with exceeding joy, by that mighty working whereby he is able even to subdue all things unto himself.

"Thanks be unto God for his unspeakable gift!"

With these facts before us, we may view more intelligently the proposition, of which our readers must all have heard, for a "Conference of the World's Great Religions" at the coming World's Fair.

Thus does the rise of Theosophy join with multitudinous other signs to announce the end of the age.

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

"And There Shall be Signs in the Stars."

Luke 21:25.

(Continued.)

OUR Saviour declares, "The stars shall fall from heaven." Matt. 24:29; Mark 13:25. This is one of the prominent "signs" which he gives to show when his coming is nigh, for he declares when this and the others we have already considered are fulfilled, his disciples are to know "he is nigh, even at the doors." Revised Version, Matt. 24:33, etc. The falling stars do not destroy the world, or usher in his coming; but they are a remarkable sign of it. Some time elapses after it occurs; for then his people are to look for him, knowing he is near. The sign then is to be a striking one; and the knowledge of it, and beholding it, is to be very general. What would be the reasonable exegesis of this statement? and what are the "stars" that shall fall?

That the language is literal, every circumstance connected with our Lord's discourse makes certain. He was speaking to his own disciples, answering their direct question, "What shall be the sign of thy coming?" To answer it in parables which were never explained, would be strange and contrary to Christ's usual course with them; for the parables he gave to the Jews he explained to his own disciples. Matt. 13:11, 36, 37; 15:13. Besides, unexplained parables would shed little or no light upon the sub-

ject of their query. No one could be certain of its meaning. But these signs were to be so forcible and certain that his obedient and intelligent disciples were commanded to "know" he was "nigh even at the doors" when they were fulfilled. To be thus certain, the signs must be plain, striking, and definitely fulfill his prediction in a literal manner.

What kind of "stars" should we reasonably expect would fall as a "sign" that the world would end after a little season of expectancy? In the scientific language of the present age, the meaning usually attached to the term refers either to the "fixed stars," or rather suns of the solar systems countless millions of miles away, bodies vastly larger than our earth, or to the planets which revolve around our sun, like Mars, Jupiter, etc., many of which are vast bodies far greater than the little planet on which we live. The revelator, when speaking of this same sign, says, "And the stars of heaven fell unto the earth, as a fig-tree casteth her unripe figs, when she is shaken of a great wind." Revised Version, Rev. 6:13. Let the reader imagine for a moment such heavenly bodies falling upon our earth as a loaded fruit tree in a tempest scatters its green fruit! Such would not be a *sign* of the end of the world, but its utter ruin and destruction. Could it be possible our Saviour would make such an event a sign of his coming, after which his disciples were to look for and constantly expect him till he should come? Preposterous! It is impossible for large numbers of greater bodies to fall upon a smaller one.

How then shall we understand him? His meaning is plain when we take into consideration the fact of the change in the use of language. By the Greek word *aster*, or Latin *stella*, the ancients understood the lesser lights or bodies of heaven, as much as the greater. So of the word *kokab* in Hebrew.

The Scriptures speak of stars in all these senses. Thus the suns and planets are called "stars" at creation. Gen. 1:16. A single wandering meteor going out in darkness, is so called. Jude 13.

Showers of destructive aerolites, are evidently so called. (Compare Judges 5:20, with Josh. 10:11.) A great blazing meteoric stone falling to the earth is named a "star." The traveling meteor directing the wise men to the spot where the infant Saviour lay, sent on its mission by divine power, is a remarkable instance of the use of the word. It was so small a body that it could by its position point out the very place where the babe was to be found. Matt. 2:1-10. Yet it is called a "star" just as really as the eleven planets. Gen. 37:9. Biblical language, therefore, does not confine itself to the refinements of modern science, making a distinction between the greater and lesser bodies of heaven. It uses language more like the common people. "See the stars fall," is our common mode of expression, instead of, "See the meteors fall."

Neither can we deny that what are called "meteors" are of heavenly origin, not deriving their existence from our earth. Many instances have been recorded where some of these falling bodies have been found weighing tons, presenting a fearful sight as they come blazing through our atmosphere. The earth in its orbit comes in the way of myriads of these, which fall singly or in small numbers to our world. We little know how many of these abound in the great regions of space. The small planetary bodies called "asteroids" were wholly unknown before the beginning of this century, and now nearly if not quite one hundred and fifty of them have been discovered, and more are continually found by the diligent efforts of astronomers. It is estimated that all of these combined would not aggregate one fourth the bulk of our earth. (See Johnson's Cyclopaedia, p. 302.) There may be multitudes of other bodies revolving in space, too small to be seen even by the telescope. They are really stars—small stars.

Says the *Christian Union* of May 1, 1872:—

"The gold medal of the British Royal Astronomical Society was presented in February to Signor Schiaparelli for his researches upon the nature and orbits of meteors, which have helped to demonstrate that these bodies belong to the stellar region, and are in fact falling stars."

Prof. Olmstead, of Yale College, an eminent astronomer and meteorologist, says, speaking of the great star shower of 1833:—

"This is no longer to be regarded as a terrestrial, but as a celestial phenomenon; and shooting stars are now to be no more

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., AUG. 16, 1892.

URIAH SMITH, EDITOR.
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GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
L. R. CONRAD, M. E. KELLOGG.

THE PROMISES OF GOD.

In 2 Cor. 1:20 is found a declaration which has been blessed to myriads of souls in trouble and affliction: "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us."

It is interesting to mark the circumstances which called out these assuring words. It may be inferred from verses 15-17 that Paul had purposed at some time to pass through Corinth, but had changed his plans. This led some of the Corinthians to criticize his conduct, and speak of him as one whose word could not be relied upon, who was fickle and changeable, saying yea, yea, and nay, nay. This, coming to the apostle's knowledge, led him to correct that false impression. He declared that he was not of that order, that he did not use lightness and follow the whims of his own mind, even in so small a matter as making a visit to Corinth at a certain time. Then he goes on to say that his preaching was not yea and nay; for Christ, whom they preached, was not yea and nay, but in him was yea. And then, carrying the thought still further, he says, "For all the promises of God in him are yea, and in him Amen, unto the glory of God."

Thus a seemingly trivial incident and ungenerous criticism of the apostle called out a most precious and comforting declaration for the people of God in all ages. It brings out also a pleasant characteristic of the apostle himself. He would not let personal annoyances and troubles disturb his mind, but only lead him out into the great field of God's goodness and promises. Peter assures us that the promises are given *unto us*, that they are exceeding great and precious, and that by them we become partakers of the divine nature. 2 Pet. 1:4. Thomas Manton, D.D., says, "Every promise of God is built upon four pillars: God's *justice*, which will not suffer him to deceive; God's *greatness* and goodness, which will not suffer him to forget; God's *truth*, which will not suffer him to change; and God's *power*, which makes him able to accomplish."

The text says *all* the promises are in him yea and Amen. What a treasure is thus put into the hands of the child of God. There is not a blessing or mercy in all the range of God's dealings with his children that is not included therein. A speaker at the Fulton street (New York) prayer-meeting once said: "I count all checks as cash when I am making up my money and striking a balance." And these promises of God are so many drafts at sight upon his divine mercy, and are among our richest possessions.

But the promises are based upon conditions. We must have a living connection with the source of the promises to make them ours. They have been likened to the clothes we wear. If we have life in the body, they warm us, but if the body is dead, the clothing would produce no effect, imparting neither warmth nor life. So on a mind lifeless and unfeeling the promises can produce no effect.

But how do we through the promises become partakers of the divine nature, as Peter declares? It will be noticed that Paul says, "in him," that is, in Christ. So, by contemplating the promises, we contemplate Christ, and by beholding him we become changed into the same image. 2 Cor. 3:18. He "that hath this hope in him," says John, "purifieth himself, even as he [Christ] is pure." 1 John 3:3.

And so we are brought to Christ as the great center of all; and in him, alone, we see the strength and fullness of all the promises of God. Mr. Spurgeon quotes Faithful Teate as saying: "If thou lean upon the promises of God themselves, and not upon Jesus in them, all will come to nothing. Whence is it that so many souls bring a promise to the throne of grace and carry so little away from it? They lean upon the promise without leaning upon Christ in the promise."

And these promises are to be turned by us to the "glory of God." This can be done only by our reducing them to experience, so that others can see their effect in our lives and characters. If by them we indeed become partakers of the divine nature and are led to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord, being filled with the heavenly graces, and showing forth the fruits of the Spirit, then we shall give to the world such an idea of their value as will attract them also. "Let your light so shine before men," says Christ, "that they may see your good works, and glorify your Father which is in heaven."

IN THE QUESTION CHAIR.

[DESIGNED for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here, may be answered by mail.]

221.—THE LAW OF SIN. ROM. 7:25.

"So then with the mind I myself serve the law of God; but with the flesh the law of sin." What is the law of sin?

N. O.

Answer.—If we correctly apprehend the teaching of the apostle in Romans, chapters 7 and 8, there are three things brought to view in his discussion of man's relation to God: First, the law of God, the moral law, which is the rule of life and the standard of right and wrong; secondly, the carnal mind, the working of sin in the flesh, which is not subject to that law, but continually prompts us to rebel against its principles, and work in opposition to its claims; and, thirdly, the spiritual mind which is given us in Christ, which is subject to the law of God, and delights in it, and prompts us in all things to obey it.

In the process of conversion, when a man turns from sin to holiness, when the new nature is coming in to take the place of the old, and the mind is enlightened and the conscience quickened to see the right, and the old nature still endeavors to hold its place and keep control of the heart, there is a conflict and a struggle. This is the condition described in the latter part of Romans 7. And at such time as these two principles are about evenly balanced, and each is striving for the mastery, the individual would often have occasion to exclaim, as recorded by the apostle in portions of chapter 7, "For to will is present with me; but how to perform that which is good I find not." "The good that I would, I do not; but the evil which I would not, that I do." "With the mind I serve the law of God; but with the flesh the law of sin." "I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind." A person in this condition knows what the law requires, and would be glad to follow it; but the motions of sin, the flesh, often prevail.

But the apostle takes the penitent on to complete victory in the first part of chapter 8, "There is therefore now no condemnation [from the moral law] to them which are in Christ Jesus, who walk not after the flesh [follow not the carnal nature], but after the Spirit [that is, follow the new nature]. For the law of the spirit of life in Christ Jesus [the new nature received through Christ, which prompts us to live in obedience to the moral law] hath made me free from the law of sin and death [the old carnal nature which prompts us to hate and disobey the law of God]. Thus "the law of the Spirit of life in Christ Jesus," is the new nature in Christ, while "the law of sin" is the carnal nature, the "old man." When we take Christ and give the new nature the entire field, the whole control, that law of the Spirit makes us free from, releases us from the control of, the law of sin, the old carnal nature, so that we can keep the law of God acceptably.

222.—FAITH AND FORGIVENESS. LUKE 17:3, 4.

When the Lord told the disciples to forgive a trespassing but repentant brother even seven times a day, they said: "Lord, increase our faith." Luke 17:4, 5. In view of this, is it possible truly to forgive without faith? and is it proper to ask the Lord for faith?

D. McN.

Ans.—The Lord had told his disciples that they were to forgive their brethren as many times as seventy times seven. Matt. 18:21, 22. And Luke may refer to the same spirit of forgiveness; but it seemed so difficult to exercise this spirit thus continually, that they perceived that it would require an extraordinary degree of faith in the words

of Christ, and a conviction that his instruction must be obeyed, to enable them to keep this commandment. This was doubtless the kind of faith which they asked the Lord to increase; and this would seem to be a very proper kind of prayer, not only from this case, but from that mentioned in Mark 9:24.

223.—THE LAME MAN'S FAITH. ACTS 3:6.

Did the lame man mention in Acts 3:6 exercise faith in the name of Jesus? or was it Peter's faith that made him perfect whole?

C. W. O.

Ans.—The light which has been shed upon the text by what sister White has written concerning it, seems to put the matter in a very natural, forcible, and clear light. She says that this man had heard of Jesus, and had long desired to go to him to be healed, and that his earnest pleadings finally induced some kind persons to bring him to Jerusalem; but upon arriving there, he discovered that Christ, the Healer, upon whom his hopes had been centered, had been put to death. His disappointment excited the pity of those who knew how long he had hoped and expected to be healed by Jesus, and so they daily brought him to the temple to receive alms. When Peter said he had neither gold nor silver, the man's countenance fell, but greatly bright with faith and hope as the disciples continued. Doubtless when the name of Jesus of Nazareth was mentioned, his faith revived in that name, so that his faith co-operated with that of Peter and John in the wonderful miracle that was wrought. (See "Spirit of Prophecy," Vol. III, pp. 275, 276.)

OUR SAVIOUR'S GREAT PROPHECY.

How the Stars Have Fallen.

(Continued.)

The statements of prophecy concerning the manner in which the stars fall is worthy of consideration. Matthew says, "The stars shall fall from heaven." Mark states: "The stars of heaven shall fall." But St. John presents the matter more specifically: "And the stars of heaven fell unto the earth as a fig-tree casteth her unripe figs, when she is shaken of a great wind." Revised Version, Rev. 6:13. This language presents the manner of their descent quite clearly. In such a tempest, the green fruit does not drop down perpendicularly, as ripe fruit falls. The fruit is thrown violently in various directions, as the different branches are bent before the gale. It is "cast" as the prophet states; and in such a wind the fruit would fly off, the track of some crossing others, all going more or less obliquely, but from one source—the tree. So declares the prophet, the stars will fall from "heaven" "to the earth." There must in such a fulfillment, then, be some great central point in the heaven of space from which they would fly off in all directions, as if "cast" violently from it.

Let us notice now the testimony of eye-witnesses and scientific men as to the manner of the great star showers of this century. As to the first, in 1799, we have no very exact description.

"The first great star-fall occurred Nov. 12, 13, 1799, and the best account of it is found in Humboldt's work entitled, 'Personal Narration,' Vol. III, pp. 331-346. The display was simultaneously beheld from the equator, lat. 0; Greenland, lat. 64° 14', and in all the intervening breadth between longitude 46° and 82°, an area or region embracing fully 11,000,000 square miles. The distinguished Humboldt and his friend M. Beupland, with multitudes of others, beheld the awful phenomenon; and the latter, a French savant, wrote: 'There was not a space in the firmament equal in extent to three diameters of the moon that was not filled at every instant with bolides and falling stars.'—*'Great Consummation,'* p. 262.

But concerning the manner in which they fell in 1833 and 1866-8, there is an abundance of testimony. Says Henry Dana Ward, then a merchant at New York, afterward an author and Episcopal minister, in *Journal of Commerce*, Nov. 15, 1833:—

"At the cry, 'Look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and meteors. The zenith, the north, and the west also showed the falling stars in the very image of one thing, and only one, I ever heard of. I called to my wife to behold! and while robing, she exclaimed, 'See how the stars fall!' I replied, 'That is the wonder!' And we felt in our hearts that it was a sign of the last days. For truly 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev. 6:13. This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled." "And how did they fall? Neither myself nor one of my family heard any report! and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens as that which

St. John uses in the prophecy before quoted." "The falling stars did not come as if from several trees shaken, but from one; those which appeared in the east fell toward the east; those which appeared in the north fell toward the north." "And they fell not as ripe fruit falls. Far from it; but they flew, they were cast, like unripe fruit which at first refuses to leave the branch: and when under a violent pressure it does break its hold, it flies swiftly straight off descending; and in the multitude falling, some cross the track of others as they are thrown with more or less force; but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house."

This was an eye-witness, giving, the day following its occurrence, an account through a leading newspaper in New York City, to multitudes who beheld the same spectacle. It was certainly reliable. Its exact fulfillment of the prediction made eighteen centuries before, occurred to his mind. Thus God fulfills literally his word by the prophets.

Says Prof. Olmstead:—

"The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east to the Pacific on the west, and from the northern coast of South America to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance. The meteors appeared to emanate from a point in the constellation Leo near a star called Gamma Leonis in the bend of the sickle."

Says the "New American Cyclopaedia":—

"It was observed that the lines of all the meteors, if traced back, converged in one quarter of the heavens, which was Gamma of Leo Major; and this point accompanied the stars in their apparent motion westward, instead of moving with the earth toward the east. The source whence the meteors came was thus shown to be independent of the earth's rotation, and exterior to our atmosphere."

"They all appeared to come from the same quarter of the heavens, the vicinity of the star Gamma in Leo."—*Chambers's Encyclopedia*.

The same is said concerning the point from whence the great star showers of 1866-8 proceeded.

Says the *Scientific American*, Dec. 8, 1866:—

"They radiated from an exact point in the constellation Leo, located in a line between the stars Gamma and Wu Leonis, about three degrees from the former, and five and a half degrees from the latter star. The areas traversed by the meteors increased without exception according to their distance from this point; while those near the radiant had an extremely short path and train—that is, extremely fore-shortened to the eye—with proportionately slow movement, some of the nearest even appearing for an instant as if without motion. One close to the radiant is described as simply a star that shone out, waxed, waned, and vanished where it stood."

Says the *Washington (D. C.) Intelligencer*, 1866:—

"They appear to come mostly from the constellation Leo in the east; and to move in nearly a horizontal direction, though many fell obliquely and perpendicularly, and the direction varied as the constellation changed its place."

"Sometimes a minute point of light like a fire-fly would dart with an angular, jerking motion, and zigzag course, hither and thither, but still as if away from Leo."—*New Orleans Picayune*, Dec. 6, 1866.

"They flashed from every part of the compass vertically, transversally, and some on parallel lines, the balls of fire seeming to have dropped from the heavens as they shot across the starry vault."—*Washington (D. C.) Chronicle*, Nov. 14, 1868.

"Thousands of shooting stars going in the direction of the northwest."—*Baltimore Gazette*, Nov. 14, 1833.

More testimony might be produced upon this point if space and the reader's patience would admit; but surely sufficient has been presented to show beyond question that the one special characteristic of these wonderful displays was their falling as the Bible, eighteen hundred years beforehand, had declared. They came from one point in the heavens and flew, or were "cast," in all directions, often crossing the lines of each other's descent, even as the unripe fruit would be cast by the tree in a fearful tempest. So God said it would be, and so it was. The testimony, so far, has also been plain that these falling bodies were really "stars," as the Scripture declares. Still more may be given.

"They are small bodies of solid matter revolving around the sun in eccentric orbits, not uniformly distributed in space, but in groups or clusters, their orbits coming near the earth's orbit in that part in which the earth arrives about the 13th of November. Here a collision takes place between these small bodies and the earth's atmosphere, through which they pass with a velocity of about thirty miles a second. Their light probably results from the heat generated by the compression of the air before them, the earth moving toward them with a velocity of nearly twenty miles a second, or 68,000 miles an hour."—*Portsmouth (N. H.) Chronicle*, 1866.

"There is reason to believe that they sometimes descended very low. A credible witness informs us that he saw one explode and leave its train between his eye and an opposite precipice several hundred feet high."—*Prof. Olmstead, in Journal of Science*, Vol. X.

"The stars flew in all possible directions except from the earth. Some of them descended perpendicularly over the vessel we were in, so that I was in constant expectation of their falling on us."—*Andrew Ellicott, U. S. Commissioner at Sea*.

"Some seemed to fall over trees or houses, bright to the last, but with the ruddy hues of a lower atmosphere. There were times when it seemed as if a mighty wind had caught the old stars and loosed them from their holdings."—*London Times*, Nov. 15, 1866.

An objector may say,—

"The fall of these meteors is periodic, and there is nothing supernatural in the star showers. They usually fall about the 18th of November in the years they are discernible."

But if we admit they are not specially supernatural; or created for the occasion by a special fiat of divine power, that would not invalidate the fact that they are solemn portents of the great day, and heralds of its approach. It seems to be a fact that there is a degree of periodicity in their display, and that scientists in comparatively recent years predicted the probable occurrence of them again about 1866-8, and that then they came as they expected. But what would that prove?—Simply that in the latter part of the century since they have come somewhat periodically, the wise men have been able to discern the length of the period of time when there would be a recurrence in their display. But our Saviour pointed out the time of their occurrence eighteen centuries beforehand. He did not state that these stars would be created at the moment of their fall as a direct act of supernatural power. But he did tell us the time when they would fall, and how they would fall; and his words have been precisely fulfilled. That Almighty power should have arranged all this in advance, is but reasonable and consistent. The Saviour made no mistake in his arrangements. It came as he said, and when he said. What more could we ask? And why not believe the great event will follow which he also predicted, of which the star-fall is the herald?

These grand and wondrous displays have come in our time alone. Not a scrap of history can be found concerning any similar displays before the sun was darkened, or in any preceding age. Now the world is full of recorded facts of them. Multitudes of extracts can be given. Yet there were many keen, intelligent, faithful chroniclers living before this age, who recorded with great exactness other phenomena that seemed remarkable. Their failure to make any records of such tremendous showers of meteors shows, conclusively, that such never occurred before this last wondrous century. So the objection has no force.

When fairly considered, it seems necessary, in order to the fulfillment of the express words of Holy Writ, as to how the stars should fall, that God should make such provision as the facts show was made. These meteoric stones must be in one place in the heavens in a comparatively small area, or else they could not fall as the unripe fruit fell in a tempest, from one tree. God's work is all planned beforehand, and provision is made for every contingency. The fulfillment never fails. As the "treasures" "of hail" are "reserved" by Him in readiness for the great day (Job 38:22, 23; Rev. 16:21) he has declared would come, so the heavenly arsenal of fiery stars and balls of fire in countless multitudes were all in proper position to make their descent at the very time he foretold, to serve as a great herald of the soon-coming King.

And they did alarm and arouse multitudes, producing the same feelings and effects, terror and alarm, as the darkening of the sun produced when it occurred. This is a point not to be overlooked. A great sign of Christ's coming, foretold and consummated by divine presence and power, we may be sure would not pass, and not alarm, or produce solemn feelings. Multitudes felt most deeply that it was a sign of the day of judgment.

"While a mere lad, I was waked in the night to see a pale face bending over me, and to hear 'Get up! get up! the day of judgment has come, I believe; for the stars are all falling.'"—*Horace Greeley, New York Tribune*, June 4, 1859.

The *Connecticut Observer* of Nov. 25, 1833 (copied from the *Old Countryman*) speaks as follows:—

"We pronounce the raining of fire which we saw on Wednesday morning last an awful type, a sure forerunner, a merciful sign, of that great and dreadful day which the inhabitants of the earth will witness when the sixth seal shall be opened. The time is just at hand, described not only in the New Testament, but in the Old. A more correct picture of a fig-tree casting its green fruit when blown by a mighty wind, it is not possible to behold."

The following is taken from "Burrit's Geography of the Heavens," pp. 157, 158:—

"But the most sublime phenomenon of shooting stars of which the world has furnished any record, was witnessed throughout the United States on the morning of the 13th of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained; but it covered no inconsiderable part of the earth's surface. The first appearance was that of fire-works of the most imposing grandeur, covering the entire vault of heaven with myriads of fire-balls resembling sky-rockets. Their coruscations were bright, gleaming, and incessant, and they fell thick as the flakes in the early snows of

December." "To the splendors of this celestial exhibition the most brilliant sky-rockets and fire-works of art bear less relation than the twinkling of the most tiny star to the broad glare of the sun. The whole heavens seemed in motion, and suggested to some the awful grandeur of the image employed in the Apocalypse upon the opening of the sixth seal, when the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind."

G. I. B.

(To be continued.)

"WATCHMAN, WHAT OF THE NIGHT?"—NO. 5.

Thoughts on the Message.

THE interpretation given to the prophecy of Rev. 14:6-12 by Seventh-day Adventists is to us of great importance. As a people, we would not have existed, had it not been for the application of the prophecy. While it is true that the truths taught here are in harmony with all the truths of divine revelation, and they contain nothing new in and of themselves, it is the application of this prophecy that has become the vital separating principle from all other denominations and from the world. Consequently, there can be no prophecy in which we as a people are more interested than this. When individuals lose their faith in the general principles of interpretation given by Seventh-day Adventists, respecting the application of these three messages, they either become wandering stars without any anchorage whatever, or lose their identity as being separate from other denominations. Much depends, therefore, upon the correct understanding of this prophecy. Neither should we forget the first principles of interpretation given to this prophecy by those whom God chose to lead out in the third angel's message; for if their position at that time was all a mistake, then our existence as a people is a mistake, and consequently, the application of the prophecy of Revelation 14. Then when we come to this conclusion, there is but one alternative; namely, to take sides with our persecutors, and cause the earth and them that dwell therein to worship the beast and his image, for there will be but two classes when the message closes.

The first angel's message is understood to have its application to the great advent movement throughout the world, especially from 1840-44. The distinctiveness of this message was the time connected therewith; for it proclaimed with a loud voice, "Fear God, and give glory to him; for the hour of his judgment is come." The proclaiming "of the hour of judgment was equivalent to preaching the coming of the Lord; for God 'shall judge the quick and the dead at his appearing and his kingdom.'" It was taking "time" from the sealed book of Daniel, and crying with a loud voice, as when a lion roareth, "that there should be time no longer."

This was the prophetic time found in the prophecy of Daniel, which terminated in 1844, bringing us to the cleansing of the sanctuary, to the hour of God's investigative judgment. During the loud cry of the first angel's message, which was from 1840-44, but more especially from the spring to the autumn of 1844, there was joined with it the announcement of the fall of Babylon, which was the second angel's message. In the application of this prophecy, there could be no mistake, any more than regarding the first angel's message. That a moral fall did take place at that time in the organization of the professed church of Christ, is a fact that their own testimony at that time, and their subsequent history abundantly prove. But it will be noticed in Rev. 14:8 the announcement of the fall is simply made, and the reason briefly given, but in Revelation 18 we have the same announcement with certain additions. It reads as follows: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto

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THE SHADOW AND THE SUBSTANCE.

In the 2nd chapter of Colossians, the apostle Paul speaks of certain things, "which," he says (verse 17), "are a shadow of things to come; but the body is of Christ." Here the present tense is used for the past; for the apostle is speaking of a state of things which existed previous to the crucifixion of Christ; and all shadows have now ceased. The sense is, "which were [before Christ] a shadow of things to come."

Some of the things which composed this shadow are enumerated in the preceding verse: they were sabbath days, new moons, holydays (or feast days, distinct from the sabbaths), drinks and meats. Verse 16. These had all disappeared in Christ, as a shadow ceases when the substance which cast it is reached. For this reason he told the Colossians that they were not to let any man judge them with respect to these things; that is, they were not to be suffered to lay any obligation upon them in regard to them, nor to condemn them if they did not observe them.

To the Hebrews Paul stated further what constituted that shadow of things to come. In Heb. 10:1, he says: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect." Here again the present tense is used for the past; for that had all passed away, when this was written to the Hebrews; and the sense is that the law spoken of could not, while it was in force, with only such sacrifices as they had, make any one perfect, however strictly he might follow it.

In Heb. 9:9, 10, the same thing is again referred to: "Which [the Mosaic tabernacle] was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which [service] stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." Again, chapter 7:18, 19: "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect."

"The law" spoken of in these passages certainly cannot be the moral law; for there was not about that the least element of anything that was typical or shadowy. All its principles were in existence, and its Sabbath was specially instituted, before it was possible for a type or shadow to exist; that is, before the fall of man. And it was never necessary to disannul the moral law for something better to follow.

But there was another system called "the law," which consisted of regulations concerning meats, drinks, holydays, new moons, sabbaths (yearly), gifts, sacrifices, divers washings, and carnal ordinances, which could make nothing perfect, the weakness and unprofitableness of which existed in itself, and which was disannulled to make way for something better.

In other passages the apostle tells us how this law, in respect to which we are not now to be judged in any particular, was disannulled. Thus, in Eph. 2:15, we read: "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." In Col. 2:14, he states the same fact: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

That it is the typical and ceremonial law that is referred to by the expressions "law of commandments contained in ordinances," and "the handwriting of ordinances," and that that is what was nailed by Christ to his cross, we know, because it is for the reason that Christ has blotted out and nailed

something to his cross, that no man is to judge us in reference to meats, drinks, and all that constituted a shadow, of which Christ's work is the body; and the book of Hebrews shows that it was that law which had sacrifices and offerings that was a shadow of good things to come. This, then, is what is spoken of in these passages, as being blotted out and nailed to the cross; not the moral law, nor the Sabbath of that law.

But it may be said that Col. 2:13 speaks of the forgiveness of sin, which is the transgression of the moral law; and why does not verse 14, and onward, therefore have reference to the same thing? Why is there such a sudden transition to the ceremonial law?—A moment's consideration of the situation will show why the apostle frames his argument in this way.

It appears from verse 8 that the church in Colosse, like that in Galatia, was troubled with Judaizing teachers who taught that unless they were circumcised after the manner of Moses, they could not be saved. Acts 15:1. The Jews had fallen into the error of supposing that their system of worship, of which circumcision was the test and token, would really take away sin; and they made it of immense importance, teaching that unless one was circumcised, he could not be saved; and, conversely, that if he was circumcised, and kept the law of Moses, he would be saved. When the gospel as presented by Christ was introduced, of course so important a matter as that on which salvation depended, could not be discarded, and so some imagined and taught that the two systems could be amalgamated, the chief features of each being retained; for it was certain of the Pharisees who professed to have embraced the gospel, who were causing all the trouble with regard to the law of Moses. Acts 15:5. With them every convert from the Gentiles must adopt circumcision and other features of the Jewish system.

But all this had then become obsolete, and was of no more account than the superstitious observances of the Gentiles, which were always apostasy. So the apostle labors to show the Colossians that it is not necessary to go through the Jewish system to reach Christ and salvation. He calls this "the rudiments of the world," in verse 8, just as in Gal. 4:3, and bids them beware lest any man spoil them through it. He tells them that the fullness of the Godhead dwelt in Christ bodily, and that in him they are complete. He informs them that in Christ they have the true circumcision made without hands, and consequently don't need the Mosaic rite. He shows them that by baptism they have shown their faith in Christ, and that he has quickened them with the new life of the gospel, and forgiven their sins. Then he shows that Christ has blotted out, by nailing to his cross, that very system to which these Judaizing teachers were trying to turn them. Now we can see why he introduces it as he does. Christ is the only source of life and forgiveness; it is not to be attained as these teachers claimed, through circumcision and the law of Moses, where the Jews were seeking it. From the darkness of heathenism they could come directly to Christ, as well as from the then obsolete system of Judaism; and they might as well stay in the former as to adopt the latter.

The terms of verse 15 doubtless refer to the great exaltation and importance attributed by those Jewish teachers to that system which had passed away. Satan, working with the wisdom of over four thousand years' experience, and with the energy of despair, would of course try to make that a rival and obstacle to the work of Christ. But the successful accomplishment of the sacrifice upon the cross was a complete despoiling and nullification of all the false systems which the powers of darkness would try to build up in that line. On the cross Christ openly triumphed over them.

But if verse 14 refers to the ceremonial law, the Jewish system, it may be asked in what sense that was "against us," and "contrary to us." These expressions are applicable to it when contemplated with reference to the finished work. That system was only a temporary arrangement. In itself it made nothing perfect (Heb. 7:19; 9:9; 10:1), hence to make that perpetual and eternal, would be only a farce. It was weak and unprofitable. Heb. 7:18. It was a yoke which they were not able to bear. Acts 15:10. It was "imposed on them

until the time of reformation" (Heb. 9:10), or until the seed should come. It was contrary to, and against, us, just as the staging and scaffolding is against a building, after the structure is completed.

It is then, after having served its purpose, an impediment and an offense, and must be removed. It was the enmity between Jews and Gentiles, the middle wall of partition, which Christ broke down and abolished. Eph. 2:14-16.

A careful study of these scriptures, and a clear understanding of the relation of the two dispensations as therein set forth, would save many from the error they have fallen into with reference to the perpetuity of the moral law. It was the ceremonial law, not the moral, that was nailed to the cross.

OUR SAVIOUR'S GREAT PROPHECY.

How the Stars Have Fallen.

(Continued.)

FATHER CLARKSON, well known in Iowa as the father of the Clarkson brothers who founded and own the Des Moines Register, and who was for a long time himself agricultural editor of it, a man of prominence, a staunch Methodist, formerly editor and proprietor of a paper in Indiana, wrote an article in the Register when nearly eighty years old, concerning the falling stars. He says:—

"There was an article in the Register on the 4th of July claiming that improved fire-works for the amusement of small and mature boys 'eclipse the glories of the greatest meteoric showers.' The writer of that sentence did not witness the glorious meteoric showers of November, 1833, when the display was so much superior to any artistic display of fire-works that neither language nor any element in nature can furnish comparisons. The comparison of the sheet-iron thunder of the theaters to the electric display of Providence when the heavens are all on fire and the earth trembles, would be tolerable. But the awful grandeur of the display on the night of the 13th of November, 1833, which made the stoutest hearts to stand in awe, and the most defiant infidel quake with fear, is never to be compared to the most brilliant fire-works. Those who witnessed the meteoric shower named saw the greatest display that ever man will see until the day that Paul [Peter] speaks of when the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. The agricultural editor of the Register was out alone with a team and load of lumber all night on that never-to-be-forgotten night. And he cannot now consent to hear of human fire-works being superior to that most grand and sublime spectacle ever before or since beheld by man. Immense meteors mingled together with smaller shooting stars, fell like snow-flakes, and produced phosphorescent lines along their course. Intermingled with these were large fire balls; some larger than the moon fell or shot in the arc of a circle of thirty or forty degrees. These left behind them luminous trains which remained in view several minutes, and sometimes half an hour or more. Some of these luminous bodies, whatever they were, remained stationary for a considerable time, irregular in form, emitting brilliant streams of light. There was no moon, but starlight; and as the whole firmament was lit up and descending in fiery torrents, everything was on a grander scale than man may ever aspire to imitate. Where these meteors, falling stars, rockets, and balls of fire came from, has never yet been explained; but astronomers and scientists who witnessed it, decide that as they were independent of the earth's rotation, their origin was exterior to our atmosphere. Prof. Olmstead of New Haven, who had the best means of observing this display, decided that they at least came from a point 2,238,000,000 miles from the earth. This display extended all over North and South America and the West India Islands. Patent fire-works were no nearer this wonderful phenomenon than a lightning bug is equal to the sun. The display lasted from about ten o'clock in the evening of the 13th until it was obscured by the light of the sun on the morning of the 14th of November, 1833."—Des Moines Register of July 12, 1889.

Such is the impression left upon the mind of a man of great observation and experience. He was not an Adventist. Writing this account more than half a century after its occurrence, it was fresh in his mind. So deep was the impression made that he can describe it in this thrilling manner. He was out all night, and saw it all. None who failed to behold it themselves can appreciate properly its wonderful grandeur.

The Journal of Commerce informs us that—

"Three hundred miles this side of Liverpool the phenomenon was as splendid as here; and in St. Lawrence county there was a snow-storm during the phenomenon, in which the falling stars appeared like lightning. . . . In Germantown, Pa., they seemed like showers of great hail."

The Christian Advocate and Journal of Dec. 13, 1833, describes it as follows:—

"The meteoric phenomenon which occurred on the morning of November last, was of so extraordinary and interesting a character as to be entitled to more than a mere passing notice. . . . The lively and graphic descriptions which have appeared in various public journals, do not exceed the reality. No language can come up to the splendor of that magnificent display; and I hesitate not to say that no one who did not witness it can form any adequate conception of its glory. It seemed as if the whole starry heavens had congregated at one point near the zenith, and were simultaneously shooting forth with the velocity of lightning to every part of the horizon; and yet they were not exhausted—thousands swiftly followed in the track of thousands, as if created for the occasion."

The following is taken from the Elizabeth (N. J.) Transcript:—

"While engaged as a compositor on a leading New York paper, on the nights of November 12, 13, 1833, it was my good fortune," says James S. Drake, an employee of the *Sunday Leader*, "to be detained at the office in Wall St. until a very late hour. It was a night memorable in history for the most brilliant display of meteors ever witnessed. While busy at our allotted tasks, with the aid of sperm-oil lamps, suddenly the whole heavens shone as if in flames, and for several hours countless balls of fire flashed along the sky. The marvelous display of the Creator's glory was generally spoken of as a 'rain of fire.' When my duties were completed, I proceeded up Broadway, which was as light as at noonday, and throngs of citizens were still abroad at three o'clock on the morning of the 13th. The splendor of that night will fade from my mind only when my faculties fail to distinguish the brilliant noon from a night which envelops the landscape in gloom. In all sections of the country, from Maine to Georgia, came tidings that the people were awakened and watched with wonder the falling stars. Many fancied the earth was burning, and that they themselves would soon perish in the fiery furnace. The colored people in the southern States, who were very ignorant, came out from their cabins, and often fell into wild convulsions of terror. They prayed, they shouted, they cried out, 'The judgment day has come.' The beautiful sight continued till morning."

Our leading extracts thus far have related to the star shower of 1833. More testimony will now be presented concerning the grand displays of 1866-8. Says Taylor:—

"The star showers of 1866-8 were fully equal to their predecessors in extent and sublimity. Nov. 12-14 saw the conflict of worlds; and the earth again plunged into and passed through the vast meteoric ring whose breadth in the heavens as it lay in the track of our planet, was estimated by Professor Proctor to be fully 500,000 and perhaps 1,000,000 miles. Once more Christ's words proved accurate and scientific, and 'the stars of heaven fell.' The evidence is overwhelming, the testimony sure. Millions of witnesses still live. Before us lies proof of deep and solemn interest, gathered from published accounts in all lands. The world is witness to the divine warning of the approaching end, and is without excuse. The phenomenon was divested of no part of its earlier grandeur and impressiveness. Europeans and Asiatics only beheld most of the display in November, 1866, as the globe's eastern hemisphere was that year at night turned toward the stream of stars. But they came in millions. At the Mediterranean, over Northern Africa, in all Turkish lands, at Jerusalem where He foretold them, at the Azores, and on the entire European continent, it was a repetition of the awful splendors of 1832-33." "The scientists of Great Britain in wonder and excitement kept vigil to watch the phenomenon. Queen Victoria was summoned from her dreams on her palatial couch, and became for hours an earnest observer of the flashing heavens."

"The heralding stars, 'tumbling from off their towers,' came again in November, 1867 and 1868, and covered the skies from ocean to ocean, and continent to continent, with their cortasations; and Europe's nations, with people at every capital in our own broad land, beheld them. The stream of tiny burning worlds appeared to be inexhaustible, requiring several years to pass it, the earth each time striking the strange ring of cosmic atoms at the well-known date, Nov. 12-14. From Chili in South America northward for over six thousand miles the stars fell in the sight of crowds of sleepless, marveling races of men. Over Maine, Mexico, and at the Sandwich Islands, the spectacle was equally grand. Half of London's four million souls were awake to behold the unwonted sight. Few had seen, or could ever hope to see, the like again."—"Great Consummation," pp. 266, 267.

We give this lengthy extract from Mr. Taylor's book, as it presents a comprehensive view of those later star showers. Some brief extracts from a variety of sources over places far apart will complete our list.

"Shortly after midnight the celestial fire-works began. At one o'clock the display became magnificent. The meteors appeared in every portion of the heavens—rose in majesty and exploded in fire. They were visible all over the land."—*Philadelphia Inquirer*, 1868.

"The stars instantly began to fall as thick as autumn leaves."—*Prof. Harkness, at Richmond, Va., 1867.*

"They shot to all parts of the sky with a swift and stately motion, most beautiful to behold, if not almost too wonderful and too surprising to describe."—*Prof. A. S. Herschell, at Glasgow, Scotland.*

"Countless numbers of luminous bodies, darting almost uninterruptedly from east to west."—*Sweden Post*, Nov. 14, 1866.

"At times the display actually looked as if the heavens were raining down stars."—*New Orleans Picayune*, 1868.

"On looking up, the appearance was as if the city was being shelled. Showers of meteors seemed to be pouring into the place. Excited crowds in the streets cried, 'Look! It is just as if it were in the time of siege.'"—*Letter from Saragossa, Spain, in London Times*, 1866.

"At Beirut, Syria, the meteors were pouring down like a rain of fire."—*N. Y. Tribune*, Dec. 28, 1866.

"As brilliant as were ever witnessed at these islands."—*Cor. at Sandwich Islands.*

"There was one which surpassed in magnitude all the rest. It rose in the north and disappeared in the southwest. It was like an immense ball of fire, and had a train more brilliant than a rocket and as long as a rainbow. Stars and planets were eclipsed by the display, as is artificial light by the rising of the sun. The finest print could easily be read by the light. The people of this earth seldom have the opportunity of witnessing anything so awful, so sublime, or so grandly beautiful."—*The Telegraph, Macon, Ga.*

"A scene of magnificent splendor, and appearing as if all the stars were really falling from heaven, as a fig-tree casteth its untimely figs when it is shaken of the winds."—*Bath (Me.) Sentinel*, 1868.

Extracts might be greatly multiplied on this subject, as vast numbers of them exist. But as there are many living witnesses of the showers of 1866, and those later, it is not necessary. It is about im-

possible to exaggerate the grandeur of these, in the opinion of all who beheld them.

The following conclusions are presented in closing our notice of this important sign. 1. Its chronology. It was to be after the great tribulation, after the great earthquake, after the darkening of the sun and of the moon. 2. In the time or order of events as given by our Saviour and St. John (Matt. 24:29,30; Mark 13:24-26; Rev. 6:12-14), the falling stars are the last of the list of great signs which take place just before the close of probation. There are others given in other places, which may occur as late or even later. But in these scriptures there is a special order, a connected succession of leading signs, of which this is the last. Then the disciples are to look for their Lord's appearing till he comes. And he does not authorize them to look for or expect him before. 3. These great star showers came in the exact order and at the time he foretold. 4. They were beheld more universally than any of the others, even over the principal portions of our globe. Surely, they were extensive enough to fulfill the prophecy. 5. Of the grandeur and wonderful character of these exhibitions of celestial fire-works, the extracts given abundantly testify. It would seem about impossible to surpass them in the estimation of the beholder. 6. The effect produced on the minds of whole multitudes was precisely such as we should expect would be produced by a great sign of the day of God. Vast numbers felt in their souls that it was either a sign of the day of judgment, or its very commencement. The minds of intelligent men were involuntarily called to the very words of the prophecy, it so literally fulfilled. 7. If these star showers were not a fulfillment of it, how would it be possible to have one? How could a more striking one be given? Should a score of these now occur, the effect upon the mind of the beholder would greatly lose its force. The more common they became, the less force would they have on the ordinary mind. To be a sign implies something startling—something out of the common order. Such have been these displays; nothing like them in sublimity, grandeur, and extent have ever been seen in past ages. Surely, if these be not a fulfillment of our Saviour's prediction, there is no likelihood of one ever being seen on our globe.

This great sign is fulfilled before the eyes of this generation, and therefore we are in the last days of this world's history. Solemn thought, momentous conclusion! To a rushing world, bent on personal pleasure, pride, and worldliness, the thought would be most disagreeable; but to the true disciple, the prospect is most glorious. Our King soon cometh. This world, filled with aching hearts, sin, and evil, tyranny, woe, sickness, sad partings, grievous toil, hatred, jealousy, lust, and depravity, passeth away. A better world opens before the child of God. Ages of joy, light, and blessing, beckon the children of Abraham. Such will look up, knowing their redemption draweth nigh.

G. I. B.

(To be continued.)

"WATCHMAN, WHAT OF THE NIGHT?"—NO. 6.

The Third Angel's Message.

THE message of the third angel of Rev. 14:9-12 is simply a warning against certain powers and their agencies, that were developed in the continued proclamation of the two former messages, and the consequences of rejecting these messages. The commandments of God and the faith of Jesus are clearly revealed by the gospel, or in other words, they are the "everlasting gospel." "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

That this is the closing work of the gospel is shown by many considerations: 1. The next event of importance mentioned is a white cloud, and upon the

cloud one sitting "like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle," which is none other than Christ at his second coming to reap the harvest of the earth, which takes place after the gospel has accomplished its work. Rev. 14:14-16. Matt. 13:37-45. Therefore any message purporting to offer salvation to any people subsequent to this message, would be another gospel. Gal. 1:8, 9.

2. The wrath of God which is poured out into the cup of his indignation which follows the closing of this proclamation, is without mixture, and shows there is no mercy, while the dregs are being drunk by all the wicked of the earth. Ps. 75:8.

3. Those who are not found keeping the commandments of God and the faith of Jesus, when this message closes, are the ones who receive this wrath without any mixture of mercy, and suffer the seven last plagues. Rev. 15:6-8, also chapter 16.

4. During the pouring out of the seven last plagues, Great Babylon comes up "in remembrance before God, to give unto her the cup of the fierceness of his wrath." This identifies the closing of the work of the third angel's message with the work brought to view in chapter 18. (See former articles.)

5. The warning is against any man worshiping the beast and his image and receiving his mark in his forehead or in his hand. This beast and its image is the subject of chapter 13.

6. The conflict between the beast and his image-worshippers and God's commandment-keepers is the last conflict that will ever come between God's people and the world; for when the image of the beast is made, he causeth "as many as would not worship the image of the beast should be killed." Rev. 13:15-17. But deliverance comes just then, for John says, "I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2. The sea of glass was before the throne in heaven. Rev. 4:1-6.

7. It will also be noticed that the two-horned beast of Rev. 13:11-17 gradually develops into a persecuting power, at the same time that the messages of Revelation 14 are doing their work. As one progresses, so does the other. As one ripens into a persecuting power, so the others increase until the earth is lighted with their glory, and every nation, and kindred, and tongue, and people, hear the proclamation of salvation. By a careful reading of the work of the two-horned beast, as mentioned in Rev. 13:11-17, there are several points of interest brought to view:—

(1.) "He exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast whose deadly wound was healed." This embraces the entire development and work of the two-horned beast. From the expression, "He exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein," etc., we conclude that it will become the prominent government in this persecution, and lead other nations by its example in this final conflict.

(2.) To "cause that as many as would not worship the image of the beast should be killed," will require miracles and wonders.

(3.) Among these wonders, "he maketh fire to come down from heaven on the earth, in the sight of men." And there must have been other wonders and miracles, but this appears to be a crowning one, as it is so prominently mentioned, for it reads: "And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast."

(4.) It would seem that there was at first a reluctance on the part of the people to make an image to the beast "which had a wound by the sword and did live," because the speaking of the image would put to death those who would not worship it. The fact that the people themselves are not prepared to go as rapidly as the leaders, indicates that the ripening off in iniquity is a gradual process, and will be worked up by the leaders. It also shows that the execution of the laws is controlled by the sentiment of the people; for they say "to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."

the scepter, or the *tribal constitution*, did not depart from Judah before the predicted era."

The term "lawgiver" doubtless means, in a collective sense, "teachers of the law," a body of men which continued in Israel as long as the national polity of that people lasted, not one who originated and promulgated laws; for God always retained that prerogative in his own hands. The office of teachers of the law was performed by the priests and Levites, from whom were the lawyers and scribes so often mentioned in the New Testament. These joined themselves to Judah, as we read in 2 Chron. 11:13, 14: "And the priests and the Levites that were in all Israel resorted to him out of all their coasts. For the Levites left their suburbs and their possessions, and came to Judah and Jerusalem." So Judah was the ruling and the teaching tribe until the coming of the Messiah. There can be no doubt that the expression "till Shiloh come," refers to the first advent of Christ; and after his coming the gospel was to go to all the world, to gather out from the Gentiles a people for his name. The gathering would therefore seem most naturally to refer to the gathering of the people to Christ by the gospel, resulting, of course, in their gathering at last into the kingdom of God.

226.—WORKING ON THE SABBATH.

What is one to do who works for his living, and who cannot get work unless he will work on the seventh day, when he knows that to be the Sabbath, on which we are commanded to do no work? W. J. E.

Ans.—Seek for some independent employment. The canvassing field is always open. Or find something to be done by the job, on which you can labor in your own time and way. Find a piece of land to rent or work on shares. Farming is the most independent, and in some respects the most desirable kind of employment. A man is master of his own time on a farm, and can arrange his work to suit his own conscience and convenience. If a man has health and a fair amount of good judgment, it would seem that he need not be long out of employment in such a country as this, where there are so many avenues open for seeking a livelihood.

227.—RAISED UP AT THE LAST DAY. JOHN 6: 54.

Please harmonize John 6: 54 and 1 Cor. 15: 52, with Rev. 20: 5, 6. What power will raise the wicked one thousand years after the last day spoken of by Christ, when the righteous are raised? L. B.

Ans.—The Lord in the first text speaks of his people, and also 1 Cor. 15, from verse 23 to the end of the chapter, speaks only of the righteous. These of course are raised up by Christ as a part of the plan of redemption. Those raised in the first resurrection are raised in honor and glory, to die no more. But it is in the plan of redemption also that all men shall be restored to life, from the death they die in Adam; for every one must give an account of his deeds at the judgment-seat of Christ, whether good or bad. Nothing short of the power of God can raise any one from the dead; and the wicked are raised for this purpose, that they may stand on their own responsibility and realize that their destiny is decided by their own acts. The day when the righteous are raised is called the "last day," with reference to this dispensation and the present order of things. It is not the last day in any other sense.

228.—REPAIRERS OF THE BREACH. ISA. 58: 12-14.

Where and how will the promise made to the repairers of the breach in God's law, Isa. 58: 12, be realized: "I will cause thee to ride upon the high places of the earth"? etc. L. B.

Ans.—Besides a promise to ride upon the high places of the earth, denoting great exaltation and honor, the scripture in question says also, "And feed thee with the heritage of Jacob, thy father." This is doubtless the same heritage to which we become heirs through Christ, by thus becoming Abraham's seed. Gal. 3: 29. And the promise is therefore to be fulfilled in the new earth.

229.—BOUND IN HEAVEN. MATT. 16: 18, 19.

We have frequently had occasion to answer correspondents on such passages as Matt. 16: 18, 19, "Whosoever thou shalt bind on earth shall be bound in heaven," and John 20: 23, "Whosoever sins ye remit, they are remitted," etc. We find that we are not alone in the views heretofore presented, that these passages refer to special endowments conferred on the apostles, not necessarily to be transmitted to their successors. Thus the *Christian*

(New York) of Aug. 17, in answer to a correspondent on Matt. 16: 18, 19, says:—

"The confession which Peter had just made was the rock on which Christ said he would build his church. The keys Peter used at the day of Pentecost, when he opened the doors of the kingdom, by his sermon, to the first great influx of believers, and when he preached the first sermon to the Gentiles in the house of Cornelius. He, in common with the other apostles (see Matt. 18: 18; John 20: 23), had mysterious and miraculous powers conferred upon him, which Christ referred to as 'binding and loosing,' but there is not the slightest ground for imagining that they could transmit them to their successors."

THE OHIO CAMP-MEETING.

This meeting was held as appointed, Aug. 12-22, in the city of Cleveland. The camp was located on vacant grounds in the eastern part of the city, easily accessible by street-car, and was favored most of the time by a cooling breeze from Lake Erie, which tempered the heat and made up largely for the absence of shade trees, of which there were none on the ground. The weather was nearly perfect, with the exception of one hard rain-storm on Friday morning, which from its suddenness occasioned some slight damage. Enough people were in camp to nearly fill the new Conference tent, 80x120 ft., which had been purchased with money raised at the meeting last year. The attendance from the city was comparatively small, but with those who did come, the motive seemed to be one of interest rather than mere curiosity, and there was evidence that a deep impression was left upon the minds of many who visited the camp, from which tangible results may be expected.

In point of laborers the meeting was highly favored, there being present from outside the State, Elders Loughborough, Farnsworth, Jones, Shultz, Conradi, Wakeham, and Prof. Prescott, either all or part of the time. Elders Jones and Farnsworth especially bestowed most earnest labor to make the meeting one of spiritual profit.

The preaching was both doctrinal and practical, as indeed, all preaching must be which has for its theme the everlasting gospel of God. Elder Jones preached several discourses, calling particular attention to the nature of the gospel, as being the power of God unto salvation to every one that believes, his aim being to show the necessity for this power in the Christian life, and how it was to be obtained by each of his hearers individually. This brought in the subject of the exercise of faith in God's word,—the sufficiency of that word as a foundation for faith, and the nature of faith itself as distinguished from mere intellectual belief. To every one was brought home the questions, Have I been justified by faith? Am I a Christian? and do I know it? Have I yielded my will to God? Has God blessed me with all spiritual blessings in Christ? The gospel was presented as being "Christ in you, the hope of glory,"—Christ being in us in our earthly lives, even as God was in him in his earthly life, so that there is no room whatever for self. We are to yield our wills to God each day and hour,—let him take possession of the heart,—and then he works in us, and our lives are a manifestation of his power.

Elder Farnsworth gave two discourses in the nature of Bible readings, on the subject of God's ownership of the world and everything that it contains, bringing out the thought that in everything we should see him—in the land we till, the stock that we raise, the crops that we gather, the money that is in our purses, and even the clothes that we wear; that he who did thus see God in all these, would be much more spiritually minded than one who did not. He presented also the necessity of a deeper experience in spiritual things,—that the great difficulty in this respect was that people were so easily satisfied with little or nothing of that which God wants them to have, that those who had been justified ought to claim the promise of the gift of the Holy Ghost; for the promise was unto them, and in the great commission to his disciples the Saviour said: "And ye shall receive power after that the Holy Ghost has come upon you." This power is needed now no less than it was in the days of the apostles, and why is it that we do not see it? Is it not simply because we do not have the faith, do not see and believe in the power that God's word has promised to us? We cannot get more out of the word of God than we see in it.

As the spirit of faith and consecration came into the camp, there came with it the spirit of praise,

the last Sabbath of the meeting being especially noticeable in this respect. About seventy-five, mostly young people, signified for the first time that they yielded themselves to God, and of these sixty-one were baptized on the following day, one other having been baptized on the preceding Friday. Much light was imparted from the word of God, and all felt that his faithful servants had brought forth from the storehouse of divine wisdom, things new and old. Will this light be treasured up and given out in the life, or will it die out and be forgotten? It is to be hoped that our brethren and sisters in Ohio and elsewhere who are so highly favored with the labors of those especially set apart for the work of instructing in spiritual things, will realize the importance of studying God's word for themselves, and of cultivating the presence of the Spirit of God which will guide them into all truth, and not get the idea that they are to be carried along the path of spiritual knowledge by others who are in advance of themselves. Now is the time to study our Bibles as we have never studied them before.

The usual Conference, tract and missionary, health and temperance, and Sabbath-school meetings were held, and also a session of the Religious Liberty Association, at which \$190 was raised to further the Association work. These meetings will be mentioned in another report. L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

The Shaking of the Powers of Heaven.

In our Saviour's prophecy as recorded in Matthew and Mark, the shaking of the powers of heaven is the next event following the falling of the stars, then "the sign of the Son of man" is seen, and "all the tribes of the earth mourn," and then the Son of man is beheld in the clouds of heaven, coming with great power and glory. None of these events are designed to teach the people that his coming is near. They are the *advent* itself, or the events in close connection with it. They all occur at, or immediately after, human probation closes. The falling stars is therefore the *last sign* given in the record of the order of events preceding his coming, for the purpose of warning all who will believe that that great event is near. There is an interim of more or less length between the falling of the stars and Christ's coming, during which a message of warning will go forth to the world, proclaiming the advent near at hand. Luke states that "when these things begin to come to pass" (i. e., when the first sign is given—the darkened sun), "then look up, and lift up your heads: for your redemption draweth nigh." To a waiting church, just come forth from the great tribulation, these were blessed words of encouragement. But he adds further, in reference to all the signs given in the connection, closing with the falling stars: "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21: 25-31.

Great confidence, even *knowledge—perfect certainty*—shall then fill their hearts, that his advent is immediately impending. And such knowledge would surely be communicated to others. These precious truths would be proclaimed to multitudes, that the day of deliverance to God's people was dawning. But of this, more will be said hereafter. The signs in the sun, moon, and stars, then, are great landmarks—*guide-posts* on the road to the heavenly city. They furnish a special foundation for the proclamation of the good news of the coming kingdom.

But to return to the order of events in the record: Matthew, Mark, and Luke all use the same expression in substance. "The powers of heaven shall be shaken." The word "powers" is translated from the Greek word *dunamis*, which is found in the New Testament about one hundred and twenty times. It is rendered "power" or powers some eighty times. It is also rendered several times "mighty works," "mighty deeds," "wonderful works;" a few times "miracles," "strength," "abundance," "virtue," etc. Greenfield defines it by a variety of meanings. First as "power; i. e., faculty, ability, strength;" "power; i. e., might, potency, strength;" "power; authority, right;" "power; i. e., efficacy, efficiency, energy"—by the figure of metonymy, "one who possesses power and author-

ity." "power of language; i. e., sense, signification;" "a miracle; i. e., a remarkable occurrence resulting from the exercise of supernatural power"—by metonymy, "the power of working miracles;" "one who possesses the power of working miracles;" "the hosts of heaven," "the celestial bodies, stars." He cites various scriptures where he thinks these various meanings are attributed to this Greek word *dunamis*. It will be noticed that in the last definition given, he refers to the heavenly bodies, the stars, as the meaning of this word. The only instances in the New Testament where this meaning is attributed to it, is in the three texts occurring in our Saviour's discourse. Matt. 24:24; Mark 13:25; Luke 21:26. In view of the various uses of this word, it must be admitted that our Saviour's meaning at this distance of time is somewhat obscure to us. There has prevailed an opinion quite extensively that he meant when he declared, "The powers of heaven shall be shaken," that the sun, moon, and all the starry host would vibrate, and be violently moved in their places, or even utterly destroyed. If this was certainly the statement of the Bible, we would not question it: for the God who made all things and who spoke his word, certainly has power to shake or even annihilate the whole economy of nature if he chooses. But has he said so? We recall no such statement clearly made in Holy Writ, that the sun, moon, and starry host shall be shaken when Christ comes. These statements occurring in our Saviour's discourse seem hardly sufficient to serve as a foundation for such a grave conclusion. The ordinary meaning of the word *dunamis*, certainly would not warrant it. Power, might, and strength are the ordinary meaning of it. And since in no case but in these three passages does any one attribute such a meaning to it as the heavenly bodies, how can we be at all certain it has such a meaning in these instances? Looking at it merely from the standpoint of reason, we can discern none why the distant suns of other systems, or the sun, moon, and planets of our solar system, should be violently perturbed, when the Son of God should come to redeem his people or destroy the sinners of this earth, and make it the abode of the saved. We cannot suppose the sins and miseries of this little globe have affected other worlds. Why, then, should they be thrown out of their accustomed order when its Maker comes to restore it to its first and happy condition?

"According to Liddell and Scott, *dunamis* is not used in the classics to signify a ruling body, certainly not a solar or stellar body." These authorities give as its primary meaning, bodily and mental strength, then ability, influence, and authority.—*Lexicon*, p. 373. Dr. Robinson says its first meaning is physical, moral, innate, and inherent power.—*Lexicon*, p. 194. With these all others agree. "*Dunamis* is from a root which signifies ability to perform an act."—Taylor's "*Great Consummation*," pp. 303, 304.

Some translators have rendered the expression, "And the strength of the heavens shall be shaken." But the best way to obtain the meaning of Bible statements is to compare scripture with scripture. What do parallel scriptures say concerning the terrible shaking which will take place in connection with the second advent?

Says the prophet Haggai, some five hundred years before Christ, "I will shake the heavens, and the earth, and the sea, and the dry land." Hag. 2:6.

Says St. Paul, contrasting the glories of the gospel dispensation with that of the Mosaic, "Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." Heb. 12:26-29. What will cause this terrible shaking?

Another prophet declares, "Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith

the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:30-33.

Says the prophet Joel, "The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." Joel 3:15, 16.

The prophet Isaiah, after referring to the darkening of the sun and moon, declares, "I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than finegold: even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." Isa. 13:11-13.

We cannot doubt that each of these prophets refers to the same shaking of which our Saviour speaks when he says, "The powers of heaven shall be shaken." The language is so similar and the time when it should occur so evidently the same, that their identity is unquestionable. The voice of God in awful majesty is heard from his holy habitation on Mount Zion in the New Jerusalem above. The heavens and the earth are shaken like the reed in the tempest. Fearful commotions take place such as nature has never felt before.

G. I. B.

(To be continued.)

RATIFYING THE ACTS OF CONGRESS.

FROM all parts of the country we hear of meetings being held to ratify the late action of Congress in closing the Columbian Exposition on Sunday. It goes without saying that all these meetings have been held in churches, and that the church people are the ones who are doing the ratifying. It strikes us as a little curious that an act of Congress can be ratified. We should have supposed that even if the "unco gude" people, as the Scotch say, should wish to express their satisfaction at what Congress has done in the matter of Sunday legislation, they would have used some other term to express their satisfaction than "ratification." They might properly meet to approve, indorse, or sanction any action that Congress might make that was in harmony with their feelings; but how could they properly ratify an act of Congress? The especial definition of "ratify," above the meaning of its synonyms, "approve" and "sanction," is "to give sanction to, as something done by an agent or servant; as, to ratify an agreement or treaty."—*Webster*. This is no doubt the very sense in which it is used by the church people who are holding ratification meetings all over the country. Congress is their servant,—the servant of the churches. If Congress does their bidding as their "agent," all is well; they will promptly "ratify" the act of Congress. By the same token we are to conclude that if Congress should have the temerity to pass an act giving people permission to depart somewhat from the rules laid down by the churches for "such cases made and provided," then we should hear of *nullification* meetings being held in the churches, and that the act of Congress, whatever it might be, not being ratified by the churches, would be a dead letter! If not, why not? If the churches have the power to ratify, why not to nullify?

But how happens the churches so suddenly to have such overweening confidence in their power that they think it devolves upon them to ratify the acts of Congress? Is not the passage of the Sunday-closing law of the Columbian Exposition at their demand? And did not Mr. Hawley plainly say in the Senate that it was not good statesmanship to refuse the demands of the churches? Therefore the churches are rising to accept the position offered them by Congress, as the suggester of suitable legislation, and as the final court of appeal which shall ratify or nullify the acts of Congress. After this, Congress is to be the power of whom the churches shall "ask whatsoever they will, and it shall be done!"

There is no question but that the popular Christians of our day and country will take all the advantages that Congress will give them, and they will use them, too, in a way to prove them to be the spiritual descendants of the self-seeking, ambitious bishops of the fourth century. The people have no rights which these religious zealots are bound to respect. This was well illustrated in a remark made by the Rev. Mr. Patton, at a meeting of the World's Fair directors. A speaker advocated the opening of the Exposition on Sunday, on the ground that the laboring men could not lose time during the week to attend, when this representative of the church most unfeelingly remarked: "So much the worse for the laboring man!"

But how about the rich men? Mrs. Elizabeth Cady Stanton is authority for saying that the closing of the Centennial on Sunday, about which so much has been said, kept out the poor to let in the rich; for it is a known fact that American millionaires, prominent statesmen, and foreign autocrats got in at their own sweet will on Sundays, the same as other days. If the World's Fair shall be closed Sunday, doubtless the same thing will be repeated. The "rich men and the chief captains," and perhaps the clergymen will be admitted, and the laboring man on his one leisure day will be allowed to stare at the high fence surrounding the grounds, and wonder what possible good can come from such pious hypocrisy. And we, who by the sure light of prophecy know the beginning and the end of this movement to give the churches the control of legislation in this land, know that nothing but evil and only evil can come from it. The result will be persecution upon those, who, in the exercise of the rights given every man by God, and every man in this country by the letter and spirit of the American Constitution, shall dare to worship God, as his own conscience, instructed by the word of God shall approve, and not as this spiritual hierarchy shall attempt to dictate to him. When was prophecy ever fulfilled faster than it is being done now, and in our country? We need to heed the Saviour's words written for this time, "What I say unto you I say unto all, Watch!"

M. E. K.

HOW THE LAW WILL BE PROCLAIMED.

DR. TALMAGE, in a late sermon preached in London, Eng., described in his usual rhetorical, imaginative style, the marching of Christian missionaries from Europe and America to conquer the world for God. After describing the various conquests of these armies, he says:—

"And crossing into Asia, the law shall again be proclaimed on Sinai, and Christ in the person of his ministers, will again preach on Olivet, and pray in Gethsemane, and exhibit his love on Calvary. And then the army will halt in front of the other wing, the twain having conquered all the earth for God."

At the first casual reading of the above, we thought that Mr. Talmage had the idea that the Lord himself would proclaim the law again on Sinai; but as the preaching of Christ also mentioned is to be accomplished "in the person of his ministers," we conclude that he thinks that the law will be proclaimed in the same way. We are sorry that this is to be so; for if the proclamation of the law is to be left to the popular ministers of this age, its rendition will vary very materially from the way it was given by God on that wonderful occasion when "Mount Sinai was altogether on a smoke." We thus conclude from the way the majority of ministers, including Dr. Talmage, now render the fourth commandment. If these ministers should surround the mountain and then endeavor to proclaim the fourth commandment, as they do in their churches at home, there would be the greatest confusion of sentiment that this world has witnessed since the work on the tower of Babel was suspended. And if there would be any likelihood of their preaching the other nine commandments in the way they do the fourth, we have no idea whether we should be required to honor our own parents or some other persons, whether we should be commanded to worship Jehovah or some other God, or whether we should be told to honor God's name or Baal's. This we do not know; but this we do know: That while it is very improbable that there will ever be any special proclamation of the law again at Mount Sinai, there is to be a proclamation of the law in harmony with the "everlasting gospel" made to the world just previous to the coming of Christ; that that proclamation is now going to the world in the threefold message of Rev. 14: 6-12; and that upon the reception or rejection of this message depends the salvation or destruction of those who are living at the time of Christ's appearing. This proclamation of the law is not imaginary, but real, and it is accomplishing real work in the earth.

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the words of man; it is not to be perused merely as they are; otherwise this difference will not be apparent. If we read the words of the Scriptures simply as we read any other book, they become to us only the words of an ordinary book. There must be something to give them their intended force. The Spirit of God has a part to act in all profitable Scripture reading. The word of God is the sword of the Spirit. Eph. 6:17. It is therefore wielded by the Spirit when it does its work, and without this it cannot be "profitable for doctrine, for reproof, for correction, for instruction in righteousness." The word of God must be approached with a realization that it is "quick [or living] and powerful," and is to be received and felt in the mind and on the heart through the agency of the Holy Spirit.

This agency is dependent upon faith in the individual's mind. Where faith is present in the mind, the Holy Spirit does its office work upon the heart; but where faith is not present, the power of the word of God is not felt; and its character is not understood, nor the truths of which it speaks discerned. The word of God did not profit the Hebrews of old in the wilderness, "not being mixed with faith in them that heard it." Heb. 4:2. No more does it profit people to-day, in whose minds it is not mixed with faith. This is why the Bible is to many only a book of literary value, inspired only as are the writings of Shakespear, or other eminent works of human origin. They see in the Bible nothing more than this, and accordingly that is all it is to them. It could not, under such circumstances, be anything more. But when faith comes, when the power of choice to believe or disbelieve God's word is exercised on the side of belief, that word is found at once to be a living word, filled with infinite power. To him who believes, the word of God is powerful, able to accomplish for him all that it promises to him (for he must believe this if he has faith). It is powerful to that end, and it is powerful in proportion to the strength of his belief. He gets out of it just what his faith finds in it.

Faith and the word of God are inseparably connected. How then can any one have true faith who takes the word of man in place of the word of God,—not necessarily in *opposition* to that word, but in *place* of it? Yet this is just what many are doing. It is what the members of the popular churches are doing, and it is what many who profess to be free from popular errors in religion are also doing. It is well to be told what the word of God contains, but it is better to study the word, and make the discovery ourselves. It is well to be told, if need be, what is in the word of God, but our belief of it is not faith until we see it in the word itself. Until then our faith rests upon the word of man; and that faith is not the kind that saves.

Every person who enters the kingdom of God must be tested. He must endure the trial of his faith, and when that trial comes, he must stand upon, and be upheld by, the word of God, or he will not endure the test. It will not do then to believe the truth because brother —, one of our denominational leaders, said it was so. He may by that time have renounced his former faith and become an advocate of other doctrines. There is no sure foundation but the word of God itself. That will stand, though heaven and earth should pass away.

"Search the Scriptures." He who uttered these words ere they had been placed in the inspired record, knew that the Scriptures would bear searching. They are the revelation of omniscient wisdom. Shall we expect, then, that there are not in them deeper things than are to be found in the products of earthly wisdom? Shall we not expect, too, that as the people of God draw nearer and nearer to the glory of the perfect eternal day, more light should shine continually upon their pathway? "Now," says the apostle, "we see through a glass, darkly;" but we are nearing the time when sight is to be undimmed. We have been accustomed to speak of "the truth," meaning thereby the distinctive doctrines of our denominational belief; but does "the truth" mean to us only the theological doctrines long ago sought out and established? Are we to get all the truth revealed in God's word, here in this abode of spiritual night, before being ushered into the light of day itself? Are we to be ushered into the realities of heaven, into the presence of Christ and the living God, with no deeper, clearer conceptions of God, his holiness and majesty, than

we have now? Well might we fear, were it so, that the change would be too great to be endured.

Therefore, "search the Scriptures," for it is certain that light is to shine upon the pathway of the just "brighter and brighter unto the perfect day." Search them for the truth which is to be a "shield and buckler" (Ps. 91:4) in the time of trouble, and a sure foundation upon which to stand when every island and hill shall be moved out of their places. But cultivate the presence and seek the aid of the Spirit of truth, that the search may not be in vain; for "the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:10), and the Spirit of truth is able to guide you into *all* truth. "He will show you things to come." John 16:13.

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

The Shaking of the Powers of Heaven.

THE revelator speaks quite fully of this awful crisis, in his description of the seven last plagues, in which "is filled up the wrath of God." They are "the wine of the wrath of God, which is poured out without mixture" upon those who finally reject the warning message given to the last generation of men. Rev. 14:9-12. This "wine" "without mixture" is wrath unmixed with mercy, which can never occur till probation has closed. It will be felt by the incorrigibly impenitent who reject offered salvation. The time when these "vials" of the "wrath of God" are poured out is called in many places the "day of his wrath." This "day" may very likely be a prophetic day of one year's duration. Revelation 16 contains a description of these plagues and their effects. Under the sixth, or next to the last, Christ says, "Behold, I come as a thief." Then the seventh plague is inflicted. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings: and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." "And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent [over sixty pounds]: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

Here the voice of God is heard from his "temple in heaven," "his holy habitation," as Jeremiah states it. What that voice declares is here given: "*It is done.*" The great scheme of human salvation from sin and its effects has now closed forever. The wicked are now being punished; the righteous are now safe, to be oppressed no more forever. The earth shakes to its inmost center. All the powers of nature give their last throb of expiring agony. The fearful hailstones fall. The whole surface of the earth is broken up, torn asunder. The "mountains skipped like rams, and the little hills like lambs." As mountains and islands are moved out of their places, what takes place in the atmospheric heavens? The same writer pictures the scene as it passed before him in prophetic vision, in chapter 6:13-17: "And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Then the rich, great, and mighty, "hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us and hide us, from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"

The departing of the heavens as a scroll, and the shaking of the powers of heaven are substantially the same thing; or to be more exact, one is the effect of the other. But perhaps it would be well to inquire more particularly, what is the heaven that is to be shaken?

The words "heaven" or "heavens" are used in reference to three different things in the Bible, and in common language, 1. The atmospheric; the region where the birds fly, winds blow, the blue curtain or dome over our heads, filled with life-giving

air; 2. The vast regions of space in which planets, sun, moon, and fixed stars are placed; 3. The special abode of God, Christ, and the angels. All these are called "heaven."

An abundance of references may be obtained from the Scriptures of the uses of this word,—Gen. 1:20; Dan. 4:25; Gen. 1:14, 17; Ps. 8:3; Rev. 4:1, 2; 2 Cor. 12:2, 4. In the "third heaven" is "paradise," where God resides. We cannot suppose the powers of that heaven will ever be shaken. Neither would it be consistent to believe the suns and worlds lying in the vast space, billions of miles in length, depth, and height, would be shaken, when our little globe is brought to its last account. But it would be most reasonable to expect our atmospheric heaven, an envelope to the earth, an essential part of it, without which light, life, and existence of physical beings could not be seen upon it, would share in the great catastrophe of its utter desolation which will be inflicted upon it when Christ comes.

Hear the prophet Jeremiah as he beholds it in prophetic vision at this great crisis: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. . . . I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger." Jer. 4:23, 26.

When the voice of God is heard announcing the close of human probation in the solemn words, "*It is done,*" and the whole of the present order of things passes away, the blue curtain above us is rolled up like that of a spread-out ancient parchment, leaving all dismal and dark. All physical life here ceases, the "powers;" i. e., the "*strength,*" support, ability to sustain and uphold the present order of things in the atmospheric heavens, is shaken, shattered, and passes away, so to remain until a new heavens and new earth are created at the end of one thousand years. Isa. 65:17; 66:22; 2 Pet. 3:7-13; Rev. 20:4-9; 21:1.

Peter evidently refers to this sublime and awful scene while giving a catalogue of the great events of the day of the Lord, in the quotation above referred to. From other scriptures we learn that this day of the Lord is over one thousand years long, embracing the closing events of the dispensation, the coming of Christ, and reaching to the final punishment of the wicked and the establishment of the New Jerusalem on the new earth God will re-create. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

No doubt the major portion of this description pertains to the final punishment of the wicked in the lake of fire (see Revelation 20), at the end of the thousand years, when the earth will be finally purified, re-molded, re-created from its present materials to be the everlasting abode of the children of God. The New Jerusalem will be upon it, and Christ will reign forever in it, upon the throne of David to all eternity.

But the passing away of the heavens "with a great noise," and the destruction of the works of man may well be at the beginning of that period, when the day of the Lord comes as a thief. In the terrific convulsions consequent upon the voice of God shaking earth and atmospheric heaven, the blue dome above passes away like a scroll when it is rolled together, and the whole supporting power of that heaven is shaken, shattered, and utterly demolished. The Greek word *dunamis*, translated "powers," in our Saviour's prophecy, never means suns, stars, or heavenly bodies; but does mean a quality of stability, a power to sustain and uphold. Such powers are in the atmosphere. The electric power so mightily potent has its special location there, where it is often exhibited. Other powers also are connected with the atmospheric heavens. But the voice of God will shatter them.

This exegesis of the shaking of "the powers of

heaven" may seem novel and fanciful to some; but to the writer it seems most consistent with the Scriptures and with the great facts of nature, and therefore more in harmony with our Saviour's meaning.

G. I. B.

(To be continued.)

THE DAYS OF CREATION.

WE hear a good deal nowadays about the "six great cosmogonic days" of creation. This is the high-sounding term that is used to convey the idea that the six days of creation were periods of time of indefinite length,—of thousands, and perhaps millions, of years. The scientific men who hold to the theory of the formation of the earth through long geological periods, have declared again and again that there is no such thing as *six geological periods*, and that an attempt to reconcile the Bible account of creation with the deductions of geology is a useless and impossible task. With them, the Bible is of no authority whatever, and they are too honest to pretend to believe the Bible, while doing their best to undermine its teachings. The "cosmogonic day" preacher is not so consistent. He ostensibly stands up for the Bible, but he explains its teachings in harmony with the deductions of modern science. Of course, where the Bible and science come in contact, the Bible and not science must go. Thus these desecrators of the Bible strengthen the hands of the infidel, who is not slow to perceive the advantages he has gained, and he follows up his victory with another determined attack; and before these attacks, boastful but weak defenders of the Bible are giving way upon one point after another, surrendering, with no necessity or excuse for so doing, the strongholds of the Bible and Christianity. One of the plainest statements in the Bible is the creation of the heaven and earth in six days, and the rest from creation which God enjoyed the seventh day. There is, of course, a chance to doubt this statement; but the same chance exists for doubting any and every other fact or facts recorded in the Bible. Without faith, no part of the Bible can be believed. This is as true of the record of the creation of the earth as any other part of the Scriptures; for "through faith we understand that the worlds were framed by the word of God;" and the lack of faith is the underlying cause of doubt of any part of the contents of the Scriptures. We do not propose to examine geological claims. Geologists cannot agree among themselves, and their most tremendous conclusions are often based upon very slight premises; but we will look at the Bible record of creation, and notice to what errors any departure from the scriptural account of the creation will inevitably lead.

1. The account of the creation as it is given us in Genesis, purports to be the record of actual facts. It is recorded in a book given by especial inspiration of God to make known to the inhabitants of the world which he had created, the fact that he was their Creator; the process and time in which the world was created, and the duties, which in view of their relation to him as their Creator, they were under obligation to perform. This being the case, if we disbelieve the account, we shall believe that in the first chapter, and the first statements in that chapter of the book given by God for such a purpose, he employed language which did not convey the truth,—language well calculated to be believed in another way, and which actually has been understood contrary to truth by those who have been the most anxious to know just what the book contains and to practice what it teaches! Does not such a theory make God a deceiver, and prepare the minds of mankind to doubt other portions of the sacred volume? Most books which are confessedly full of errors do not parade them upon the first pages. But according to the "cosmogonic day" theory, God knowingly and deliberately placed a glaring and inexcusable falsehood in the first chapter of the book which was prepared by his direct and particular agency to teach mankind his character and works! We shall be slow to accept such a position at the dictum of a science "falsely so-called."

2. Those who try to harmonize the Scriptures with the "cosmogonic day" theory, claim to believe that we are now in the seventh "cosmogonic day," which has reached from the close of the sixth long period until the present time, and is to extend

much further, even for ages. Let us look at the simple record in Genesis, and see what it says about the seventh day: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he *had* rested from all his work which God created and made." Here we learn that *on* the seventh day God rested, and that he blessed and sanctified the seventh day "because that in it he *had* rested from all his work." Now if we are still in the seventh day, as it is claimed that we *are*, and God is still resting, then as the blessing and sanctification was not pronounced upon the day until after he *had* rested, we are forced to the absurd conclusion that God has not yet blessed and sanctified the seventh day, and will not do so until the "cosmogonic day" of rest shall be finished; and consequently that the record of the resting, blessing, and sanctification of the seventh day is altogether "too previous!" We shall also be compelled to conclude, either that the record is not trustworthy, or that those who hold to this fanciful interpretation of Genesis are wrong in their position. We are inclined to take the latter position.

The next definite reference to the institution of the Sabbath is given in the fourth commandment, about twenty-five hundred years later. At this time the same God who created the world descended upon Mount Sinai in sight of the thousands of Israel, and proclaimed his law, a part of which commands the observance of the Sabbath. The reason for this commandment is thus given: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:11. If any meaning can be gathered from these words, we must conclude: (a) That the Sabbath day they were to keep was not only the successive seventh day from the creation, but that it was a day similar to the days of creation; for to the work and days of creation, reference is made in the commandment. (b) We would also as certainly conclude that the seventh day upon which he had rested, and which had been blessed and sanctified, was also as much in the past as any other of the six days of creation.

If this was not the idea meant to be conveyed by these words of the commandment, we have no idea what words could be used to convey that meaning. The Lord could as easily have worded the commandment to show that he was at that time resting, as that that rest was in the past, but he did not do so. We cannot believe that he falsified or deceived us the least in the matter.

We will now return to Genesis 2, and notice the work that was performed upon some of the days of the week. Fowl and fish were created upon the fifth day. If in this day the Lord made the fowl and the fish, according to this new "cosmogonic day" theory, Almighty God spent ages of time making two of each kind of fowl and fish! This is an open indorsement of the theory of evolution of the fowl and fish during this period, and prepares the way for the evolution of man from the fish or the fowl during the next, or sixth, period. During the sixth day we are told that the beasts of the field, and Adam and Eve, the crowning glory of creation, were made. If the sixth day is also a period embracing many thousands of years, then as the creation of the beasts and man fully occupied this period, we must further conclude that God was many ages creating beasts and men. This would be nothing but evolution, but the record assures us that the man was made out of the *dust of the ground*, not evolved from previously existing life, and that Eve was made out of a rib taken from the side of the man! This being the plain record, we must, if we believe the Bible, deny the theory of evolution; for if we believe that Adam was made of the dust of the ground, and Eve was made of one of his ribs after he had become fully grown, we cannot believe he was ages doing it, or that either of them were evolved from other forms of life. Moses, with whom God "spake face to face as a man talketh with his friend," evidently believed it as he wrote it, and we believe that a man who communed with God face to face, and who received from him a history of his creation of the earth, will be more likely to have a correct idea of it than men who commune with nature, and know nothing of the God of nature. "Let God be true, but every man a liar."

To conclude: If the theory we are considering should be adopted, it removes no difficulties, but only plunges us into doubt and uncertainty. It may place us more in harmony with what is called the "progressive thought" of the age, but it prepares our minds to enter a field of skepticism, leading directly into channels of unbelief and apostasy. It is in the direct line of the attempt now so popular to dispense with God entirely, and allow that the world and all that it contains have arisen through natural causes, extending through vast periods of duration.

M. E. K.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." —Ps. 126:6.

"WHY STAND YE HERE ALL THE DAY IDLE?"

BY MRS. ELIZABETH ROSSER.
(Salem, Oregon.)

"Why stand ye here all the day idle?"
'Tis the Lord of the harvest-field speaks.
Who knows if thy day yet remaining
May be measured by years or by weeks?
Come, labor, ere yet the light fadeth;
Come, labor, while life doth endure!
My yoke and my burden are easy;
My wages are bounteous and sure.

"Why stand ye here all the day idle?"
The field to the harvest is white,
And thousands are sitting in darkness,
Who yet must be brought to the light.
Go thou, and proclaim the glad tidings
Far, far from thy home and thy hearth;
For this gospel of me and my kingdom
Must go to the ends of the earth.

"Why stand ye here all the day idle?"
The enemy soweth his tares;
By day and by night he is watching
To take whom he may unawares.
And many in darkness are dying,
Who into the light might have come,
To join in the song of the ransomed
In the day of the glad harvest-home.

"Why stand ye here all the day idle?"
Work while it is yet called to-day,
The branch that continues unfruitful
From the vine must be soon cut away.
But yet there remaineth a season
Ere the darkness of night settles down;
Go, win precious souls for the kingdom,
They shall shine as the stars in thy crown.

WASHINGTON.

Mt. VERNON.—This place is the county-seat of Skagit county. The village has about twelve hundred inhabitants. It is on the Skagit River, ten miles up from Puget Sound, and is fifty miles from the United States boundary on the north. We came here July 5, began meeting in the tent the 9th, and have had meetings every evening but one since. We also held day meetings on Sabbath and Sunday. The attendance has averaged about sixty-five, and the interest has increased from the first, so at the last meeting we had the largest audience.

We now leave the work here for a time, to attend the camp-meeting at Seattle, hoping soon to return. The Lord has greatly blessed his message of truth to the good of the people here. On Sabbath, Aug. 20, seven were baptized, and the presence of the Spirit was greatly manifested. The same evening three more sought the Lord by coming forward for prayers. Twelve have already come out and signified their determination to follow the Lord and keep all his commandments. We have faith that several more will also walk in the light.

But little work has been done in this part of Washington, and we hope a company may soon be organized here, from which the light may shine out through all this section. We shall probably hold meetings in the villages around Mt. Vernon, and at the same time return quite often to continue the work here.

As we are obliged to take down our tent and go to another place, we wish some faithful Bible worker might be left to help those who are so deeply interested. But the question immediately arises, "Where can such help be found?" And it remains unanswered. O, that our young people might realize what golden opportunities of working for the Master are being lost, because they are not ready to answer the calls. Get ready, get ready, dear youth, to spread the light of this glorious gospel (Matt. 24:14); for soon the night cometh when no man can work.

Pray for the work in this part of the harvest.
Aug. 22. J. E. FULTON,
JOEL C. ROGERS,
S. W. NELLIS.

MASSACHUSETTS.

REHOBOTH AND WALKER.—At the close of our spring meeting, May 30, it was decided that brethren C. H. Edwards, D. W. Johnson, sister E. P. Farnsworth, and the writer and wife, should make up a tent company to go into the town of Rehoboth, as there seemed to be a providential opening for tent work in that place. It being a country town and not having had such kind of work, we ex-

But if there had been strictly a community of goods, this distinction of rich and poor would not have existed, as one would have been possessed of just as much as another. And besides, none were allowed to help themselves indiscriminately to whatever they liked, but regularly-constituted authorities distributed it to each one as circumstances might require. This seems to have been done, first, by the apostles; afterward, by seven men chosen for that purpose. Acts 6:1-4.

237.—LEST THEY SHOULD SEE. MARK 4:11, 12.

Please explain Mark 4:11, 12. The language of the text would seem to imply that the Saviour spoke in parables so that the people could not understand him, because he feared they would be converted and forgiven, and so be saved. Yet I cannot believe that this is the meaning; for the Scriptures teach that God is not willing that any should perish, but that all should be saved. W. D. P.

Ans.—The Saviour does not propose to instruct or redeem us without our co-operation. So, in teaching the people, he adopted that method which would lead them to show how much interest they had in the matter. He spoke in parables which it would require some thought and study on their part to understand, but such that the lesson could be easily perceived by any one who had the least desire to be spiritually enlightened. But they chose rather to remain in a gross and sensual condition, and to have darkness rather than light. And Christ said that he that doeth evil will not come to the light "lest his deeds should be re-proved." Matthew's record of this parable is more full. Matt. 13:13-15: "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." This places the responsibility with themselves, where it belongs. "Their eyes they have closed," etc.

238.—RESURRECTION OF THE WICKED.

It is claimed by some, from such texts as Ps. 49:19, Isa. 26:14, Prov. 21:16, and Jer. 51:57, that the wicked dead will never have a resurrection. What is the meaning of these passages? H. J. S.

Ans.—Isolated texts should never be interpreted to conflict with great principles uniformly taught in the Scriptures. The plan of salvation itself involves as a necessary condition that all men shall be released from the death they die in Adam, and the Scriptures everywhere teach that the wicked shall give an account of their deeds in the judgment. To do this, they must be raised to life. To rightly interpret a writer's language, we must take into account the subject he has in mind. Frequently the sacred writers refer only to the future eternal life of the righteous, and when, in such a connection, they say that the wicked shall not see life, they have reference to that kind of life only. But this does not contradict the fact that sinners will be raised to give account of their deeds, and perish in the second death. In this way we may understand such passages as John 3:36; Ps. 49:19. Isaiah in the passage cited seems to refer to the false gods of the heathen; Prov. 21:16 to a spiritual condition in this life, like Eph. 2:1, and Jer. 51:57 is simply contrasting the long sleep of death with the temporary slumber of drunkenness. See the subject of the resurrection of the unjust fully discussed in the pamphlet on that subject published at this Office.

239.—PERFECTED FOREVER. HEB. 10:14.

Will you please explain Heb. 10:14-17? Who are the sanctified? How were they made perfect? And what sins and iniquities are to be remembered no more? J. R. B.

Ans.—The offering referred to, is the offering of Christ upon the cross. In that there was provision for the forgiveness of sin and for crowning with eternal heavenly perfection all those who will give themselves to the service of God, and accept these offers of his grace. The word "sanctified" here means those who will, and do, separate themselves and consecrate themselves to the service of God. The sins and iniquities are the sins of those who will avail themselves of the provisions and privileges of the new covenant. And remission means

the final putting away and blotting out of the sins of the people of God. And when that is done, his people will be forever perfected in the kingdom of God, and there will then be no more offerings for sin.

240.—GOG AND MAGOG. EZEKIEL 38.

Please give a brief explanation of Ezekiel, chapters 38 and 39, especially 39:8-16. F. P.

Ans.—Many things have been offered by the Lord to the children of men in different ages of the world, on certain conditions to be fulfilled on their part. But men not complying with the conditions, the promises were never fulfilled. The prophecy of the 38th and 39th chapters of Ezekiel, seems to be one of this nature. It was a conditional prophecy, but the conditions never having been complied with, it was never fulfilled. Under different conditions, the real design of the prophecy, that is, the end had in view, will be accomplished at the end of the thousand years, where Gog and Magog again appear, as brought to view in Rev. 20:8.

WHAT IS WANTED.

WHAT the cause of truth wants to-day is more power; and there is no doubt that it is going to have it.

Power is not argument. In the domain of morals it is not knowledge. Those who go out to proclaim the third angel's message know that it is not very difficult to get people to admit that this message is the truth. They know the difference between getting people to admit the truth, and getting them to take their stand for it. If all who admit the truth would also accept it, there would be a vast increase in the number of those now reckoned as keepers of God's commandments.

On the argumentative side there is nothing lacking. The various distinctive points of our faith have been studied and developed until they can be set forth with the utmost clearness, as truths sustained by plain and positive declarations of Scripture. And they are thus presented, and the people listen to them and admit their correctness; but they will not, save in few instances, take their stand to obey them. In a time like the present, when new discoveries, real or pretended, are daily coming to the front, and error, in the religious world, is able to make about as plausible a showing as truth, the latter needs something more than mere assertion, even though clearly scriptural, to give it force. When voices are everywhere crying, Lo, here, and lo, there, the message of truth must be something more than merely a voice among the rest. Something more than this seems necessary to convince people as to what is the will of God, for them, to-day. So it was in the days of the prophet Elijah. The people were not moved by all the words contained in the book of the law; but when fire came down out of heaven upon Elijah's sacrifice, they said with one voice, "The Lord, he is God."

Truth, in the contest with error, needs a stronger ally than argument; and it will have it. It will be allied with power,—power to work miracles, power as great as that employed in the creation of the heavens and the earth. This power will be with those who present the truth, and will be seen and felt by those who hear it. The mighty sermon preached by St. Peter on the day of Pentecost furnishes an instance of what truth thus allied can do. It was not a long sermon, nor one containing plausible arguments, but its effect was the conversion of 3,000 persons; while now, with an abundance of argument, there seems to be about 3,000 sermons to one conversion. The power of the "spirit of truth" attended Peter's sermon, and his hearers were "pricked to the heart." A plain, simple, positive assertion, so attended, is much mightier than the most logical argument alone.

What is needed, then, by those who present the truth, is not greater clearness of argument than has been yet attained, but greater power. The power will come with greater faith; but not without it. It has always existed, for it is the power of God, promised always upon condition of faith. It is ready to-day upon the same condition; and never was there a time when it was more greatly needed.

To his disciples, while on the earth, the Saviour gave power over unclean spirits, and over all manner of diseases (Luke 9:1), and just before his ascension he said: "These signs shall follow them that

believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink of any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17, 18. Will any one claim that this language does not include believers in this age of the world? If not, why not? Is it not just as fitting now that the preaching of the gospel should be attended with miraculous power, as it was in earlier days? Was it not in the divinely established order that such power should attend the word spoken, as a confirmation of its truth? (Verse 20.) And is not such confirming evidence needed now as much as at any previous time? No one, we think, can maintain the position that to "heal the sick" is not just as much a part of the great gospel commission as to "preach the word." If divine power does not attend the preaching of the word, it is not the gospel; for the gospel is "the power of God." Rom. 1:16. And the power of God can just as easily be manifested in healing the sick as in any other way. Whether it is the conversion of a sinner, the healing of disease, the raising of the dead, or the creation of a world, it is all the power of God, and why should one manifestation of it be any more surprising than another?

We do not see to-day the signs which confirmed the word in the days of the apostles, because men are not now "full of faith," as they were in the days of Stephen and the apostles. How many who preach the gospel to-day would not be surprised if they received the power to work miracles? How many would in the course of their duties be bitten by a deadly serpent, or take into their systems some deadly poison without, when aware of the fact, expecting to receive any harm? And how can any one expect to receive such power so long as he does not see and realize that such power exists in the word of God, that it is actually to be given to "them that believe," and has not faith enough to save him from being surprised—perhaps greatly so—if he should get it? It needs no reasoning to show that God could not carry out his plans on that principle.

But the time is coming when the message that God is giving to the world will be attended with signs and miracles to confirm it; for the word of God so declares. 2 Timothy, 3rd chapter, begins with a reference to the last days, and enumerates some of the evil characteristics that the wicked of that time would display, and says (verse 8), "Now as Jannes and Jambres withstood Moses, so do these also resist the truth." Jannes and Jambres were the magicians at the court of Pharaoh, and the manner in which they withstood Moses was by working—or attempting to work—the miracles which he performed. Miracles will attend and confirm the word of truth, and the Devil will also work miracles against the truth through those who are his servants, but the testimony is that "their folly shall be made manifest unto all men, as theirs also was." The power of God will be earnestly sought, and it will be obtained; and then will the truth advance again as it did when thousands were converted in a day. L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

Christ's Visible Appearing.

"AND then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:30, 31.

These events occur in *immediate* connection with the shaking of the powers of heaven already considered. "Then," or *at that time*, the sign of the Son of man appears *in heaven*. This is not a "sign" that his coming is near, but the evidence of his actual presence. We read of his ascension:—

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11.

His second coming thus takes place in the same literal manner as his ascension. Then a cloud re-

ceived him so that he was invisible after being caught up, and it bore him away from their view. He comes, then, upon a cloud. This cloud in the far distance, bright and glorious, is the first thing beheld—"the sign of the Son of man" in heaven—the emblem of his actual presence. Then he is fully revealed in all his majestic glory. Is his coming actual, visible, which all can behold? It will be as visible as his ascension; for it is "in like manner." They beheld him go up into the mid-heaven, when the cloud received him from their view. He had been talking to them in a public manner. All at once he goes up into the sky from their very presence. No one would for a moment doubt that they plainly saw him. So the record declares his coming again will be just as real, just as visible, and far more glorious: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27. Can we see a flash of lightning which lights up the whole firmament of heaven? Then most certainly we can see the glory of his personal advent.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." Rev. 1:7. Said the Saviour to the high priest in his mockery of a trial: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26:64. Human language could not be made plainer than these statements. They demonstrate his actual, visible presence. It is no spiritual coming by the preaching of truth and doing people good that is here spoken of, but his glorious revelation to an astonished world. His second coming is as *real* as his first advent, but far more glorious. Then he appeared, the babe of Bethlehem, the carpenter of Nazareth, the prophet of Galilee, the crucified redeemer of mankind. Now he will come in the glory of his Father, with all the holy angels with him, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. He will "come to be glorified in his saints, and to be admired in all them that believe." The Lord will consume the wicked "with the spirit of his mouth," and destroy them "with the brightness of his coming." Then will his people say, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." But the wicked will seek to hide "themselves in the dens and rocks of the mountains." They will pray to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" So visible, tangible, real, and supremely glorious will be the second coming of our Lord.

But let us note some interesting particulars given by other Bible writers of this coming:—

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16-18.

Most certainly this is the same event of which our Saviour spoke when he comes with great power and glory. The trump of God is referred to by both, also the gathering of the elect, the sending forth of his angels, and the salvation of his people. From Paul's testimony it is evident the Lord does not at that time come down to the earth itself, but remains "in the air," where the righteous dead who are then raised (1 Cor. 15:51-54), and the living righteous, are caught up to meet him. The angels are sent forth to gather every true child of God. The graves open, and the saints which slept, awake. The wicked dead are not then raised, but lie in their graves till one thousand years later (Rev. 20:4-6), when they are raised to receive their punishment. The living wicked are all slain at the coming of Christ. (See Rev. 19:11-21; Jer. 4:19-26; 25:17-33; Isa. 13:9-12; 24:1-20, and many other scriptures.) The earth becomes an utter desolation, broken down, and a chaotic mass, the same as it was when first created, in which condition it remains one thousand years, Satan being confined in it.

But the servants of God are caught up in the clouds to meet the Lord in the air, and go with him to the New Jerusalem above, where mansions have been preparing for their occupancy. They go to heaven to appear before the throne of God. They dwell there one thousand years, sitting in judgment with Christ, while the records of the lives of the wicked are being considered, and their measure of punishment decreed to be inflicted after their resurrection at the end of the one thousand years, and the judgment upon the fallen angels. John 13:36-38; 14:1-3; Matt. 5:12; 1 Cor. 4:5; 6:2, 3; Ps. 149:5-9; Rev. 15:2; 4:1-6; 19:1. At the end of that period the New Jerusalem comes down upon the earth; the wicked who have been raised to receive their decreed punishment, with Satan at their head, seek to surround and capture the holy city. But fire comes down from heaven and consumes them. Then our earth becomes one vast lake of fire, is melted, re-created, and becomes the "new earth" in which the righteous will forever dwell. Thus all sin and unrepentant sinners are put down and destroyed forever, and a clean universe is peopled by holy, happy beings, who will reign in it forevermore. Rev. 20:4-14; 21; 22.

This brief digression, in which we have merely glanced at a few leading texts, has been made to give the reader some idea of the order of events as revealed in the Bible, from Christ's visible appearing to save his people, till the final "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." In the minds of many there is great confusion relative to these things. The truth of God upon any given subject is to be obtained by comparing and considering *all* the Lord has said upon that subject. Then place will be given for every statement made, and a divine harmony will be produced. Without doing this we are in danger of receiving superficial, one-sided, and inconsistent views of Bible truth. G. I. B.

(Concluded next week.)

THE GERMAN WORK AT LARGE.

A LITTLE over ten years ago the German work was just beginning in the United States, while in Europe there were but two small churches, and the only ordained German minister labored chiefly among people of another language. Europe, with as many German-speaking people as the United States have inhabitants, was thus nearly wholly unprovided for in this direction, while there was no laborer among the millions of Germans in this country and the thousands in Australia, South America, etc. But during the last decade God has wrought quite a change. There are now some twenty-five German churches in Germany, Russia, Switzerland, and Rumania, and some keeping the Sabbath in Austria,—in all, over eight hundred Sabbath-keepers and some twenty-five workers, while twice this number are in the United States, besides a number in Australia, South America, etc. We feel grateful for this, yet on the other hand, how small it appears when we consider that at the time I left Germany last month, only one ordained minister remained in a field with the same population as the United States! I must openly confess, that under the circumstances I should have preferred to remain, especially as there were favorable openings for a half-dozen workers. The only thing that assured me in leaving, was that in some way I might with God's help, increase the interest of our brethren in America for the millions in Europe, the most of whom are entirely ignorant of the last message, while at the same time the Sunday issue is ripening just as fast and as apparently as in America.

Our steamer, the "Augusta Victoria" of the Hamburg line, brought us in less than eight days safely across the waters, and we cannot but recommend these steamers highly to our people. On the voyage I made the acquaintance of a German Reformed minister from Bohemia, who improved every opportunity to talk with me on Bible subjects, and he bought several of our standard books ere we parted. Watching the emigrants, I found many perusing the tracts and papers our ship missionaries had distributed among them, and they thankfully accepted more. We surely should continue this work, and not rest until we have the proper publications in all languages.

Since Aug. 1, I have spent one week in Pennsylvania, and one in Battle Creek. From there I made a short visit to the Ohio camp-meeting, in order to meet Elder Shultz, and the last ten days have been spent in Wisconsin and Minnesota. In all these places I improved the chance of making our brethren acquainted with the needs of our work in Europe, and the Lord has added his blessings. With many the interest in the foreign mission work has been deepened, and the tears mingled with gifts from the widow's mite to ten dollars, were the best evidences of true sympathy for those who suffer banishment and privation for Christ's sake, and for those who still sit in darkness. The rich reward will surely not be lacking, for not even the drink of water will be forgotten, when our Saviour comes to reward his own.

Aug. 6-8 I spent with the church at Allentown, Pa. I had the privilege of dedicating their neat house of worship. This church was raised up seven years ago by brother J. S. Shrock and the writer. One brother gave the lot, and he with others also did considerable of the work, while others donated freely, and considerable was received from outside friends. We believe that not only the house, but also some hearts, were fully consecrated to the service of the Master. Sunday night I spoke at the German tent at Myerstown, where brethren Shrock and Krum are laboring. Some have already taken a stand, who had been praying for more light. The German work in Pennsylvania has made some progress, still we fear that there is not the proper realization of what there is to be done as yet; for in Philadelphia and other cities so little is done to encourage young men to become fitted for laborers in the work. We hope that one brother will attend Union College from there.

Sabbath, Aug. 20, I spent with the church at Milwaukee, speaking to them twice in German and English. Here several German Bible workers would find a large field. Sunday we had two well attended meetings at the German tent in Watertown, where Elder F. Westphal and others are laboring. We are glad to see that a number of German workers are being developed in this State, where the German population almost predominates. Monday and Tuesday were good days for the church at Winona; the practice of giving first-day offerings was revived, and some twenty dollars were freely donated to the foreign work. The next two days were spent to good profit with the church at Mountain Lake, and we were glad to find that their numbers had grown under the work of Elder H. Graf.

Sunday, Aug. 21, we had four services in English and German at Good Thunder, about one hundred of our people having gathered here. The Lord blessed the word spoken, and \$53.91 were given with a free heart. They have here the neatest meeting hall I have seen among us, and love and harmony seem to prevail.

Here, as also in other places, I find among our German members a number of promising young people, who might be educated for the work of their Master, and supply the great lack of German workers. Some have said, Why not raise up German workers in Europe? Some are being raised up; but the work is new, and there are many obstacles which those here can hardly realize. In the first place, the children of our own people are the most promising cases, and have the best opportunities; but where the work is as new as it is in Germany, they have no chance to develop, as they do here where the work is older. Our people in Germany are poorer and earn less, and we have no school as yet, even if they should wish to send any of their children. Then again, the boys have to enter the military service in their most promising years, unless they choose the other alternative and leave, as many do. America supplies England, Australia, Scandinavia, etc., with laborers, why not the large German field also? But our German brethren, and the men of responsibilities in the churches, instead of nourishing in the young the desire of entering this work and preparing for it, are very eager to start youth's classes in the English. Thus the children learn English in the day schools and English in the Sabbath-school, and is it to be wondered at if they have a dislike to the German? I know it is much easier to carry on everything, as much as possible, in one language, but the question is not always what is easiest in the short run, but what is the most profit-

erous, and helpful in every reasonable way to them and to all men. Luke 6:27-30.

4. The relation of Christians to each other. This is the highest, closest, and dearest relationship of all. "Do good unto all men," says the apostle, "especially unto them who are of the household of faith." Gal. 6:10. This makes a distinction between those of the household of faith, and others, and lays upon us special obligations with reference to those who compose that household. "Love as brethren," says another apostle (1 Pet. 3:8), implying that their love is peculiar. And Christ says, "This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." John 15:12, 13. And since to love another as one loves himself is the highest kind of love, it would seem that the "neighbor" upon whom it is to be bestowed, must be confined to the last-named class. But would not this contradict the golden rule, and the parable of the Good Samaritan?—Not at all, for there is nothing in this to prevent our acting the part of a neighbor to all around us, while we are called upon to place in the same degree of regard with ourselves, only those who act the part of a neighbor toward us.

STRONG DELUSION.

THE work of the Devil is to deceive. From the very first, he has been busy in manufacturing spiritual deceptions and fastening them upon the religious beliefs of mankind, and his work will end in a climax of delusion that will be absolutely overpowering; and sweep all into its vortex whose feet are not planted upon an immovable foundation.

The second coming of Christ will be immediately preceded by the most marvelous manifestation of satanic deception that the world has ever seen; and the question is, who will be prepared for it and escape being ensnared by it? And if we think that we will escape it, what assurance have we that we are right in thinking so? What Satan and his evil hosts are preparing for the world—how they will manifest their power to deceive men—we do not know; but we know that he is to work with "all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." 2 Thess. 2:9, 10. This is very strong language. It indicates that the Devil will have full scope given him to carry to the uttermost limit his work of deluding the inhabitants of the earth. The world will have ranged themselves more fully on his side than ever in the past, and will be wholly given over to him. He will have full control of the minds of the wicked, to work through them in whatever way he sees fit. Then will be seen things that were never seen before, signs and "lying wonders," given in support of deadly spiritual errors. Developments will appear which are now undreamed-of. We know of many of the delusions of Satan, of the unscriptural doctrines which have long prevailed in the religious world, but let no one think that a knowledge of these will be sufficient for the time that is coming. New forms of error will spring up, new doctrines will be taught, and everything that can confuse the mind and deceive the senses, will appear in support of these errors, giving them a force which no power of intellect can withstand. We shall not know what delusions the enemy of truth will bring until we see them, and happy will those be then who can recognize the true and the false.

The world is hastening on to the great crisis, when the test will come to all upon the point of the worship of God, or the worship of the "beast" and his image. Then will come the time when fire will be made to "come down from heaven on the earth in the sight of men," and other miracles wrought for the purpose of deceiving those who dwell on the earth and causing them to receive the mark of the beast and yield to the decree that will be made to compel the conscience. It will be a time of delusion such as the world never saw before. The word of God and the testimony of the spirit of prophecy have spoken explicitly upon this point.

It is time now to remember the injunction of the apostle, "Let him that thinketh he standeth take heed lest he fall." There is just one way to escape falling, and that is to have our feet firmly planted

upon the everlasting foundation of the word of God. It is the word that will be the shield and buckler of the Christian in the time that is just before us. He must have that word constantly with him, and it will point out and enable him to detect error in whatever shape it appears. But he must do as the psalmist did who said, "Thy word have I hid in mine heart, that I might not sin against thee." It is not enough to have the word of God in the hand; the time will come when it will be taken out of our hands; and what will the individual do then who has not that word in his heart? No work is of more importance now than to hide God's word in our hearts.

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

Christ's Visible Appearing.

(Concluded.)

MANY suppose that when Christ appears in the clouds of heaven, the wicked dead will be raised and at once receive their punishment. The saints will remain up in the air—or somewhere else, they know not where—till the earth is purified by fire, and then they will at once proceed to inhabit it to all eternity. Such greatly circumscribe God's revealed plans. Their scheme makes no provision for the long period of the earth's utter desolation; for the fact clearly stated that one thousand years intervene between the resurrections of the righteous and the wicked. They have no place for participation of the righteous, sitting in judgment with Christ upon wicked men and angels,—no place for the coming down of the city of God, the raising of the wicked dead, their surrounding the holy city, the final scene of executing the judgment already determined upon them in the lake of fire upon the earth, in plain view of the saints of God, which the Scriptures positively state will occur. (See Ps. 37:34; 52:5, 6; 91:8; Isa. 33:10-20; Rev. 20:4-10.) But the view we have glanced at finds a proper place for each and every statement concerning these interesting and important particulars.

The Bible order of events as given by our Saviour and other inspired writers, is as follows, commencing about the time of the destruction of Jerusalem: 1. Great persecution and tribulation upon his people, lasting for more than a thousand years. 2. At its close a great earthquake. 3. Then most remarkable darkenings of the sun and moon. 4. Most wonderful star showers. 5. The shaking of the powers of heaven at the close of the seven last plagues. 6. Christ's visible, glorious appearing in the clouds of heaven, at which point all the *righteous* dead will be raised, and with the righteous living he caught up with him in the air, to go to the New Jerusalem above. 7. All the wicked are slain in the plagues and at Christ's coming. 8. The earth is again reduced to its chaotic condition, as when first brought into existence. 9. It remains so one thousand years, during which period Satan and his angels are confined in it to meditate upon their doom, and the ruin their sins have wrought. 10. During this same period the righteous are with Christ in the New Jerusalem above, sitting in judgment upon the wicked dead and the fallen angels. 11. At the end of that period, Christ, with the holy city, the angels, and the righteous, come down upon the earth, where a place is prepared for the city. Zech. 14:4. The wicked are raised from the dead. Satan deceives them, making them believe they can capture it. 12. They all come up around it, when fire comes down from God and devours them. Then our earth becomes a vast lake of fire, in which Satan and his angels—and their allies, the wicked—receive their final punishment. 13. From this melted earth comes forth a re-created earth, glorious and beautiful, which the righteous, with Christ their King, will ever inherit,—the New Jerusalem its capital city,—and to all eternity they will enjoy the life that never ends.

The coming of Christ at his second advent, though a most glorious event, to which his people are to look for "comfort," joy, and the beginning of their eternal inheritance, is but a leading feature of the process of the full development of the restitution of all things. Christ's first advent was the great pivotal point in the scheme of salvation from sin and death. His second is another in

bringing about the same grand consummation. It will all be completed in the six thousand years of human history.

All these events are to be literally accomplished. His first advent was a *real* event, as all admit. Why not his second? His miracles, teaching, temptation, crucifixion, resurrection, were all literal. When asked by his disciples of the events to occur and the signs of his coming again, he did not deceive them by fable, parables, or figures of speech; he gave a description of real events that were to occur. Were not the destruction of Jerusalem and the captivity of its people real events? Were not the terrible persecutions, torture, and death of the elect real also? Did not the famines, pestilences, wars, and earthquakes actually occur? Were there not *real* dark days, astonishing multitudes, alarming them with terror and dismay? Was not the moon made for the time being the blackness of darkness itself? Did not the stars fall, multitudes and countless millions of them? So every candid person must admit. Then will not his coming itself be just as literal as all the events he declared would precede it? Who can question it? Yes, he will come in bright glory. Every eye shall see him. His position in mid heaven, in blazing light, confounding in splendor the brightest sun, attended with innumerable hosts of shining angels, will perhaps be maintained, till the revolving earth shall bring him into full view to the inhabitants of every land, every clime, every island, and every spot on our globe. The glorified righteous raised from their dusty beds, or if alive, changed in a moment or the twinkling of an eye at the sounding of the last trumpet, shall be borne away by the angels, to the glorious presence of the Saviour they have served and longed to see. Not one humble child of God will be missing in that day. All will be remembered by that loving Saviour whose eyes of mercy have ever followed them. And what a company will that be! They have all come out of "great tribulation." Their robes have been washed in the blood of the Lamb. Some have died by being roasted at the stake, tortured to death in gloomy dungeons, starved and chilled in damp, filthy holes in stench and rottenness. Some have been smoked to death in caves, cast over precipices, torn by wild beasts, and their lives made as wretched as the inventions of men or devils could inflict.

But now their morning of triumph has dawned. That Saviour never forgets the loss of a drop of their blood, a single pain, sorrow, or tear they have shed for his dear sake. None of them will be overlooked. All shall share in that glorious reward. Not so with the wicked. Terrors seize them in that awful presence. Their sins, pride, lust, ambition; their hatred of the good, their indifference to Christ, their neglect of the needy,—all rise before them like a cloud of blackness, sinking their souls in horror and gloom. They seek to flee in terror to the covert of mountains and rocks, and would gladly be crushed from view of that awful presence.

None will question then the literal advent. Nothing ever seen can for a moment compare with it. It is the day of all days, the grandest moment ever seen. The fury of the cyclone, the blackness of the most dreadful storm, the wildest fury of the ocean tempest, the fearful shaking of earth's crust in the heaving earthquake, the flaming summit and trembling throes of Sinai's awful grandeur, the burning of the cities of the plain, the breaking up of the fountains of the great deep,—none of these can compare with the supernal glory of the coming of Christ in judgment, as described in these scriptures of truth.

When we think of the darkness and blindness of Bible expositors who apply this glorious scene to destruction of the single city of Jerusalem, eighteen centuries ago, we are lost in wonder and amazement. Think of it, dear reader! "They shall see the Son of man coming in the clouds of heaven with power and great glory." This was the coming of a heathen, Roman general, on horseback at the head of a lot of soldiers!! Titus, "the Son of man"!! "In the clouds of heaven!"—ah, what were they? The "power and great glory,"—what was that, according to this *learned* (?) exposition? "And he shall send his angels with a great sound of a trumpet." This must have been sending out

Roman soldiers with horns or a bugle, perhaps! "And they shall gather together his elect from the four winds, from one end of heaven to the other." But alas, for this view, none of Christ's "elect" were at that time within sixty miles of that army. All of them had fled long before from the doomed city. "And then shall all the tribes of the earth mourn." But only the Romans and Jews were there to mourn, and surely the Romans did not mourn when they succeeded in their plans and took the city.

Never, perhaps, were seen more ridiculous, childish expositions of Scripture than such as these, applying these glorious words to the capture of that one city. Yet great names in Universalist, Unitarian, and popular theology have had their eyes so blinded by the mists of spiritualizing methods of interpretation as to put forth to the world such positions. Even Dr. Adam Clarke, the great Methodist commentator, applies the whole of Matthew 24 to the destruction of Jerusalem. Multitudes do the same, especially when seeking to head off Adventism. Indeed, as the truth is preached concerning the wonderful fulfillment of the signs of our Lord's approach, such efforts are more and more common. But the truth has nothing to fear from such efforts. We have reached the last days. The evidences become more and more convincing, as we carefully examine them. Dear reader, may this truth make us all more serious, more faithful, and more devoted to our Lord, who is soon to appear.

G. E. K.

PRAISE.

In the 107th psalm, the writer recounts the mercies of God to his people, the special providences which had been manifested in their deliverances on land and sea are mentioned, and as the goodness of the Lord in thus caring for his children passed in review before his mind, he exclaimed, "O, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" God has manifested his goodness to all mankind, but the greater portion of mankind do not appreciate these blessings, and do not recognize them as the gifts of God. For this reason they do not praise him, and it often happens that those who have been signally blessed of God, and at the time recognized the blessing as the gift of God, afterward have allowed this vivid sense of God's care for them to be lost from their hearts, and thus God was robbed of the praise that rightly belonged to him.

God's goodness to the "children of men" has indeed been wonderful, and no people have greater reason to know and realize it, than those who live at the present time. The goodness of God to his people in past ages is just as true to-day as it was when that goodness was experienced. The salvation of Noah and his family at the time of the flood, the deliverance of the children of Israel from bondage, their passage through the sea, their march through the desert by the guiding light of the pillar of cloud and the pillar of fire, and their final triumphant entrance into the land of promise, are as true now as they were when they occurred, and call upon us for gratitude to God as truly as this was required of the direct recipients of these favors. They were the people of God then, and Christ was leading them through all their experiences, and teaching them to trust and love him. As believers in Jesus Christ, we are their spiritual successors. We should lament at their want of faith and their consequent numerous failures, and should rejoice in every exhibition of faith they manifested, and at every victory they gained by so doing. They are our examples, and we may easily see in their unbelief our own unbelief, and as we have the benefit of all their experiences, the examples of faith manifested by them should inspire faith in us, that we may realize God's goodness and give to him the glory due unto his name. We, then, can praise God for his goodness to all men,—to the race, and for the special providences and marvelous deliverances he has wrought for his people, in all the ages of the past. As we look back and see what God has done for his people, the temporal blessings he has bestowed upon them, the light he has shed upon their pathway, the especial tokens of his care they have received, the grace he has given them to withstand temptation, and to do the work he has allotted them, and the glorious hope he

has set before them, which faith grasps and makes real to us even now, we may well join in the psalmist's thrice repeated exclamation, "O that men would praise the Lord for his goodness, and for his wonderful works unto the children of men!"

It is certain that men do not praise the Lord enough. We read in the Bible that "praise is comely," and that "whoso offereth praise glorifieth God." The work of Christ on earth was to glorify the Father, and near the close of his work he said: "I have glorified thee on the earth. I have finished the work which thou gavest me to do." To his perfect life we should look, that we may know how to "walk as he walked," that we may also glorify God "in our bodies and spirits which are God's." The way Jesus glorified the Father is expressed in the words, "I have finished the work which thou gavest me to do." His life was not one of idle contemplation, but it was full of labor, not labor for self, but for others' good. It was given to him to manifest to men the true character of God. In him dwelleth "all the fullness of the Godhead bodily." We may look at Jesus as he appeared on earth and see the character of our Father in heaven. Jesus, as he looked in tender sympathy upon the sin-laden, the bodily suffering, and distressed people of earth, is a perfect illustration of the feelings toward them of the "Father who seeth in secret." His work was to make men realize this. In doing this he glorified God. Gethsemane and Calvary are radiant with the glory there rendered to Him who "so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." How, then, can we better glorify God than by manifesting in our lives the same spirit. As the Father sent the Son into the world, so the Son sent his disciples into the world. As he represented the Father, so his disciples are to represent him. As surely as we dishonor him by refusing to be his servants, or by doing his work in a careless way, without love, and without heart, so surely we honor him when we take up the duties he has made incumbent upon us in love and faith, anxious to do the work he has given us to do, and looking constantly to him for that help and strength without which our best efforts would be useless.

If at any particular time in the history of the work of the Lord, God has been especially glorified, it has been because at that time there were those who with this Spirit took hold of the Master's work in faith, and with self beneath their feet, carried it resolutely and fearlessly forward to the salvation of souls, taking no glory to themselves, but yielding it all to God in grateful acknowledgment of his power, by which alone the work had been done. Such a work was done by the apostles, when they had been so entirely emptied of self that they cared nothing for personal preferment, and had but one controlling desire,—to fulfill the divine commission of their Lord to "preach the gospel to every creature," and to be his witnesses "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Paul was actuated by this desire to glorify God, when, looking forward to the bonds and afflictions which he knew awaited him, he exclaimed, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20:24. To glorify Christ by testifying of his free grace was the object of his life. With the hope of helping others to see and accept this grace, he labored, and the thought that by his death Christ might be magnified as well as by his life (Phil. 1:20) made even death lose its terrors for him.

There have been many others in whom Christ has been revealed. Luther, standing boldly in the defense of the Scriptures to the imminent risk of his own life, that men should not receive the honor and glory due to Christ in the plan of salvation, and the great work of reformation which followed his efforts, is a noble example of honoring Christ, the results of which are seen unto the present time. And now that we have reached the closing years of time when the coming of the Master to reckon with his servants and to reward them according to their works, is just before us, with what spirit should we labor for the salvation of those who are

in darkness? Should we not see the last remain of self being put away, and the desire to glorify Christ and him alone characterizing all those who take part in the solemn work of the message? Should not there be such a surrendering of all to God, that he will not fear to trust us with his Spirit as we have not yet seen it manifested, and pentecostal seasons of refreshing result therefrom? That is the way it looks to us, and we believe our hopes will be realized. Those who have carefully read the reports of our ministers and canvassers during the past season, must surely have noticed that God has been blessing the efforts of our laborers as he has not recently blessed them. There is a return to the spirit which characterized the early days of our work, and the direct result is that many are receiving the truth in the love of it. We do not believe there will be any cessation of this spiritual refreshing until the work is done. The beginning of the movement, of which our work is the successor, and of which it is a part, was the giving of the proclamation, "Fear God, and give glory to him, for the hour of his judgment is come." Rev. 14:6. That message, joined by the two succeeding messages, is going to all the world. It is pointing out the danger of honoring that power which was to "think to change times and laws," and it is calling upon all to fear God and give glory to him by refusing the commandments of men, and accepting in their place the commandments of God and the faith of Jesus." That this work is now nearing its completion, should give us great joy. God's praise should be in our hearts and upon our lips from this time until, upon the sea of glass, with the sweet accompaniment of the harps of God, we join in the "song of Moses the servant of God, and the song of the Lamb."

M. E. K.

THE MAINE CAMP-MEETING.

This meeting was held at Auburn, Me., Aug. 25 to Sept. 5. The location was a very favorable one, the most accessible of any to the larger number of our people in the State. It was also so near the cities of Auburn and Lewiston that it was very convenient for any who wished to attend the meeting.

This was our first visit to Maine. We have often desired to enjoy the privilege of meeting the brethren and sisters in this Conference, but the opportunity had never presented itself. We appreciated the privilege, and while we have always had a deep interest in the cause in Maine, this interest has been increased by the better acquaintance gained with the work and workers in this State.

The camp was composed of about sixty tents, while about three hundred persons were encamped on the grounds. Quite a number of our brethren attended from the city, and others secured rooms in houses near by. The meeting was the largest ever held in the State. The brethren were also unanimous in saying that it was the best they had ever enjoyed. The laborers present were Elders R. C. Porter, G. W. Caviness, G. E. Fifield, and the writer, besides the regular laborers in the Conference.

The meeting held over two Sabbaths, which gave an excellent opportunity for bringing up the different interests of the work, such as home and foreign missionary work, canvassing, and other practical subjects which are so important to our brethren everywhere. Much interest was manifested in these different phases of the work by all present, and we have no doubt that our brethren in the State, after getting a better understanding of the needs of the work, and the way in which they can assist in it, will take a still deeper interest in the different lines.

We found that few had been taking the *Home Missionary*. This had deprived them of much information that would have been of great benefit to them. But after their attention was called to the matter, we learned that about one hundred subscriptions were taken for this paper on the grounds. This is just an indication of how readily the brethren and sisters took hold of the different subjects presented to them.

We would say right here that our people everywhere would receive great benefit from reading the *Home Missionary*. Those who do not have it are losing much valuable information about the work

direct concession to the churches. By that act Congress surrendered to the church, and now stands ready to do the church's bidding. The principle was laid down and acted upon that it was not wise statesmanship to go contrary to the religious sentiment of the country, and the utterances of leading church-men since that time show that they regard the action of Congress as a virtual promise to the church that their bidding would now be respected at Washington. Whatever the church can agree on so as unitedly to demand from Congress, that she can get. We see in this something vastly more than a mere "refusal of the government to spend the money collected from the people to forward certain opportunities for pleasure, of which the majority of tax-payers [!] did not approve."

The *Watch Tower* thinks that if a person has the liberty to worship as he pleases on the seventh day, he cannot claim that his conscience is interfered with by a law compelling him to observe the first day. This is an argument we have often seen advanced by advocates of the first-day Sabbath. Do such people think that seventh-day observers lose their consciences on the first day of the week, so that they have none to be interfered with? Does an observer of the seventh day have a conscience only on that day? or does he have his conscience through the entire week, Sunday included? We claim that our conscientious convictions continue through the entire seven days, and can be just as much interfered with on one day as on another. We believe on Sunday, just as much as on any other day, that the first day of the week ought not to be observed as the Sabbath. We do not confine our worship of God to one day of the week; and to be left free to worship him as our conscience dictates, we must be left free on all seven days of the week. And we demand the same freedom for every other person. Sunday-law sophists take notice.

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

Other Signs Mentioned by Our Lord.

Thus far in this series we have traced the signs and events as Jesus gave them, mainly in chronological order, from the time he spoke this prophecy till he brings to view his glorious coming in power and majesty to save his people.

But there are many other things in it which should not fail to be noticed, which are of great importance, and that must receive consideration if we would have the full benefit of this great prophecy. Among these to which he refers, we should especially notice the religious condition of the masses just before his coming, the prevalence of miracle-working false prophets and Christs, the rejection of the doctrine of his personal advent near, by the mass of his professed followers, the prevalence of false views of his coming, the work of true believers proclaiming it, their experiences and trials, the warnings and cautions Christ gives them, and other signs and wonders mentioned by our Lord, showing when the last generation is reached.

It might seem to the reader that these should have been mentioned before the personal advent of the Saviour was considered in a previous article. But our Lord himself in the discourse given in Matthew 24, follows through the regular order, giving the signs of his coming at length, and the events in connection with it, also a clear statement of his personal appearing in the clouds of heaven, and then adds special instruction to the last generation, with parables illustrating important points, closing with the final destruction of sin and sinners, and the restitution of all things at the end of the one thousand years, during which his people reign with him in heaven above, after which our earth becomes the abode of Christ and his people to all eternity. In following the order designated, it is believed that the subject can, on the whole, be made clearer to bring in these particulars between the giving of the signs and his second appearing in the clouds of heaven.

According to the evidences from our Saviour's prophecy hitherto presented in this series, we are now living long since the great signs which Jesus said

should herald his coming, have been given. The great tribulation is past. The great earthquake of 1755 came as foretold, slaying its myriads. The sun has been darkened. The moon appeared as blood. The stars of heaven fell indeed as a fig-tree casts its green figs when shaken of a mighty wind. No plainer fulfillment of this prophecy so far could be given; we must be near the shaking of the powers of heaven and the glorious appearing of our Lord.

Does our Saviour in his discourse teach that any would believe his words, act out their faith, and expect him and watch for his coming when these signs had been given? Does he teach that all would so believe him as to be prepared when he should come? or does he teach there would be two classes, one surely expecting him, and many others rejecting the light concerning his appearing? What have been the facts during the time intervening between the giving of these signs and the present?

Since sin entered our world, there have always been two classes whenever God has given great light, or any great crisis in his work was imminent. It was so at the flood. It was so when Israel was called out of Egypt. It was so at Christ's first advent. It will be so at the second advent. When God gives light, it is for a purpose, and he who knows the end from the beginning, and to whom the future is as clear as the past, never brings great light and truth to the people without having some receive it. His word does not return to him void, but it always accomplishes its purpose.

Was it to be so when his second coming should be proclaimed? "Ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4. "So likewise ye, when ye shall see all these things, know that it [margin, Revised Version, he] is near, even at the door." Matt. 24:33. His disciples then living at the time when these signs are fulfilled, are commanded to believe his words. And why should not all who profess to be his followers believe this part of his teaching the same as other portions?

Luke, in giving the words of our Lord, thus records them, after speaking of the signs in the sun, moon, and the stars: "And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh;" that is, when the sun was darkened. Even then the people of God were to be greatly cheered that the long night of sin was soon to close. But he adds: "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

Note the positiveness of this language. "These things" are all the signs he has just been mentioning, the darkening of the sun, moon, and falling of the stars especially. They were to be certain his coming was very near. Are we to suppose when that time was reached, no one would pay any attention to their remarkable fulfillment? Will none be found to heed Christ's words? He commands them further: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." He commands them: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:28, 31, 36, 34.

These words clearly imply that there will be those looking for his coming when he appears, those who heed the signs he gives, and watch for that great day. We cannot possibly watch for that of which we have no expectation. Our Lord further says: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39.

The flood is used in many instances in the Bible as an illustration of the last great day. If anything is made clear by it as an illustration, it is the fact that there will then be two classes, those expecting, and those not expecting that event; while the masses will not believe it, as they did not believe it then. But some will believe. It will

be as in Noah's time. While multitudes did not believe, and were swept away, Noah and his family believed, and were safely housed in the ark. He was a preacher of righteousness, he warned the world, and acted out his faith, and was saved by so doing. Then certainly Christ plainly declares a body of believers will proclaim a warning of his coming, believe it is near, and sound forth the message all through the earth. "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. . . . But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder [margin, off], and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. 24:45-51.

Here the two classes of servants are plainly portrayed. One gives meat in due season, i. e., food which is needed for that particular juncture, that which is really required by the circumstances which exist. What kind of spiritual food do the believers need when that great day is near and hasteth greatly? Is it not that which will make them aware of the time in which they live, the nearness of their Lord's return, the necessary preparation for it, the dangers around them, and also the danger of being overcharged with the cares of life, following the example of the careless, unbelieving antediluvians, whose minds were wholly engrossed with worldly things, and thus putting off in the distance the coming of that great day? That this is so, the course of the "evil servant" makes plain. The course of the "faithful and wise servant," and that of the "evil servant," are in direct contrast. The latter says in his heart, "My lord delayeth his coming"—does not come so soon as many had expected. He therefore manifests a harsh spirit, and becomes worldly, choosing for companions those who are drunken with the cares and pleasures of this life. This evil course is in consequence of being possessed by the sentiment, "My lord delayeth his coming." In short, while he puts off the coming of the lord, "the faithful and wise servant," who is approbated by the lord, fully believes it is near, and diligently teaches this great truth to those who will hear him, believing and acting upon his faith. In the last days, then, this will be the attitude that will be acceptable to God.

And how could it be otherwise? Can we suppose for a moment that that greatest, most solemn, most momentous of all days, when the destiny of all men will be decided both for time and eternity; when Christ will come in his own glory and that of the Father, attended by every heavenly messenger who has ministered before the throne of God; when the 6,000 years of probation will close forever; when the wicked will be destroyed; when the righteous receive immortality and eternal life forevermore,—can we suppose that nobody in particular will be interested in it?

Can the true people of God, who love the Lord Jesus as the chiefest among ten thousand and the one altogether lovely, their dearest friend, their Saviour and only hope for salvation from death, be indifferent as to his coming and the bestowal of eternal life? To suppose such to be the case would be the height of folly. That a cold, formal, world-loving church might feel like putting far from their minds all thought of the day when this present world should be forever destroyed, might be possible; but those who love their Lord with all the heart, will never cherish such a sentiment.

Our Saviour then plainly teaches that when these signs are given, he will have a people on the earth who will believe his words and fully expect him soon to appear in the clouds of heaven, while multitudes will give no credence to this great truth, but imitate the world destroyed by the flood, and perish like them.

Our Saviour's words, therefore, demonstrate the development of a body of believers in his soon coming, when these important "signs" are fulfilled. The object of giving these "signs" was to bring into existence such a class. The whole purpose of our Saviour's discourse was the development of

such a movement to warn the world of its coming doom, that all might be saved from ruin who would receive the warning. His purpose in giving it was of immense importance, and we cannot overlook it or treat it with indifference except at our peril. In all the great crises of the past, warnings have been given by a merciful God, and those who have heeded such warnings have been greatly blessed and benefited by so doing. So we may expect that in this most important event the world has ever seen or ever will see, especial blessings will accrue to those who accept the truths our Saviour so solemnly declares. We will next briefly notice how remarkably these intimations of our Saviour have been historically fulfilled, and how the solemn message of warning has been doing its important work in the earth from the time of the great star shower of 1833, till the present, and what we may expect in the immediate future. G. I. B.

(To be continued.)

IS ORGANIZATION OF GOD?

It was Pope who said: "Order is heaven's first law," but it was God who smote Uzzah because David did not seek him "after the due order." 1 Chron. 15:13. When God brought Israel into the wilderness of Sinai, the first fourteen months were spent in organizing and disciplining the 600,000 who came out of Egypt, that they might move through the wilderness in perfect order. Eleven days more only brought them to Kadesh-barnea (Deut. 1:2) when, had they but trusted God at the time the ten spies brought back a discouraging report, they would have gone over and taken the land which God had promised to Abraham, Isaac, and Jacob. Numbers 14; Deut. 1:2.

But there are some things connected with this arrangement in the wilderness and organization for the marching of the children of Israel, that should never be forgotten. First, the order established by God was the most perfect that could be imagined, and embraced all Israel in one general organization, while their individuality was preserved. It located each tribe around the sanctuary; it selected families to perform certain offices, and the slightest deviation from the order here established was in many instances punishable with death. Num. 4:17-20; 1 Sam. 6:12-20. Second, this order not only made selection of individuals and located them and appointed them their work, but all Israel were to acknowledge it. Num. 8:18-20; 18:6. Third, it was so minute that it extended to the form of worship, even to the sounding of the trumpet (Num. 10:1-10), and everything connected with the journeyings of Israel in the wilderness. This was not simply for their benefit in the wilderness, for it was but eleven days after they had been thus disciplined until they reached the borders of the promised land; consequently this discipline was for their benefit after they reached the land of Canaan. Fourth, this order in worship was further developed and applied to the service of God in the days of David. (See 1 Chron. 6:31-33; 23:24-32; 2 Chron. 8:14.)

"God is a God of order. Everything connected with heaven is in perfect order; subjection and perfect discipline mark the movements of the angelic host. Success can only attend order and harmonious action. God requires order and system in his work now no less than in the days of Israel. All who are working for him are to labor intelligently, not in a careless, hap-hazard manner. He would have his work done with faith and exactness, that he may place the seal of his approval upon it."—"Patriarchs and Prophets."

If the original plan of God had been carried out by his people, God himself would have been the instructor to the heads of families, and the parents would have taught their children and their grandchildren (Deut. 4:5-10); and thus from the earliest dawn of life, a mold would have been given to the character in harmony with the statutes, judgments, and commandments of God by family instruction. And had this been the case, there would have been no more necessity for the prophets' schools established by Samuel, than for the establishment of the itinerant ministry to teach from "the book of the law of the Lord" "throughout all the cities of Judah," accompanied by the princes who also taught (2 Chron. 17:7-9), which possibly bore some similarity to the institutes of the nineteenth century.

No one who has ever carefully studied this order connected with God's people anciently as soon as

they were brought into the wilderness, can fail to be impressed with the fact that the nearer relation we sustain to God, the more perfect will be the order of our worship and a recognition of God's agencies in the faithful performance of that which he has committed to his people to do. It will also be noticed that it was only their having to do with sin and Satan—the only disorganized elements in the universe of God—that brought forth new developments of organization designed more closely to relate mankind to the order of heaven. It is said by Josephus that Abraham visited the Babylonians, and argued the existence of a supreme God by the perfect order and harmony that exists among the planets; and those who have watched the fowls of the heaven, even the wild geese, as they journey southward in the autumn of the year, cannot fail to recognize that their Creator planted in them an instinct of order. Even the roughest stone, as well as the most precious mineral, has its arrangement and order, and thus bears the stamp of its Creator.

There was no one thing that could impress the minds of ancient Israel more than that God was a God of order; and the true believer who worshiped God in spirit and in truth, could see in every ceremony performed in the Jewish ritual something more far reaching than the outward ceremony of order; but in learning these lessons of the spirituality of the law, it would have been the height of folly to discard the form which impressed the lesson so forcibly.

In the life and teachings of our Lord Jesus Christ we have every principle of righteousness; also the same lessons of order taught by the law are taught by Christ; for he was the concentration of all perfection, both of the law and of the prophets. Every act of his life contained as great a meaning as was contained in every ceremony in the law of Moses. Even "the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself," contains a lesson which he who has great love for Christ cannot fail to appreciate; for in the minutest acts of his life there are practical lessons of salvation that may be woven into the lives of his people. And he who fails to see this, fails to appreciate an infinite Saviour, in whom dwelleth "all the fullness of the Godhead bodily."

The great apostle to the Gentiles writes to the Corinthians, "God is not the author of confusion, but of peace, as in all churches of the saints." And he concludes the chapter by saying, "Let all things be done decently and in order." 1 Cor. 14:33, 40. To the Colossians he writes, "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him." Col. 2:5, 6. The receiving of Christ by faith established in them principles of order, which the apostle joyed in beholding.

No greater mistake can be made than to think that because we are led by the Spirit of the Lord, we should discard order and system in his worship and his work. But it may be said, "We want no form but that which is brought out and developed by Christ and the disciples." No person well informed and of a sound Christian experience would ever conclude thus; for it would be as absurd a conclusion as to say that because Christ by his mighty power fed the five thousand men, besides women and children, in the wilderness with "five barley loaves and two small fishes," therefore, we should never again earn bread by the sweat of our brow; or because he healed the sick by his mighty power, we should never apply rational remedies for the preservation and recovery of health; or because the time is short, and we are to visit the islands of the sea, conclude that we do not need a vessel, because Peter walked on the water, and had we faith, we can do the same; or we should not patronize a railway train because Philip was caught away by the Spirit of God.

The principle of every righteous act and the perfection of the same was in Jesus Christ; but to draw out these principles and apply them, was the work to be done by his church, under the guidance of his holy Spirit; but all of this development would be in harmony with the principles taught in Christ's life. There were no publishing associations in the days of the apostles, such as we now have; there

were no canvassers' institutes held; we read of no health institutions. They did not need them where Christ's personal presence was; but the circumstances under which the people of God have been and are placed in the nineteenth century, require them, and they have been brought into existence by the instruction of the Spirit of God, as much as was the healing of the sick when the Saviour was on the earth.

The holy Spirit was promised as an instructor to God's people. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." John 14:26. "The office work of the Spirit of God is to qualify men to become teachers. The holy Spirit might be given to all men to teach them, but the Lord does not work in that way. 'Ye are my witnesses,' saith the Lord. The Lord works through human agencies. God sends men and women to instruct and educate others, and to preach to the world the tidings of the gospel. Not until the work of our great High Priest is done in the heavenly sanctuary, will our work be done. The work of teaching will go on, the care of the sick will rest upon us, and institutions will be needed for the extension of the knowledge of the glorious gospel of God and our Lord Jesus Christ, until a people shall be found without spot or wrinkle or any such thing, standing blameless before heaven, and prepared for the great day of the Lord."—*Late Testimony*.

S. N. H.

(Concluded next week.)

FROM AUSTRALIA.

It is a pleasure familiar to all public speakers, to speak to interested audiences, and a writer feels something of the same inspiration in penning words for the perusal of those who he knows are deeply interested in his topic. I experience this feeling each time I essay to communicate with our dear Review, though often oppressed with a sense of the meager details I have to furnish, for notwithstanding we are always making some progress in some direction, four weeks is a very short period in these brief days of midwinter.

I suppose this will seem strange to our people at home at this season of the year; for we have been reading in the telegrams of the almost insufferable heat experienced in the United States, and how ninety people died in New York of sunstroke last Friday, while the mercury marked 107° in the shade. We have had a mild winter, though the weather was quite rough during July. The thermometer has scarcely varied five degrees either way from 53° above zero for a month.

The last boat brought us brother and sister Rosseau. After remaining in Sydney five or six days, they came on to Melbourne in company with brother and sister Starr, who thus finished a six months' tour in Tasmania, New Zealand, and Sydney. They spent about a fortnight in Paramatta, near Sydney, assisting brethren Steed and Hare to close up their tent work. The results were a church of twenty-one members, with several others to be added very soon. The people who have embraced the truth are spoken of as being a very worthy class, who will honor the cause and be an assistance to the same. Efforts are being made to build a meeting-house, with fair prospects of success.

Brother Rosseau and wife seem favorably impressed with the country and prospects, and have settled down to the work before them with a good purpose to carry it forward. The hotel, or Coffee Palace, which we had in view for some time as a place for our school, was at last withdrawn by the owners. But other quite suitable buildings very centrally located, were secured at a much more favorable rental. These consist of a double house, containing twenty-three rooms, several of them of large size. The place is in the midst of park lands, very open, yet near the center of the city, and presents an excellent opportunity for prosecuting work of the various lines of missionary labor, should there be time for such.

Brethren White, Starr, and Daniells are assisting in the work of furnishing and fitting up the house, and it is expected that the term will open Aug. 24. Just what the attendance will be is not known, but we expect it will be small, possibly about twenty-

of all States for expressions of opinion on the question of opening the World's Fair on Sunday. These are but sample instances. And as the combat deepens, they are likely to become more and more numerous.

Do not plead the excuse that you cannot write anything for publication, that such work is not in your line, etc. It is in your line, and in the proper line of work of every person who knows the truth, to give his light to others; and no better opportunity can be had than through the papers that are circulated everywhere among their thousands of readers. It requires no great ability as a writer, no gift of eloquence or power of rhetoric, to answer the ignorant and absurd utterances that are now so frequently made—generally from the orthodox pulpit—regarding the Sabbath, and the various issues that pertain to it, especially Sunday-closing of the World's Fair. What it does require is a knowledge of the truth, an ability to tell what you know, and a fair knowledge of spelling, punctuation, and the use of capitals. The first, every Seventh-day Adventist is supposed to have; and what excuse can any one plead in this age of enlightenment, this land of cheap text-books and free common schools, for not possessing the others? If any adult Seventh-day Adventist is lacking in these respects, he must have a peculiar idea of what constitutes his duty as a Christian.

It is the duty of every Christian to be able to give a reason to every man that asketh of the hope that is in him. (See 1 Pet. 3:15.) He should be able to do this in an intelligent and convincing manner. No Sabbath-keeper in this age of the world, unless he can do this, will be prepared for the experience that is before him; for has not the testimony from God expressly stated that Seventh-day Adventists would in the near future be called before assemblies and men of intellect and education to answer in defense of their faith? How do you know that this experience will not be yours? And this was spoken to our people to impress upon them the importance of becoming students of God's word; for although God designs to speak through his followers upon such occasions, so that they need not take thought of that which they shall say, he is to do this by calling to remembrance in their minds that which they have already learned. His Spirit will indicate to them the proper choice that they are to make from the stock of knowledge that they have, not impart to them knowledge that they never possessed.

Therefore we may urge upon our people that they become prepared to speak at any time in defense of the truth, and that they search out and improve opportunities of speaking through the columns of the press. This is one of the best mediums through which we can do missionary work. It is to many minds the one avenue which prejudice has not closed. The combat is growing deeper, the agitation more intense; and the truth will have none too many representatives in the great controversy, if every one who believes it, stands ready to raise his voice in its defense. L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

The Warning Message of the Last Days.

PROPHECY is history in advance. History is prophecy fulfilled. It is wonderful how the predictions of prophecy are interlocked with the facts of divine providence. When God foretells great events to occur in which human agency acts a part, we always find the agents ready and prepared when the events occur. So it was when the great signs foretold by our Lord were hung out in the heavens to alarm, and for a season, daze the people of our earth, proclaiming to all its inhabitants that the last days had come.

God had agents all prepared by long study of these prophecies and a full preparation of heart, to enter at once upon the work assigned them. For quite a period many eminent men in this country and in the Old World, had been deeply interested in the study of the prophecies.

If any will take the trouble carefully to study the writings of Luther and Bengel in Germany, Irving in Scotland, and Wesley in England, they will find that these writings contain views founded on

the prophecies, that in this period of the world the coming of the Lord may be expected. During the last century the prophecies were explained, and great light shed upon them by many eminent men.

But what is far more remarkable and definite, as having an important bearing on this question, is the existence, rise, and progress of the great advent movement of the last half century, first proclaimed by William Miller in this country. He was a man of marked ability and excellent character; he was modest and upright, a well-read historian, one who had served his country as a captain in the war of 1812; and while in comfortable circumstances, his mind was led to the study of the prophecies, and he became deeply interested in them. He became satisfied that we were not only in the last days, but that the close of the great prophetic period of 2300 days of Dan. 8:14 was to be expected in 1843-44. Profoundly convinced that the grandest events foretold in the Bible were imminent, and that a careless world, lying in wickedness and pleasure ought to be warned of these truths, and pressed by the Spirit of God to enter upon this work of sounding the alarm, but feeling modest and doubtful of his own ability to do such a solemn work, he at last began to preach the message of warning in 1833, the very year when that grand sign of the falling stars occurred. Such was the power of conviction attending his preaching, that it was but a short time before more calls than he could fill came in from many directions.

Believers soon began to multiply, and other laborers arose to assist in proclaiming this great truth. J. V. Himes, a Christian minister of Boston, embraced the doctrine and began to publish the *Advent Herald*; and by means of the press, it was thus disseminated far and wide. Laborers and papers multiplied; believers increased, till within ten or eleven years, there were 50,000 Adventists in America alone. Books, tracts, and papers, were largely printed, and sent on ships to every missionary station on the face of the globe.

We present a few extracts, showing the extent of this work in 1833-1844, by those who acted a prominent part in it. J. Litch, in his lecture on Matthew 24, published in the *Advent Herald* of Nov. 23, 1850, says:—

"Joseph Wolfe has visited and proclaimed the gospel of the kingdom in the four quarters of the globe, to Protestants, Catholics, Mohammedans, Jews, and pagans. The great American movement on this subject, and the diffusion of information with regard to it within the last ten years, is too well known to need extended remarks in this place. Neither labor nor sacrifice was regarded in the wide and rapid extension of the good news of the kingdom, as far as the English language could make it known. It was sent to the four quarters of the globe and to the islands of the sea, upon the wings of the winds."

E. R. Pinney, in his Exposition of Matthew 24, published in 1848, says:—

"As early as 1842, second advent publications had been sent to every missionary station in Europe, Asia, Africa, and America both sides of the Rocky Mountains. We find this doctrine in Tartary about twenty-five years ago, and the time for the coming of Christ to be in 1844. This fact is obtained from an Irish missionary in Tartary, to whom the question was put by a Tartar priest, when Christ would come the second time. And he made answer that he knew nothing at all about it. The Tartar priest expressed great surprise at such an answer from a missionary who had come to teach them the doctrines of the Bible, and remarked that 'he thought everybody might know that who had a Bible.' The Tartar priest then gave his views, stating that Christ, he thought, would come about 1844. The missionary wrote home a statement of the facts, which was published in the *Irish Magazine* in 1821. The commanders of our vessels and the sailors tell us they touch at no point where they find this proclamation has not preceded them, and frequent inquiries respecting it are made of them."

The *Signs of the Times* for Feb. 14, 1844, says:—

"A brother of the captain of a vessel now in England, writes his friends that his vessel lay at Newport, in Wales, forty days, on account of storms, during which time a continual concourse of individuals thronged him, to inquire about the coming of the Lord, having heard that he was an Adventist. Among these were ministers and laymen who received the truth gladly, and embraced it with all their hearts."

According to F. G. Brown, a prominent Adventist laborer, speaking of Elder R. Hutchinson and of his *Voice of Elijah*, says:—

"He has forwarded them to the Canadas, Nova Scotia, New Brunswick, New Foundland, England, Ireland, Scotland, Wales, France, Germany, Constantinople, Rome," etc., etc. One thousand five hundred copies were sent to Europe every fortnight for five months."

Some three hundred ministers in America proclaimed the advent doctrine at that period, and it is said hundreds more in the Old World did the same. The advent proclamation went forth with mighty power, and stirred the world at that time as few other movements have ever done, till the

time passed in 1844. All classes of people were moved by it. Hundreds of skeptics that no other doctrine could reach, were convinced of the inspiration of the Bible by the clear fulfillments of prophecy as explained by the ministers in the gospel field. Most remarkable cases of authentic instances are on record with the names of the persons, dates, etc., vouched for by many witnesses, of children being moved upon in a miraculous manner to proclaim the coming of the Lord in countries where liberty to preach this doctrine was denied, and persons of mature age would have been arrested. Several instances of this kind have been vouched for in Sweden, Germany, and other countries to the writer's personal knowledge. Large numbers came to hear them, and were astonished and deeply affected by what they saw and heard. If ever a movement gave evidence of being blessed by the Spirit of God, this one did.

We now raise a point of deep interest: Did those who were leading out in this movement claim to be fulfilling prophecy in proclaiming the coming of the Lord as they did? Does the Bible present predictions of such a work to be done in the last days? Does it emphasize and make of vast importance such a work? Does it teach that the last days will be characterized by a special warning message, as was the world before the flood, the people at the destruction of Jerusalem and Nineveh, and other calamities in which the interests of God's people were greatly affected? These are important questions. Says Joel, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. "The day of the Lord" embraces the second advent of Christ. 1 Thess. 4:16, 17; 5:1-4. Blowing the trumpet always implies a warning of danger. It is a signal for preparation for a great crisis. Says our Saviour: "But as the days of Noah were, so shall also the coming of the Son of man be." Noah warned the world, being a preacher of righteousness. Jonah warned Nineveh of its coming doom. So our Lord teaches it will be in the last days. John the Baptist announced Christ's first advent. Jeremiah pleaded with the people, and plainly predicted the destruction of Jerusalem. These and other instances must be familiar to the reader. Warning those in danger of ruin has always been God's plan. It is alone consistent with his infinite love and mercy.

What special message did Adventists in 1843-44, claim to be fulfilling, which is yet considered by them the last great religious movement to be proclaimed before Christ comes? The threefold warning message of Rev. 14:6-14 is second to none in importance revealed to us in the Scriptures. There is no escaping the conclusion that this is a last-day message. It is really one great movement made up of three leading subjects, yet so combined, connected, and dovetailed together that they cannot be really separated. To take either out would go far to destroy the whole. G. I. B.

(To be continued.)

IS ORGANIZATION OF GOD?

(Concluded.)

WE as a people did not follow cunningly devised fables when we left spiritual Egypt some fifty years ago, and expected to enter Canaan at the end of the 2300 days, which terminated in 1844. It is true that the Lord did not come, the Scriptures did not say he would come; but we were brought to the great day of investigative judgment. All was accomplished that the Scriptures said would be accomplished at that time, and the disappointment was no more than the disappointment to the early disciples, when He who they believed would deliver Israel was taken by wicked hands and slain.

Had the people of God moved forward from that time, as God would have had them, they would have entered heaven long before this, as surely as Israel would have entered Canaan when they reached Kadesh-barnea, had they not listened to the evil report of the ten spies. Had this been the case, there would have been no schools, as we now have them, no health institutions, as we now have them, no organizations to carry on the different phases of the work as they now exist; but

by his providence and his holy Spirit, God has in this way taught his people lessons by experience, that they would not learn directly from his hand without murmuring and complaining. Those who read these lines, who had an experience in the early history of this work, know very well the battle that was fought over organization, not only church organization, but the organization of the Publishing Association. Articles were written in the REVIEW AND HERALD, saying that it was altogether unnecessary to have any legal corporate bodies to hold the institutions now located at Battle Creek. The Scriptures gave no authority for any such move, and even the name "Seventh-day Adventist" was outside of the Bible. At each of these advance steps, the only parallel to the course pursued by some, was the course of Israel in their sin of presumption, after God said: "Your carcasses shall fall in the wilderness," "and your children shall wander in the wilderness forty years."

It was the earnest pleading of Elder James White, backed up by the testimony of the Spirit of God, with long-continued sacrifices known only to God, that brought about that organization that exists to-day, as well as the organization of the health institutions, of which the Bible in particular says nothing. Sabbath-school organizations for the benefit of the children in our churches came into existence, simply because the children had not received and did not receive the instruction which they should from their parents; but experience has proved these organizations to be a great success in accomplishing the purpose of God in the earth. To unite individual interests, these organizations should not only be local, but they should be of a nature that these local organizations would blend in one common interest. This has been the character of all scriptural organizations which have existed for the benefit of the people of God; and this principle has been indorsed by the Spirit of God from the beginning of this work.

"Now in the gathering time, when God has set his hand to gather his people, efforts to spread the truth will have the designed effect, and all should be zealous and united in the work. I saw that a paper was needed, and all should feel interested in it." (From a testimony given in 1850.)

Thus the Spirit of God, in harmony with sound sense and the necessities which grew out of circumstances in the nineteenth century, instructed God's people in regard to the publishing of the first paper, of which nothing in particular is said in the gospel. And yet, "all should feel interested in it." We do read that the gospel shall be preached in all the world for a witness, and then the end will come. The particular agency of the printing-press is not mentioned; for God deals with his people, and leads them as men endowed with a degree of the intelligence which he has imparted. Therefore to abolish these agencies because they are not particularly mentioned in the Scriptures, would be fanaticism. Any organized agencies which contribute to the establishment of God's truth in the earth, are as much under the direction of his Spirit as any plans of which we read in the Bible. In a testimony of April 6, 1892, we read:—

"How much more is needed, how much wise, well-planned efforts to send the truth by publications and the living preacher. Many, we are happy to say, are doing much in opening new fields, broadening the work in every direction."

Counseling together has been the advice of the Spirit of God for years. There never was a period fraught with greater danger than now. There never was a time when men who are sincere and devoted to the interests of the work of God are in such danger of being thrown off the track by Satan, even while they are earnestly engaged in seeking more faith, and in exercising it for others. Unless they keep their eyes upon Christ, and draw from his life every practical duty therein taught, they will be led into extremes, both in precept and action. The enemy is on the watch to lead individuals to an exhibition of this very phase of fanaticism.

God will never abolish these various agencies that he has brought into existence for the accomplishment of his purposes in the earth. This is not God's plan. He has brought into existence certain organizations, and has placed men in responsible positions in connection with these organizations for the accomplishment of certain works; and every agency is to be quickened, that the great work may be accomplished, and we must work with an intensity that we have never felt before. No man can

leave his post of duty without betraying sacred trusts, without endangering his own soul and the salvation of others. Yet it would be a great mistake to trust in organizations to save us; the power and excellency are all in our Lord Jesus Christ.

We need organizations to instruct the youth in our churches. We need organizations that will contribute toward sending the truth into foreign lands; and let none think that the time has come to go beyond these organizations and arrangements which God has sanctioned by his holy Spirit.

"When the Lord shall bid us lay off the armor and make no further effort to establish schools [including Sabbath-schools], to build institutions for the care of the sick, for the shelter of the orphans, the homeless, and for the comfort of the worn-out ministers, it will be time to fold our hands and let the Lord close up the work; but now is our opportunity to show our zeal for God, our love for humanity."

We are having to do with the world, with the disorganizing element made by sin. We are in a time when Satan is stirring every agency within his power to thwart and destroy God's work, and God forbid that we as a people should lend our influence in any way to open avenues for Satan to come in, by encouraging the work of Satan in teaching or practice, in destroying agencies which God has established.

S. N. H.

FROM AUSTRALIA.

SINCE my last letter to the REVIEW, we have had the pleasure of seeing our Australian Bible school opened and well started upon its career. The opening day was Aug. 24, when quite a large company of friends gathered, and participated in appropriate exercises led by Elder Daniells. They consisted mainly of short addresses by sister White, Elders White, Starr, Rousseau, and the writer. As stated before, the building used consists of two houses, or rather, one double house. The room in which we convened was about 35 x 20 feet, fitted with a platform and organ, and seated with chairs. This room is formed by opening folding doors. In the other house the same rooms are used for reception and dining-rooms. Besides these, on the ground floor there are two kitchens, two laundries, and a class room 30 x 18 feet, built for theatrical use by a former tenant. In the second story in front there are two large rooms 24 x 18 feet, which are utilized for study-rooms. Besides these general rooms there are bath-rooms and sleeping apartments for thirty persons. The attendance at the opening was twenty-five students of all classes, just about the number that we had been led to anticipate. A few others are contemplating joining the school during this term. We have good reason to expect that the next term, to be held near the beginning of the year and with sufficient notice, will be more favorable for an attendance than the present one. The school is especially appreciated by those who have had a few months' experience in the work, and now see their needs more distinctly than before. The most of those in attendance are of this class.

Elder Starr has been earnestly invited to engage in a course of labor for the church in Melbourne, in connection with his Bible work in the school. We have reason to believe that this will be productive of good. There is here, as elsewhere, a tendency to relapse into indifference, even though there is the most urgent need for activity. The church needs help in this direction, and also in the line of practical instruction in work and doctrine. Besides, there are a goodly number of those around us who have become interested to learn about the truth, and even with the very little work that has been done, some are continually accepting it. Several have begun to observe the Sabbath in Melbourne within the last few weeks.

Brethren Steed and Hare at Paramatta, near Sydney, are still holding their interest. After seventeen weeks in a tent they retired to a hall. Brother Starr was with them and organized a church of twenty-two members, about a month ago. There is now a membership of thirty-six, and several more to be admitted soon. Brother Baker has just finished a successful visit to the churches in Tasmania, and entered the school, where he will, while assisting in the instruction, avail himself of the opportunity to pursue some studies.

The opening of the school will for a time affect the work in the field to some extent. There are no ministers there now except those at Paramatta, though it is probable that brother Daniells will spend some of his time among the churches. But those canvassers who are at work seem to be doing very well, in spite of the prevailing hard times. And there are silent influences at work almost everywhere that are drawing people toward the truth of God. A letter just received from a lady in an interior town states that she had purchased a copy of "Great Controversy," but for some time was deterred from reading it, by the advice of her pastor, who warned her that the book was a dangerous one. Another of our canvassers called upon her and quieted her fears, so that she read the book, loved it, learned to love the truth, and is praying for the way to open for her to walk fully therein. She subscribed for the *Bible Echo*, and induced her neighbor to do so, and is now working to spread the truth.

We watch with the deepest interest the progress of events in America, and realize that all over the world they are tending in the same direction. The troublous times into which we have fallen when nature, society, and politics seem shaken to their foundations, cause all men to feel that we are on the eve of some great event. The *Christian Commonwealth*, a leading London religious paper, says:—

"If wars, rumors of wars, volcanic eruptions, avalanches, earthquakes, and general upheaval in the moral, political, religious, and physical realms are indications of the near approach of a new era, then there can be little doubt that we are not very far from the fulfillment of some startling prophecies."

He who has hope only in this life, certainly has not a very assuring prospect for the future; but those who have their eyes upon the fast fulfilling prophecies and the reward which lies beyond these scenes of turmoil, may with calmness await the issue.

I have just received a letter from Dr. Martha A. Sheldon, in charge of the Deaconess' Home at Muttara, India, a training school for missionary workers, from which I take the liberty to extract the following:—

"Your valuable and esteemed paper [the *Bible Echo*] was sent me by some Baptist friends whom I entertained at the Home. They were missionaries to India from Australia. In our Deaconess' Home we have a large circle of readers, and your paper is most acceptable. After reading it here, I send it out to some of our native Christians who read English. It is a handsome, clearly printed, clean thought, inspiring paper. Whether it would be easy to obtain subscribers in India, I know not. There is a painful lack of good literature in many homes. I should think that it would be good missionary work to try to circulate your paper in India; and I, for one, should be most happy to forward your efforts."

"We have here a training school for workers, and a boarding school with thirty-five pupils, girls, zenana and medical missionary work. So we are all pretty busy."

"Thanking you for your interest in our work and for your generous offer to send us some reading-matter, which would be gratefully received, I remain,—

"Yours in the common warfare."

Thus does the hand of providence appear to be opening the doors for our workers, even before we are ready. I cannot help thinking how exactly our young medical students and nurses are adapted to step in and assist in such a noble and philanthropic work. And again, how vast is the work before us.

The sun appears to be once more approaching these southern latitudes, and as the dampness of winter gives place to the genial warmth of spring, it is gratifying to be able to report that sister White's health shows signs of improvement. Still it is not satisfactory, but we all anticipate the time when she will be able to labor for the people; and upon their part there is a general anxiety that the time may quickly come.

G. C. T.

MAN'S DAY AND GOD'S DAY.

THE Executive Committee of the national celebration of "Columbus day," Oct. 21, has addressed an open letter to the ministers of America, requesting co-operation in its observance, suggesting that Oct. 16, the Sunday preceding "Columbus day," be observed as "Columbian Sunday." We have no fault to find with this suggestion, but refer to it as an illustration of the inherent difference between the day man has chosen and ordained to be a Sabbath, and the day which God has set apart as his own, and which he calls "my holy day." Isa. 58:13. Sunday—the man-made Sabbath—can become "Columbus Sunday" or anything that man, its originator, may choose to make it; but the seventh day—the Sabbath which God made—can never be anything else than "the Sabbath of the Lord thy God." That day must always be observed with reference to God alone; but the theme of thought and discourse for Sunday may be anything, from Columbus and his discovery to that of the duties of municipal office holders. Between the two there is all the difference in the world.

L. A. S.

the armor of righteousness on the right hand and on the left," but by the might and power of the civil law. Thus ministers, leaving their exalted calling to preach the gospel, spend their nights skulking through the streets of our cities, going into questionable places—not to present the gospel, and beseech men and women to be reconciled to God, but to secure evidence for their arrest and imprisonment, and then they regale their churches on Sunday with the disgusting details of their work. This they consider to be gospel work and the way to bring about a reign of righteousness in the earth! Such ministers show by their actions that their dependence is in an arm of flesh, and that the gospel is an unknown thing to them. We cannot change their methods, but we can cling to the gospel, even the "everlasting gospel," which changes not, which is as powerful now as it ever was, and which in the especial form of the "gospel of the kingdom" is now being proclaimed to the world "as a witness to all nations." In this gospel we rejoice, and in its power we triumph over the evils of human nature. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

M. E. K.

EASTERN MEETINGS.

THE New England Conference was held at South Lancaster, Mass., Oct. 4-11. The attendance was large, and the interest good. New England has not held any camp-meeting the past season, so this was the time of a general gathering from all parts of the Conference. There were also present Elder J. B. Goodrich from Maine, Elder S. H. Lane from New York, and Elder H. E. Robinson from the Atlantic Conference. These brethren were present in behalf of the school interests in the district, and their attendance added much to the interest of the occasion.

The meeting had been in progress several days on our arrival, Friday, Oct. 7. The business proceedings passed off with the greatest harmony. We noted with interest the spirit of courage and confidence that seemed to be possessed by all present. The encouraging outlook for the South Lancaster Academy was a source of much rejoicing. One year ago it was decided to invite the other Conferences in Dist. No. 1, to share the indebtedness and responsibility of the Academy with the New England Conference, and to make it more of a district school than it had been in the past. This idea was received with favor. All the Conferences in the district have taken hold with a good will, and as a result, the future prospects for the school are very encouraging indeed. The attendance this year is large, and the faith and courage of its friends were never stronger.

The Lord gave much freedom in the preaching, which was very practical and calculated to instruct in the things of God, and to open the understanding more fully to the importance of the time in which we are living and the things that are soon to come upon the earth. All seemed to be greatly profited by the consideration of these themes. We never saw the brethren in New England of better courage in the Lord than at this time. One very interesting feature of the meeting was the presence of several from different places, who, mostly through reading, had recently come to the faith. May the Lord continue to bless the work in the New England Conference.

On Wednesday morning, Oct. 12, in company with Elder R. C. Porter, we boarded the steamer "Cumberland," of the International Line, for St. John, New Brunswick; thence we went by rail to Moncton, New Brunswick, the place appointed for a general meeting for the province. Elders H. W. Cottrell and R. S. Webber, who are laboring in the Maritime Provinces, were both there. During the past season they have been conducting a tent-meeting on Prince Edward Island. They had an excellent hearing, and some good souls have taken hold of the truth of God.

While the attendance at the meeting at Moncton was not large, there being only a little more than a hundred Sabbath-keepers in the province, still we had representatives from the different companies, and we were very favorably impressed with the appearance of all who attended the meeting. This was our first visit to this province, and our stay was very limited; but I am sure we shall now have

a better understanding of the work there, and feel a still deeper interest in its progress.

On account of railroad trains not running Sunday night, we had to cut our visit short one day; but Elder Porter remained to continue the meetings two days longer. From our observation, these provinces seem to be an excellent field for labor. While the people may not decide so quickly as they do in some other places, we are sure that when they do move out, they will do so understandingly and with a fixed purpose to be faithful. If the laborers live near to God and hold up Christ in their preaching, and all do their duty faithfully, God will be with them, and his cause will prosper in their field.

O. A. OLSEN.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

This Gospel of the Kingdom.

"AND this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

The preaching of this "gospel of the kingdom," then, to the ends of the earth, is itself a mighty sign of the end. "Then shall the end come." When the message is thus proclaimed; i. e., at that time (which is the meaning of the word "then" and of the Greek term, as well), "the end" "shall come." What is "the end," of which he is speaking? This term is used at least four times in this discourse. In every instance it has reference to the question asked by his disciples, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Christ's coming and the end of the world occur at the same time. These times really embrace the same events. It is the end of the world, the *oikoumenē*, habitable earth, world, or by metonymy, the inhabitants of the earth.—Greenfield.

Some would have it the end of the age, though this is not the term used. But in that case it would be the gospel, or Christian, age, which would bring the close of probation, or what is really the same thing as the other. In short, when "this gospel of the kingdom" is fully preached in the sense our Saviour intended by that expression, to all the world for a witness or testimony to them, probation will end; there will be no longer a mediator between God and the sinner; this present world as now inhabited will cease to be; Christ will come in his glory, and forever close up human affairs as now constituted, gather his people together in one, and utterly destroy sinners from off the earth. The language is definite, clear, direct, and emphatic. The end will come at the time, then, whenever "this gospel of the kingdom" has gone over the whole globe, and been preached to all the world.

The language and connection and parallel scriptures utterly forbid us to suppose the preaching of it will convert all the world; for the Saviour plainly tells us in this discourse that when that "end" does come, it will be as it was in Noah's time, a multitude will wail and perish; "the tribes of the earth" will "mourn," the mass of mankind will be corrupt, like the carcass which the vulture swoops down upon to devour, and the evil servant will be cut off and have his place with "weeping and gnashing of teeth." Verses 28, 30, 38, 51. The preaching of "this gospel of the kingdom" then fails, wonderfully fails, to convert everybody, and bring a millennium of glory here upon earth with all saved and happy. The great masses are lost, and cry for rocks and mountains to fall upon them and hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath comes when "the end" is reached. Rev. 6:16, 17.

Why, then, is it so important that "this gospel of the kingdom" should be preached to all the world just before the end comes?—Because it is preached "for a witness." (Greek, *marturion*, literally a *testimony*, so translated in many versions, and so the word is generally rendered in the common version.) When the great day of God's wrath comes, it will be such a day of anguish and horror as the world has never seen. It will affect all men, in every nation and tribe on our globe. All will be interested; all will be either saved or lost. That great day will bring an experience far

different from ordinary life, sickness, and death, surrounded by friends, with gradual loss of sensibility and consciousness. It will be a day of utter ruin, hopeless despair, anguish of soul, remorse, and woes without number to all with no hope in Christ.

It would be inconsistent with the character of a merciful God, a being of justice, love, and pity, to bring such evils upon those who never had a warning of them, and no opportunity to accept Christ. Hence, "this gospel of the kingdom shall be preached in the whole world [*margin*, inhabited earth], for a testimony unto all the nations; and then shall the end come." Revised Version. None will be able then to rise up amid the horrors of that day of doom, and say they had no chance to know of this dire calamity, this fearful ruin. On the contrary, they will know full well that they were warned of these dangers, and scoffed at the warning, and counted those who preached it as cranks, simpletons, credulous fanatics, and wholly unworthy of credit. They would not believe the "testimony" they bore; and now, alas, they find it true. This will add to their sense of guilt, and fill their souls with anguish.

The preaching of "this gospel of the kingdom" to the whole world as a "testimony" or "witness" to the nations is a matter of vast importance, which perhaps none of us have fully comprehended. In every legal court where important matters are decided, the testimony of the witnesses presents the evidence which condemns or acquits. The *testimony* is the principal thing upon which all important results must turn. The ten commandments, or the law of God, were called the "testimony." Ex. 25:16. Hence, the tables of stone and the ark in which they were placed, were often called respectively, "the tables" and the "ark of the testimony." Why were these commandments so called?—Because their purity, their truthfulness, their inherent value, their exalted character, strongly testified that none but God could be their author, and they bore witness to his deep love for the race, and gave the strongest evidence of his desire for their prosperity and eternal good. To all right-thinking people they bear the marks of divinity.

So the proclamation of "this gospel of the kingdom" to all the world in the last days, is in the highest degree an evidence of the Saviour's love for the race and his desire to save them from the terrible day of wrath about to burst upon the world. It will leave a wicked world wholly without excuse. All right-thinking people will be compelled by the facts to admit that the Lord could now do no more for the race. When by his providence and the efforts of his faithful servants through whom he has wrought, and whom he has impressed, upheld, acknowledged, and inspired, "this gospel of the kingdom" has overcome the great obstacles in the way, and gone through the whole earth presenting its burden of hope, joy, and eternal salvation to all, both rich and poor, free and bond, ignorant and intelligent, offering them pardon and everlasting bliss on the honorable and easy terms of the glad tidings of great joy, what more could the Lord of glory do for them, consistently with the heavenly plan? This *testimony* is the weightiest possible evidence of his goodness and desire to save them. All who reject it will be without excuse. How natural, then, that as soon as this evidence is given to the whole world, then "the end shall come" at once! For these reasons "this gospel of the kingdom" is preached to all nations for a "testimony" in the last days.

But what is "this gospel of the kingdom" which is so important? Is it the same gospel, with no change, no addition, or variation, which the apostles preached to the Waldenses, the reformers, and the good people in all ages? It is certainly a last-day proclamation; for as soon as it is preached in all the world, "then" "the end" comes. Will the preaching just before Christ comes the second time to save his people, destroy the wicked, give life eternal, immortality, and everlasting bliss to the saved, be precisely the same as that given centuries before these great events were to occur? If so, why did Christ give this remarkable discourse? Why did he so fully answer the disciples' question? Why did he foretell what great and wonderful signs should just precede his second advent, proving its especial nearness? Why does he tell us that the evil servants in that day would be declaring, "My Lord delayeth his coming," and the good servant be preaching the opposite?

These facts not only render it very probable, but demonstrate the absolute certainty that our Saviour expected and intended that the last-day message would contain an emphatic warning of his soon appearing.

G. I. B.

(To be continued.)

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

STRIVE VALIANTLY.

BY W. R. PATTERSON.
(Unita, Tex.)

STRIVE valiantly for what is true,
And heaven will thy cause defend:
Though the friends of truth be weak and few,
Her cause shall triumph in the end.

Strive valiantly for what is right;
For error's ranks at last shall fall;
Though now they're boastful of their might,
The truth shall triumph o'er them all.

Strive earnestly for what is pure,
All else will perish by and by;
What else can future bliss insure,
And peace to all eternity?

Bow not the knee, though sceptered wrong
Demands such homage paid by man,
Though her ranks seem weak, ere long
The cause of truth shall lead the van.

Be not afraid of error's host;
For thou ere long wilt see the day
When her boastful ranks shall melt as frost
Before the burning Sun, away.

ACROSS THE ATLANTIC.

SINCE my last report, which was written from Rio Janeiro, I have not only crossed the Atlantic, but made quite a long journey northward. I left Rio Janeiro, Sept. 14, and after a pleasant voyage of twenty days, landed at Plymouth, Eng. On Oct. 3 our steamer touched at the Cape Verde Islands for coal, but there was a rigid quarantine enforced against all vessels coming from Brazilian ports, so no one was able to land or come on board the ship. We only made three other stops, at Lisbon, Vigo, and Pauillac. I have now been in England about a week, and have enjoyed the association with brethren Robinson, Waggoner, Morrison, and others very much. After having been separated for a year from our brethren of experience, it seemed good to meet with these laborers, and have the benefit of their counsel. We have tried to make some plans for the book business in South America, and the London branch of the Pacific Press will do all in its power to assist and encourage the brethren in that field. I sail from Liverpool on the 15th for West Africa, from which place I will report later. L. C. CHADWICK.

London, Oct. 12.

NEBRASKA.

CURTIS.—I met with the company at this place, Sabbath and Sunday, Oct. 8, 9, and held quarterly meeting. Thirteen united with the church. Some of these had been baptized at the time of the camp-meeting, held here in August. One was baptized on Sunday afternoon. The influence of the meetings which have been held here within the last year or two, is wide-spread. People are rising up in the adjoining communities, and are inquiring about the truth, and some are embracing it. This is very encouraging to the little company. I think that the secret of the whole thing is, that the brethren are not asleep in the missionary work.

The meeting to celebrate the ordinances was exceptionally interesting and profitable. All took part. One person was present who was not of our faith. He was very much affected, and said he thought that he ought to give his heart to God. I expect that ere long he will unite with us.

Brethren Harr and J. T. Wakeham are laboring at Stockville and vicinity. They report interest. A sister of the Curtis company reports an interest at Wellfleet, where they are anxious for a minister to come. Already a small class meets on the Sabbath to study the Sabbath-school lessons.

Take it on the whole, the work in this section of the district looks encouraging. I feel to say, "Courage in the Lord." L. A. HOOPES.

MONTANA.

MILLCREEK, CHICO, AND LIVINGSTON.—I have spent most of the past quarter laboring in the vicinity of these places. I came to Millcreek for the purpose of helping the brethren and sisters already in the truth, and if possible to bring out some others who had been interested by meetings which I had previously held. We have had some very precious meetings, and all seem to be getting a better hold upon God. Three others have also been added to our number, and still others are interested. I have

held some meetings at Fridley with an increasing interest. My wife has been with me and rendered much assistance in the Bible work. The Lord is going out before us and preparing the way.

We were with the Livingston church for quarterly meeting. We held a two days' meeting, and the brethren from Chico and Millcreek attended. I was also with this church about a week before the meeting. A prayer-meeting was held each evening during the week, and we experienced much of God's presence and power. "Surely it is time to seek the Lord, till he come and rain righteousness upon us."

This quarterly meeting was one of the best I ever attended. The spirit of union and love prevailed, and the Lord drew very near. Over ten dollars were collected for first-day offerings, and pledges to the amount of one dollar a week were also taken. A club of twenty Signs is taken by the Livingston church, and they go forth to their work the coming quarter with new courage and zeal.

We thank God for his abundant grace, and more still for his willingness to bestow it when we seek him with all the heart. E. R. WILLIAMS.

ILLINOIS.

COLETA.—Our meetings, which have now been in progress four weeks, still continue with a good interest. As a result thus far, seven have decided to keep the Sabbath, six of whom are heads of families, and others are deciding to obey God. Our courage in the Lord is good. The local paper has noticed us kindly, and the people are friendly. The faithful attendance of our brethren, though some of them lived at a distance, has helped our work greatly. Pray for us. L. D. SANTEE.

WOODBURN AND COLETA.—After Elder J. W. Bagby and I closed our tent-meeting at Kane, I spent several days with the Woodburn church. Though their members are few, the Lord came near to bless, and all felt encouraged. From here I attended our two camp-meetings at Ottawa and Olney. These were seasons of great spiritual refreshing, as all can testify who attended. From the southern meeting I came to Springfield, and spent several days in locating here. My permanent address is 125 W. Monroe St., Springfield, Ill.

I am now at Coleta, Whiteside Co., assisting brethren L. D. Santee and D. N. Loughborough in tent-meeting. Thus far we have been blessed with good weather, and by means of a large stove, keep the tent quite comfortable. Several have begun the observance of the Sabbath, and others are deeply interested. This is an old battle ground. Elder J. N. Loughborough held a discussion here over a quarter of a century ago. As a result of the meetings held then, a number embraced the truth. We are grateful to God for his many rich blessings. We hope all will remember the work here in their prayers. GEO. B. THOMPSON.

Oct. 12.

VERMONT.

BORDOVILLE, BERKSHIRE, AND EAST RICHFORD.—On returning from our good camp-meeting, I spent Sabbath and Sunday morning with the Bordoville church, in company with Elder William Covert. Two precious youths were baptized and united with the church.

Sunday afternoon we drove ten miles to Berkshire, where we held meetings for one week. As the result of the meetings, brother and sister E. J. Miller joined the Bordoville church, and were baptized. We then visited the church at East Richford, where we held meetings for two weeks. Brother Covert's labors were appreciated. An elder and deacon were ordained, and two of the youth were baptized and united with the church. I then returned to Bordoville, where I am at this writing. My courage is good. H. W. PIERCE.

Oct. 11.

BERKSHIRE AND EAST RICHFORD.—When I reported last, I was laboring in connection with Elder Pierce, at Berkshire Center. Seven meetings in all were held at that place. One interested brother and sister who had asked for meetings to be held at this place, fully identified themselves with us, and became members of the Bordoville church. They went over to East Richford, where we next held meetings after leaving Berkshire, and were baptized. Nineteen meetings were held at East Richford. Two were added to the church by baptism during the meetings. An elder and deacon were elected and ordained, as there were no ordained officers in the church, and the ordinances were celebrated. We helped what we could in the Sabbath-school work the three Sabbaths that we were with them. On these Sabbaths quite a number of brethren and sisters who lived in adjoining neigh-

borhoods came in, and the result was that we had good-sized congregations. A part of the members of this church belong to the Quebec Conference.

It had been suggested by the Vermont and Quebec Conferences that a joint canvassers' institute be held at East Richford during the coming winter. The friends at East Richford offer their hearty cooperation, and offered bed room for about fifty persons, free of charge, and other substantial inducements, which testify of their earnestness in seeing the work go forward.

It has seldom been my privilege to hold a series of meetings with a better upward tendency than was noticeable at these meetings. One sister in a wheel-chair attended every service but one, and regretted to have them close. May the friends continue with as great a degree of courage as when we left them. Elder Pierce was with me part of the time at East Richford. He did the baptizing, also assisted in the speaking, and did much in teaching the youth to sing. WM. COVERT.

OHIO.

YELLOW SPRINGS.—We are engaged in the most active work in the tract and missionary branch of the cause that this place has ever been known to experience, and the Lord has come near and blessed us beyond measure. We are sending out a great deal of literature, writing missionary letters, etc. When we find an opportunity to make a visit for the purpose of holding a Bible reading or talking upon some special subject of our faith, in which the individual is interested, we arrange some night convenient for the family to have several of our brethren and sisters call, and participate with them in the reading. It is led by one who is chosen to conduct it, these arrangements all being made at our missionary meetings. We find that the openings are presenting themselves much faster than we can properly attend to them. We endeavor to lead the parties out step by step into the truth.

Last Sunday two sisters followed their Lord's example, and were buried in baptism. They arose from the watery grave shouting praises to his name. It was one of the most solemn occasions I have ever witnessed. There are two more who will soon have advanced far enough to be admitted into the church. The Lord is doing a work here for us that is truly wonderful.

Our aged brother, William Cottrell, was here and gave us a few discourses, and that occasion will long be remembered. He was wonderfully blessed in his old age in giving us such precious truths from the Lord at this point in the message and our work. We are very hopeful in the results of the labor the dear Saviour is giving us to do here. Let every church put forth a strong effort, and may God give the increase, is my prayer.

Oct. 10.

E. B. HAUGHEY.

OKLAHOMA AND INDIAN TERRITORIES.

By recommendation and appointment of the General Conference, I have now entered upon my duties as territorial canvassing agent for this field. This is the first organized effort to scatter the printed message in these Territories. The cause here is young, the country is new, and we have to overcome all the difficulties and inconveniences following these conditions. But the Lord has a people here, and he has already manifested his presence and power by abundantly blessing the ministerial effort put forth the present year.

The camp-meeting just closed at Edmund was a season of refreshing long to be remembered in this field, and we believe it marks the beginning of a great work in this part of the Master's vineyard. We had the privilege of attending the large State camp-meeting in Michigan, and enjoying the great blessings so abundantly bestowed upon it; and while our numbers here were very small comparatively, the Spirit and power of God were felt in no less a degree.

From a membership of about one hundred English-speaking people, there are eight or ten who will engage in the canvassing work within a few weeks; and with God's blessing will be successful in carrying the light of the third angel's message to those who have left their homes and friends in the States, with the hope of improving their condition here. May the Lord grant that through our efforts many of these pioneers may be induced to seek a home in a better land than this, where dug-outs and windowless cabins will be exchanged for mansions of exquisite beauty, and where privation, poverty, and want will be exchanged for the bounties of our Father's house.

This Territory was thrown open to settlement three years ago last April, and since that time a steady stream of immigrants has been pouring into it from all parts of the West, until it has become quite thickly populated with a hardy, energetic, and enterprising people. Those in the north

best for the interests of his cause, and the good of any whom it might concern, and consequently for the glory of his name, for him to work in the manner indicated, then we might expect, according to the promise, he would manifest his power in behalf of his people. And such has been the case. All along through the gospel age, when people have been in a condition such that God could consistently work for them, and the circumstances have made it desirable that such work should be accomplished, these very signs have been manifested. The word of the Lord has not failed.

"ACQUAINT NOW THYSELF WITH HIM."

THESE are the words of a text of Scripture familiar to all students of the sacred word, inviting and exhorting us to become acquainted with God. And in immediate connection is set before us the result of such acquaintance, in the words, "and be at peace."

Who would not desire an opportunity to become acquainted with so exalted a Being? Who would not feel honored by such an invitation, from one so much higher than himself? Yet how few seem inclined to avail themselves of the opportunity.

To become acquainted with earthly superiors is usually a matter of great difficulty. Access to them is difficult, and few of them are willing to come down to the social level of ordinary people. They desire to be acquainted only with persons of equal or superior rank with themselves. And when all these difficulties have been overcome, there remains frequently but an empty honor as the reward of the efforts that have been put forth. The benefit derived from an acquaintance with one like ourselves is always something uncertain, and very sure to be more or less mixed with that which is a positive detriment.

Not so with that acquaintance to which we are invited in the words of the text. To that the way is always open, and He who gives the invitation does not withdraw it when we fail to please him. Though so far above us, he is anxious that we should know him; and so desirous was he of this that at an infinite cost he himself removed the one great obstacle that stood in the way of fallen man, and is ready to meet him in his very lowest estate. Only man himself can interpose an obstacle which effectually bars his way to the good which God has invited him to obtain.

No road of infinite length, no impassable gulf, no unattainable height, separates us from the One with whom we are thus invited to commune. "Say not in thine heart," is the language of the righteousness of faith, "who shall ascend into heaven? (that is, to bring Christ down from above), or, who shall descend into the deep? (that is, to bring up Christ from the dead) but what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10:6-9. By faith we have access to the grace of God (Rom. 5:2) and find him "not far from every one of us." Acts 17:27. When we draw nigh to him, he also draws nigh to us (James 4:8), and when the door of the heart is opened, he never fails to enter in and make it his abode.

Nor are we separated from him by any considerations of our own unworthiness and insignificance in our low and fallen estate. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15. No guarded fortress of a czar, no palace halls, where the wealth and splendor of royalty overawes the person of humbler rank, no throne, surrounded by the haughty favorites of earthly fortune, must be encountered ere we can find access to the great Being who invites our acquaintance. He brings himself to us, and lifts us to the high plane of communion with him, which we could never attain by our own efforts.

We get acquainted with God through the revelation of himself to us. This revelation is found in his word. In that word is the power of God and the wisdom of God. In it is Christ himself; for "in

the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us." John 1:1, 14. Hence, to become acquainted with God is to study his word and receive it into our hearts. Thus Christ is taken in, and dwelling in our hearts will continually reveal himself to us, and the acquaintance will be formed with Him whom to know aright is everlasting life.

The benefits derived from such acquaintance are infinitely greater than can be gained from any earthly source. By it we gain access to all the treasures of wisdom and knowledge, which are hid in Christ. Col. 2:3. This wisdom and knowledge is not of the kind that benefits only the intellect, but is intensely practical in its nature; for "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." James 3:17. It takes hold of the character, and shapes it after the pattern of divinity. It shows us that which is perfect, in contrast with the earthly and human, which is imperfect. It throws the bright light of truth upon the pathway into eternity, revealing all the by-ways which lead aside from the straight path of righteousness and peace. It reveals to us "wisdom, and righteousness, and sanctification, and redemption," and enables us to make them our own. 1 Cor. 1:30. In short, it does for us all that God can do for us in this present state, to elevate, instruct, and strengthen us in the Christian life. And this acquaintance is not anything of a distant and formal nature, but is close and personal, so that we have fellowship with Him who has shown toward us such marvelous condescension. 1 John 1:7.

But aside from all these considerations, acquaintance with God is a necessity because we are going to meet him. Can any one expect to meet with confidence the Creator of heaven and earth, coming in all his terrible majesty to execute his high decrees, without having any acquaintance with him? Who would not wish, if possible, to have some knowledge of his own standing with him, upon which he may confidently rest? In the sight of that majestic countenance before which the earth trembles and the mountains flee away, who will not desire the ability to look up with the assuring thought, I am acquainted with him and he with me, and we are friends?

Who can expect to enter heaven feeling himself a stranger to the One who is its chief attraction? Who can expect to sing the "song of Moses and of the Lamb" before he has learned anything about it? He who expects to begin an acquaintance with his Creator in the world to come, will find himself among the company who "know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. 1:8), and to whom the latter will profess, "I never knew you: depart from me, ye that work iniquity." Matt. 7:23. "Acquaint now thyself with him," and for all time "be at peace."

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

THAT "this gospel of the kingdom" is the last edition of gospel light, the last form in which the glad tidings of great joy will be given to the world, must be evident from many considerations. The expression occurs nowhere else in the Bible in exactly this form. Let us note a few of the different translations of this passage:—

"These glad tidings of the kingdom will be published in the whole habitable, for a testimony to all the nations."—*The Diaglott*.

"And this good tidings of the reign shall be published throughout all the world for the information of all nations."—*Mc Knight and Campbell's Version*.

"And this announcement of the kingdom shall be published in all the world for a testimony to all nations; and then will come the consummation."—*The Syriac Version*.

"Then shall come the consummation."—*Catholic Version*.

"And there shall be proclaimed these glad tidings of the kingdom in all the habitable earth for a testimony to all the nations."—*Englishman's Greek New Testament, Interlinear Translation*.

For brevity we leave off the last clause of the verse in several instances where it agrees with our common version. We submit to the reader the statement that in every instance, in our common version, as well as all these others, the thought as expressed by our Saviour clearly implies that he

had in view the ushering in of the kingdom of God. The glad announcement to all the nations of our world was the final triumph of the gospel, united with the immediate and complete establishment of the kingdom of God so long foretold. This proclamation is Christ's last "testimony" to the nations of the world. It is emphatically a last-day message. It is a message of joy to the people of God alone. The world and the worldly professor will not love it. This proclamation contains not only the gospel in the general sense of salvation from sin by Christ's death on the cross, but coupled with it the glorious announcement of his personal reign *at hand*. This is presented as a source of great joy to his people.

As Luke records Christ's words, when the signs of his coming should have been given: "Know ye that the kingdom of God is *nigh at hand*?" (Luke 21:31) so when the message of warning is preached, founded upon these signs, it must surely embrace this knowledge of the immediate commencement of his reign. Such a message could not have been truthfully preached before the fulfillment of the signs of his coming. The great commission given to the apostles and all of Christ's ministers in past ages did *not* say, "Go ye into all the world, and preach 'this gospel of the kingdom' to every creature. He that believeth and is baptized shall be saved." Mark 16:15, 16. But it was the gospel *alone* that all Christ's servants were to preach. All who would believe on Christ, repent of their sins, and obey his word could and would be saved by it ultimately, though some might lie in their graves for centuries. But when the signs should be fulfilled, "the kingdom of God is *nigh at hand*," they were to "*know*" this. His servants at that time would not only preach the gospel still,—the same gospel his servants had always preached,—but would join with it the glorious theme, "*He cometh*." The kingdom is about to be ushered in. The long reign of sin and Satan is almost ended. The mourning, the wailing, the sorrow, the toil, and sacrifice, soon cease forever. Our King appeareth. The world must be warned of it.

That kingdom has been a matter of hope for long ages. Abraham looked for its capital. "For he looked for a city which hath foundations, whose builder and maker is God." He was a pilgrim and stranger on earth. But he looked for a "city" and a "better country," a "heavenly," even a "world" redeemed, of which he was "an heir." Heb. 11:10-16; Rom. 4:13. All the patriarchs looked for it also. David beheld his promised "seed" sitting at the Father's right hand. In the fullness of times, he would ask of the Father an inheritance which had been purchased by his own blood. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." No wonder, in view of this fact, that the psalmist should give good counsel to the kings and judges of the earth, when this final message of love should be proclaimed as a "testimony" to them. "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." Ps. 2:8, 9, 12.

Daniel beheld the very moment when this transaction in God's holy temple on high should occur, just as probation was about closing, and the final decision of the grand assize was being reached, who were saved and who were lost. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Then he comes crowned "King of kings and Lord of lords," and takes possession. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:13, 14, 27; Rev. 19:11-16. This must embrace the whole earth.

Isaiah beheld the same kingdom: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his

name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." Isa. 9:6, 7.

And when Gabriel announced the birth of Jesus to Mary, he said: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Jesus has never yet had the throne of his father David. David's kingdom and throne were never in heaven, but upon this earth. When God through Ezekiel the prophet, addressed Zedekiah, the last wicked descendant of David who ever occupied his throne, he plainly told him that throne should never more be occupied till the rightful heir—the true "seed" of David—came to receive it: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: . . . exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." Ezek. 21:25-27.

The Medes and Persians, Grecians and Romans managed that throne to suit themselves, after Babylon received it at Zedekiah's fall. It has never yet been occupied by the rightful heir; but it will be received, occupied, established, and endure forevermore, when that "stone" smites the image of iron, brass, silver, and gold, grinding it to powder. That stone represents our Lord Jesus Christ. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Dan. 2:44, 45. For the establishment of that immortal kingdom of glory we are now looking. It is the same as that one our Saviour calls "this gospel of the kingdom." A message of its nearness goes to all the world, when the signs are fulfilled. We are then to "know" it is "nigh at hand." That kingdom has never yet been ushered in, and cannot be till Christ comes in his glory.

G. I. B.

(To be continued.)

A RESOLUTION, AND WHAT IT AMOUNTS TO.

At the recent Pan-Presbyterian Council held in Toronto, the council expressed its satisfaction with the action of the United States Congress in closing the World's Fair on Sunday, by the following resolution, which was offered by Dr. Kerr of Glasgow:—

"This council declares its admiration of the recent action of the Congress of the United States in favor of closing the gates of the Columbian Exposition on the Lord's day; expresses the ardent hope that there shall be no reversal of this action, and as a council holding the consensus of the Reformed churches, specially rejoices in the decision, as it illustrates the great scriptural doctrine of the binding obligation of the Lord's day on all peoples, and prepares the way for other action and reforms which would recognize the supremacy of the Lord Jesus Christ over nations, and promote civil and religious prosperity of all communities."

The most noticeable thing about the above resolution is the expression that what Congress has already done "prepares the way for other action and reforms which would recognize the supremacy of the Lord Jesus Christ over nations, and promote civil and religious prosperity of all communities."

As far as the statement that this action of Congress "prepares the way for other action," etc., we have no doubt the resolution tells the truth,—a truth too that is fraught with the most disastrous results to the nation. To legislate in regard to religious duties always has had for men a strange fascination. The history of Rome since the days of Constantine, and the history of the various kingdoms into which western Rome was divided, amply proves the strength of this tendency to recognize the "supremacy of the Lord Jesus Christ," which has invariably been done by recognizing some church or religious body as representing Christ on the earth, and then shaping the laws so as to make it exceedingly uncomfortable, to say the least, for those who could not agree with them in matters of faith and practice. Acts of Parliament against Nonconformists in England, and the revocation of the Edict of Nantes in France, were considered by

the blind rulers of these countries as steps which would "promote civil and religious prosperity of all communities." It is now known that they were wicked attempts to coerce men in their relations to God, and that evil and only evil came from it. And as sure as similar causes produce similar results, this unwarranted action of the United States Congress in the matter of Sunday legislation, amounting as it does to downright governmental interference in religious things, which this resolution upholds and commends, is as wicked and flagrant a wrong upon the people as were those to which we have referred. The enemies of religious liberty have promptly stepped upon this vantage ground, so recklessly granted them by Congress, and are actively preparing for greater conquests. And, if, as Senator Hawley said: "It is not wise statesmanship" to resist the demands of the churches, and as other leaders of this religio-political movement declare that they can have in the way of religious laws whatever they are a mind to ask for, what is there that these self-constituted judges and censors of religious opinion want, however abominable and oppressive, that they will not seek to gain?

Does any one say that these are good men, and that therefore they will do nothing wrong, it is sufficient to answer that Annas and Caiaphas were considered good men. Saul of Tarsus was one of these good men. When filled with religious zeal for the religion of his fathers, which he saw was in imminent danger of overthrow, he "breathed forth threatening and slaughter," and "persecuted unto the death" those who had departed from what he was sure was right. The persecutions which have disgraced the history of nearly every branch of the Christian church, have been perpetrated by "good men,"—popes, cardinals, bishops, and elders,—men who spent much time in prayer, and in various religious exercises. Is not human nature the same now as in past generations? Are good men better now than good men of the past have been? We have no reason to believe that they are. As long as the test of goodness is to belong to the church, to preach, pray, exhort, and to be filled with a burning zeal to propagate a certain line of opinions, leaving out the gentleness and meekness of Christ, "who, when he was reviled, reviled not again," so long will good men persecute. Thousands of professed Christians have an abounding zeal to propagate Christianity, but they are strangers to the spirit of Christianity. If the thousands of ministers of religion who are seeking for the help of the law to propagate Christianity, could exchange their Saul of Tarsus spirit for the spirit of Paul the apostle, a great and true reform might spring into life on every hand.

M. E. K.

FROM AUSTRALIA.

THE Australian colonies in general, and Melbourne in particular, are learning by sad experience the truthfulness of that scripture which says that "the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Three or four years ago the spirit of speculation ran very high, and there seemed to the unthoughtful observer no limit to the possibilities for wealth. Immense fortunes sprang up hypothecated upon a fictitious value of property, and this value was increased at pleasure. Men were raised out of the ranks of toil, and placed upon the list of wealthy men. Fortune seemed to smile on everybody, and thousands fell down at her shrine. There were numerous banks started, and very many more numerous speculative enterprises, syndicates, and combinations, into which the best men of the country entered and to which they gave their names. Private and public fortunes shot up like bean stalks. But there came a change, the storm of adversity arose, and the poor, withering growth of a day, looking about for some support, found none, and soon fell groveling to the ground. There was but little real financial strength, and that depended largely upon the precarious business of mining. Agriculture was but feebly developed; the land was in the hands of a few, and over it roved immense herds of cattle and sheep.

The country is now reaping the sad fruits of its

rashness, and they are sad indeed. Every branch of business is nearly paralyzed; there is no confidence in any undertaking. As a consequence, many thousands of men are out of employment, and the suffering among the poor is intense. Drinking and smoking are very universal habits, and of course must be maintained whether there is any bread or not. The result is that charities are taxed to their utmost, and the good and evil are alike affected. The suffering is not confined to the poor classes, by any means; for there is a terrible downfall of those whose names have been written high. Men with several titles before their names, and a long string of letters after them, are now floundering in the morass of financial ruin. The ex-lord mayor of Melbourne is bankrupt, with a large deficiency. The Victorian agent-general at London has been recalled to explain his connection with disreputable financiering, and he acknowledges that if the calls upon him were enforced, he would have to go through the bankruptcy court. The ex-speaker of the Lower House of Parliament has very ignominiously failed. The bank of which he was managing director came to grief, and it now turns out that it was wrecked by loaning money recklessly to speculative companies in which he was interested. Associated with him were a large number of our prominent men, and the people placed the most implicit confidence in their integrity, so that their ruin involves hundreds of heretofore prosperous families. There is strong talk of criminal prosecution being instituted against them. More than half a score of Melbourne's prominent business men, heretofore honored and respected, now see daylight through prison-bars; while scores of clerks and managers, encouraged by the bad example, and drinking in the spirit of covetousness have been led to embezzle, steal, and gamble, and some of them already suffer the punishment of their crimes, while new crimes are continually being brought to light.

As a national result, the public credit is suffering, and at present indications of improvement are not apparent. We have in these things an illustration of the real nature of covetousness, and a revelation of the cause of its being classed by inspiration with the foulest and most revolting sins. Covetousness is mammon worship, it is idolatry, it is a grievous sin against God, and it leads man to transgress every principle of equity toward his fellow-men.

Steps are being taken by the present government to improve matters by retrenchment, increase of taxation, and encouragement in the different branches of agriculture. Irrigation on the Californian system is being largely introduced and encouraged by the authorities, so that after a time a better state of things may be expected.

We are glad to say that so far this extraordinary state of things has affected our work as slightly as it could be expected that it would. Our commercial printing has largely fallen off; but the selling of our books and the subscriptions to our papers have kept up remarkably well, and people seem more willing to listen to the truth than they were. But they all have their significance in fulfilling the signs of the times. The laboring classes complain of the oppression, and are becoming discontented and uneasy, and although the strikes have not been attended with any sanguinary consequences, still the laboring conflicts are bitter, and talk of violence is frequently indulged in.

The Christian Endeavor movement has already been established in this country, and has received an impetus by the visit of Dr. Clark, president of the association in America. Conventions are now being held in different cities, and there is strong ground for believing that this movement will form an element in the religio-political party which is rapidly forming.

The Australian Bible school, under the charge of brethren Rosseau and Starr, is progressing very satisfactorily. The attendance is small, but the best of feeling prevails, and the Spirit of God seems to be attending the work, and we confidently expect that succeeding terms will be much more largely attended. It is thought best to continue the school for another year in the same premises.

Sister White has removed with a portion of her family to Adelaide, for a short period. She is so far but slightly improved in health, though hopes are entertained that the recent change will prove beneficial.

and never held but one religious meeting on that day that we know anything about, and then devoted the remainder of even that day, and every other first day, to secular uses.

Such, in brief, are the comparative claims of the Sabbath and first day in the New Testament. If any reader doubts that the testimony is all in favor of the seventh day, and that alone, let him "SEARCH AND SEE."

IN THE QUESTION CHAIR.

[DESIGNED for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here, may be answered by mail.]

267.—POLYGAMY.

Did God sanction polygamy in the old dispensation? If not, how is 2 Sam. 12:8 to be explained? A. T. H.

Answer.—There is no sanction of polygamy in this text. It is not a verdict upon the right or wrong of the transaction referred to, but only a record of how God had favored David in giving him the kingdom. The statements about the wives of Saul being given to him, etc., signified no more than that the household of Saul had passed completely into the power of David, and hence was a sign that the possession of the kingdom had passed entirely over to him; for it was a law of the succession that the household of the preceding king passed into the possession of the following one. And when this was done, it was understood that the kingdom was wholly transferred to the new occupant of the throne. So the household of Saul, including his wives and servants and all that he had, was given into the hands of David, as the then rightful king.

268.—THE SABBATH IN GREEK.

A methodist minister in this place affirms that in every instance in the Greek the Sabbath and the first day are the same; that all Greek lexicons define Sabbath as meaning the first day. Is this correct? J. L. T.

Ans.—So far from being true, there is not one word of truth in it. The word "Sabbath" as used in the Greek, refers first and most frequently to the seventh day of the week, the Sabbath of the Bible (Matt. 12:8, etc.); secondly, to the ceremonial or yearly sabbaths of the Jews (Col. 2:16); and, thirdly, to the period between two Sabbaths, that is, the whole week. Matt. 28:1; Luke 18:12, etc. (See the tract called "A Greek Falsehood," published at this Office.)

CHRISTIAN COURAGE.

COURAGE is as necessary to success in the Christian life as in any less spiritual undertaking, and in nothing is it more certain to be productive of great results.

The maxim that applies so often in worldly matters, "Be sure you are right, and then go ahead," may well be remembered and put in practice by the Christian, with an emphasis on the concluding words. Many fail to reap the results that they might from the knowledge which they possess, simply because they have not the courage to "go ahead." In the last day, the "fearful" are found no better off than the unbelievers and murderers. Rev. 21:8.

Courage, in the spiritual sense, is synonymous with faith. Faith is belief in the word and power of God, the Omnipotent; hence where faith is, there can be no fear. With the eye of faith the individual sees God doing the work, and therefore feels no doubt over the result.

The Christian pathway is beset with difficulties, and it is the purpose of the Devil to magnify these into what will seem to be insuperable obstacles. He will always make the imaginary difficulties much greater than the real ones. He magnifies the difficulties, but carefully hides the blessings. He wants every one to think that the Christian life is a hard, toilsome, and gloomy one. He constantly aims to hide the individual view from the One who is able to do all things, and the sight of whom gives confidence and strength, and to impress him with the thought of the hard things he must do to obtain eternal life.

But there are no conditions under which apparent obstacles will more readily yield to a bold forward movement than those which invest the pathway to immortality. Seen through the gloomy haze which the prince of darkness delights to cast

around it, this pathway appears filled with the shadows of mountains and the vague outlines of spectral shapes that stand to bar the traveler's progress,—things which the dark magician has used all his art to conjure up, and place before the doubtful eye of the faint-hearted candidate for the life to come. There is the denial of self, the loss of wealth or position, the adverse opinion of the public, the loss of earthly friendships, the sacrifices that must be made, and hardships endured, all clothed with the semblance of reality, and wearing their darkest aspect, to deter the timid from venturing onward in response to the divine call. And very many allow these dark specters to impress their minds with fears and doubts, until they halt in the way, and then drift slowly and surely backward. But when with the firm tread of faith they march boldly up to the obstacles, the mountain shrinks to a mole hill, and the shapes which seemed so formidable vanish into the empty realms from whence they came, leaving the pilgrim surprised at his own fearfulness and distrust. The obstacles he does encounter are rarely found to be those which he anticipated, and moving out in faith, he meets no difficulty without also finding the means by which to surmount it.

With God's word beneath us and his power within us, we can march boldly up to what seem the most gigantic obstacles, in the fullest confidence that they will give way before us, if not disappear altogether. Where there is an irresistible power, there can be no immovable obstacle; and where faith is, there is irresistible power. This is the time for every Christian to bear in mind the words of the apostle to the Hebrews (Heb. 10:38, 39), "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

WHAT might have occurred had the Jews at his first advent joyfully received him as the long looked-for heir to David's throne, we may be only able to surmise. But they then were like the great mass of professed disciples now,—worldly, proud, covetous, selfish, bigoted, stubborn, and unbelieving. They would not have the humble Nazarene to reign over them. "He came unto his own, and his own received him not." John 1:11. During the "seventy weeks" (i. e., 490 years cut-off or allotted to the Jewish people, which commenced at the "going forth of the commandment to restore and to build Jerusalem," 457 before Christ, and necessarily terminated 34 years after Christ. Dan. 9:24-27; Ezra 7:11-28. For date of same, see margin of last scripture.), the Jews had certain privileges. They were reckoned as the peculiar people. The preaching of the gospel was confined to them. Not a sermon did Christ or the apostles ever preach to the Gentiles till after that date. Not till after they had rejected Christ and his glorious message of love, did the Lord reject them as a people, and place them on the same basis as the Gentile nations. It is most reasonable, and we think scriptural, to conclude that if they had joyfully welcomed him as the true Messiah, he would still have continued to honor them as a people with peculiar privileges, and would have made them conspicuous and honored as messengers of light and mercy to the Gentiles; Canaan and Jerusalem would have been the most exalted of all lands, and the Gentile nations would indeed have flowed unto them. Christ was born king of the Jews. Matt. 2:2.

When Pilate asked Jesus if he was a king, Jesus answered: "To this end was I born; and for this cause came I into the world." John 18:37. He offered himself to the Jewish people as such. When he first began to preach to the Jews, he said: "Repent ye: for the kingdom of heaven is at hand." "At hand" signifies "near by," or "draweth nigh." The Greek word *enggizo* is so rendered more than by any other definition. It is sometimes rendered "approacheth," and quite often "at hand." The Diaglott renders this passage: "Reform, for the Royal Majesty of the heavens has approached." Christ at this stage of his labors went through all

Galilee "preaching the gospel of the kingdom." He presented himself to the Jewish nation as the heir to David's throne and as their king. Here was the heir, here the capital city, here the territory, here the temple and the law of the kingdom, and here the people. But the subjects would not accept him to reign over them. They wanted a different kind of ruler. Yet he said to them: "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Matt. 12:28. And when he appointed the seventy to go forth and preach, he told them to "heal the sick that are therein, and say unto them, the kingdom of God is come nigh unto you." Luke 10:9. He even told the Pharisees, when they demanded of him when the kingdom of God should come, "The kingdom of God is among you." Luke 17:21, *margin*. This is in harmony with the words of John the Baptist: "But there standeth one among you, whom ye know not, . . . whose shoe's latchet I am not worthy to unloose." John 1:26. So near did the kingdom of God come to the Jewish people. Yet it was never in that full sense set up. They hated him, and would not have him to rule over them. And when Pilate placed the inscription over Jesus: "The King of the Jews," when he crucified him, it troubled the Jews exceedingly, and they stoutly remonstrated with Pilate, and sought to make him change it. But it was doubtless the divine mind that that statement should stand so recorded. John 19:19-22. As the Saviour distinctly taught in a remarkable parable just before his death, the Jewish people, as a nation, took the position, "We will not have this man to reign over us." Luke 19:11-15.

These considerations clearly indicate Christ's design to be a special blessing to the Jewish people, and to have been accepted of them as their king. What would have occurred had they done so, is not revealed, and we may not surmise what would have followed had they done so. But their rejection of him caused their ruin as a nation, though individually they had the same privileges of salvation as every one else; and no more. The offer of the kingdom was then made to another people—the Gentiles. In one of his last discourses, the matter was set before them so they understood it. Under the form of a parable of a vineyard let out to husbandmen, he speaks of the Jewish nation. The owner of the vineyard sent his servants at various times to receive the fruits due him, but they invariably abused or killed them. At last he sent his only son, saying, "They will reverence my son." But they said: "This is the heir; come, let us kill him, and let us seize on his inheritance." And they "cast him out of the vineyard, and slew him." In conclusion, Christ says to them, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. 21:33-45. Jesus himself taught that "salvation is of the Jews." John 4:22. And it was not till after the Jewish people had fully rejected Christ, the teaching of his apostles, and the expiration of these seventy weeks in A. D. 34, that the work of God went among the Gentiles. Then, indeed, Paul and others said: "So we turn to the Gentiles." They will hear the gospel, and they did. Gentiles then could accept God and be saved, by uniting with his chosen people. Jews can be saved now through Christ by the same rules that the Gentiles can. Yet those peculiar privileges of the Jewish nation would no doubt have been greatly increased had they accepted Christ as their king. But the kingdom of David or the kingdom of glory was not set up when Christ was upon earth, and has not been yet. That God has had a divine arrangement for saving men, called a kingdom, in an accommodated sense, a kingdom of grace, of which there is a "throne of grace," we cannot doubt. Heb. 4:16. The word "kingdom" does not always refer to the same thing. The connection must decide its meaning.

But the everlasting kingdom of glory is to be put in power at the close of earthly rule, at the coming of our Saviour the second time. We have abundance of evidence to show this. It was future at Christ's death, future at his ascension, future when James wrote his epistle A. D. 60 (Acts 1:6, 7; James 2:5), and future yet. Our Saviour and the apostles never intimated that "this gospel of the kingdom" was preached by them after the Jews rejected Christ, in the apostolic age. But our Sav-

our, when giving in his great prophecy the signs of his near approach, then forcibly declares, It shall be preached in all the world for a testimony, and then shall the consummation come. Then the glorious kingdom long foretold by patriarchs, prophets, and apostles, will be due in all its glorious reality.

We are not to suppose for a moment that had the Jewish nation received Christ with great joy as the heir to David's throne, the kingdom of glory foretold by Daniel and other prophets would then have appeared, and immortality and eternal life been then bestowed. This could not have been; for many predictions in God's word could not have been thus fulfilled. The promises to Abraham, the father of that people, required that the Gentiles should be made to share in these blessings also. "And in thy seed shall all the nations of the earth be blessed." Gen. 22:18. This promise required the proclamation of the gospel to all the nations of the earth, which would have taken time. There were long prophetic periods foretold before Christ came, that must also have had a fulfillment. It may be impossible for us to tell how all these could have been fulfilled, had the Jews accepted Christ, but we must ever remember that God is not confined in his working by any stereotyped ways. He is infinite in resources, and could arrange his providences in a thousand methods unknown to us. Had they received the gospel in the true spirit of it, they would undoubtedly have been used as the special agents of their King to enlighten the benighted nations of the world, and have been greatly honored. Indeed, as it was, all the heralds of the cross, for a time, were Jews. There was no Gentile apostle set apart by Christ. Paul, the great apostle to the Gentiles, was a Jew, of pure descent.

What arrangement Christ would have made, had "his own" "received him," we are not permitted to know, because it is not revealed. But that he did offer himself as king to the Jews, the scriptures quoted, and many others, plainly imply. Even the exact point of time, foretold by Zachariah hundreds of years beforehand, when he should present himself to the nation as such, seems plainly apparent: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. 9:9. This was fulfilled to the minutest particular when Christ rode into Jerusalem a few days before he was crucified. The "king" presented himself to the nation as the prophet foretold. A "multitude" of his disciples, the poor, the halt, lame, blind, sick, deaf, lepers, and others whom he had healed in body and soul, met him and shouted for joy, as the prophet declared. But the nation, the rulers, the men of leading influence, the vast majority, were not there. They rejected him. It greatly disturbed them to hear these shouts of joy. As they could not stop these joyous shouts, they sought to have Jesus rebuke his disciples. Mark the reply: "I tell you that, if these should hold their peace, the stones would immediately cry out."

Everything was done on Jesus' part that could be done, to offer himself to that nation, but they would not have him to reign over them. When that decisive point was reached, and they rejected him, the agony of grief which rent the loving heart of the Son of God is indescribable. He saw the result of this terrible decision. Ruin must surely follow the rejection of such great light. He beheld their enemies utterly destroying their glorious city, the death of myriads, the woe, carnage, long years of oppression, and the blindness and darkness of ages. How he longed to save them! Why was this?—"Because thou knewest not the times of thy visitation." Their King came to his own, and was rejected. His visit to the world was not appreciated by those to whom he offered himself. Hence the Father must destroy those wicked husbands, and give the vineyard to others. Luke 19:39-44; 20:16. Since that he has gone to a "far country to receive for himself a kingdom and to return." That return, according to his own great prophecy, is now nigh, even at the door. "This gospel of the kingdom" is the final warning to the world and a luke-warm church, which much resembles the Jewish church when he came the first time. When this closing message has been proclaimed to all the world, "then shall the end come."

G. I. B.

(To be continued.)

CONCERNING COMMENTARIES.

It is a very common practice for writers on biblical subjects to quote frequently from the commentators. We are all liable to do this, and we often do it with considerable satisfaction. If in defense of any doctrine, one is able to say that "all Protestant commentators agree in saying," etc., etc., it is often supposed to be almost, if not quite, as good authority as the Bible itself. We are liable to quote the commentators much as the Catholic Church quotes the "Fathers," and upon many subjects one is about as near the truth as the other.

It is well to consult a commentary to learn what a man's opinion is, and to examine the grounds upon which that opinion is based; but if that opinion is not in harmony with the Scripture, if it is an attempt to disprove or make of less force any fact or truth that is plainly stated in the word of God, it is not worth the paper upon which it is printed. When it is only a matter of inference or opinion, one man's inference or opinion, generally speaking, is as good as another man's. Commentators are not inspired, and after all they may say, the Scripture itself is the last court of appeal upon the matters of which they treat, and in harmony with it every disputed and vexed question must be decided. A commentator's agreement with a plain text of Scripture does not add any force to it, nor does his disagreement take away one iota of strength. Commentaries enable the student of the Bible to study Bible subjects from the standpoint of different minds; then with the Scripture before him, to which alone loyalty is due, he can arrive at a satisfactory, and probably truthful, decision upon the question upon which he is seeking for light. And if in such investigation, the commentator is at variance with the apparent and plain meaning of the Scripture, man's opinion, including our own, must give way, that the voice of God may be heard. Thus when a noted commentator, describing the baptism of the eunuch by the evangelist Philip, says that "while Philip was instructing him, and he professing his faith in Christ, he probably plunged himself under the water," we should believe the Scripture instead of the commentator, and the Scripture says, "And they went down both into the water, both Philip and the eunuch; and he baptized him." Acts 8:38.

Again: when John says in the Revelation, "I was in the spirit on the Lord's day," it is of no account whatever that many commentators add, "the first day of the week," or "the Christian Sabbath, which is the first day of the week;" for the Bible sanctions no such idea, and the opinions of ten thousand commentators will not change the word of God, or make it of none effect. The one grand and God-inspired declaration, covering all time and all the future of eternity, that "the seventh day is the Sabbath of the Lord thy God," cannot be changed in meaning, or made void by a multitude of adverse commentators, whose comments are not according to the "oracles of God." "Let God be true, but every man a liar," is a Scripture rule which will apply to commentators as well as to every person who exalts himself against the knowledge of Christ.

Besides doctrinal topics, there are many other subjects introduced in the Bible,—some fully, and others only casually, such as the customs, habits, and religions of the different nations, and a variety of things concerning which a good commentary is an invaluable assistant, and should therefore not be despised. In short, the commentary is all right if it is not allowed to take the place of the book which has called it forth, and about which it is written. Many persons read the commentary because they are too indolent to study the Bible, and the result is that to that person the Bible is secondary, and the uninspired and fallible commentary is of chief importance. That thousands have done, and are now doing, this very thing, is one of the chief reasons why they are so slow to accept the words of the Bible itself. With many persons the Bible and some favorite commentary are inseparably joined together, and they do not know where to draw the dividing line between them. A quaint writer referring to the large number of "Lives of Christ" which are now selling, said that it "was probable that none of them were any improvement on those written by Matthew, Mark, Luke, and John!" If all will see the idea couched in this pithy sentence, and remember it, it will help them to preserve in their minds the proper relation which the commentary sustains to the Bible.

M. E. K.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." —Ps. 126:6.

CHRIST OUR KING OF GLORY.

BY N. W. VINCENT.

(Stoer, Kans.)

We yield our all to thee,—
Our life, our joy, our God!
Grant us thy Spirit, make us free,
O wash us in thy blood.

O make us pure in heart,
In thought and motive true;
Thy light, thy blessed truth impart,
Our souls with love imbue.

May we by thee be led,
As strangers here we roam;
In thy own footprints may we tread,
And hasten toward our home.

Thy love thou well hast shown,
Thy sovereign, boundless grace!
O King of Glory, take thy throne,
We long to see thy face.

When thou shalt come in power
Thy enemies to slay;
When storms of thy just vengeance lower
In the approaching day;—

When God's great trump shall sound,
Thy voice then may we hear,
And rise immortal from the ground
Before thee to appear.

In New Jerusalem
A thousand years to reign,
To know the love, the joy of them
Who once endured such pain.

Thy glory then we'll see,
Thy faithfulness adore!
Earth's mysteries then solved will be,
That were so dark before.

O feast of perfect love!
O mansions of delight!
Though now unseen, ye wait above,
Ye soon will bless our sight.

HELSINGFORS, FINLAND.

[The following extract from Elder O. Johnson's report will no doubt be read with interest by the readers of the REVIEW:—J. G. MATTESON.]

Helsingfors is situated very beautifully by the Gulf of Finland. It is surrounded by water on three sides, with the fort of Sveaborg in the front. This city was founded in 1850 by Gustaf Wasa. It became the capital of Finland in 1819. It is a fine city, containing 56,000 inhabitants of several different nationalities. Besides Finlanders, we find many Russians, Germans, Swedes, and Poles. The language of all of these nations is used every day. All officers and teachers in the State must be able to understand and speak both the Finnish and Swedish languages. The Russian emperor is the grand-duke of Finland. Besides this, the country is governed by a senate. The senate meets once in three years, but it has no power to make laws and arrange the government, without the sanction of the emperor. He has absolute power, and the life and property of his subjects are in a certain sense in his hands. The political, religious, and social position of the people, is, therefore, to a great extent, dependent on the love and sympathy of the emperor for his subjects. Lately he has manifested great love for his suffering people in Finland.

The Finlanders are generally diligent and contented, but they are much given to the use of liquor and tobacco. It is not uncommon to find a man and his wife, both lying drunk on the floor, side by side, while their small, half-naked children take care of themselves. Lack of work and drunkenness causes great misery and suffering among the poorer classes. Even now (the first of September) many people are without work, and many suffer. The rye this year is of a poor quality. It is still in the field, and it is raining every day. This makes poor prospects for the farmers. The spring crop is hurt by the frost in many places, and the potatoes, the chief article of food for the poor, are small, and have in many places begun to decay. Thus the people can expect nothing but suffering and want; yet we hear no complaint. They are already hardened in poverty and distress. The Finlanders have this great advantage over many others—they very seldom complain.

The darkness in temporal things is great, yet the spiritual darkness is still greater. With a few exceptions, they are full of prejudice, and afraid

"he" does not refer to the gods, but to the apparition of verse 12.

271.—SHOW MY PEOPLE THEIR SINS. ISA. 58:1.

In this text the prophet says, "Show my people their transgression, and the house of Jacob their sins." Who are meant by the words "my people" and "the house of Jacob?" Are they one and the same class? J. F. A.

Ans.—These words are doubtless a double form of expression, to denote the true church, and the exhortation seems to be given with reference to some particular time. The remainder of the chapter, and especially the closing verses, which bring to view a great Sabbath reform, would seem to apply particularly to the last days. The prophecy therefore answers well to the Laodicean message of Revelation 3, which is a warning of the same nature, and which applies to the present time.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

No preaching of the gospel without the "glad tidings of the reign," the crown, the glory, and the consummation, can be a fulfillment of our Saviour's prediction. Hence it is the special closing message, the last great warning to the world, announcing the second coming of Christ, that our Saviour intended when he spoke this prediction. So the preaching of the gospel as proclaimed in ages past, alone cannot be what Christ meant by "this gospel of the kingdom." The glad tidings of salvation through Christ's death have been indeed a glorious gospel—the only hope of the world through past ages. But there is an added glory in the certainty that eternal life is about to take the place of mortal life, and joys that never end, the sorrows and trials of this world of sin, and the kingdom under the whole heaven, be put in power in place of the wicked powers of earth. The glad announcement of this glorious reign is the final proclamation of probation. This is comprehended in the threefold message of warning in Rev. 14:6-14. It can be no other. That message comprehends God's special work for the last days.

The age we live in is most remarkable for light upon the Scriptures and the prevalence of missionary operations among the nations of the world. Nothing has been seen like it since the apostolic age. These facts themselves are a sign of the nearness of the end. Dan. 12:4. The Bible is translated into more than two hundred different languages, so divine truth can be obtained by nearly all the nations of the earth. Missionary stations are scattered among the nations, here and there, in many parts of the world. Even into the earth's darkest corners the light of the gospel is entering. Yet up to the present time it cannot be truthfully said that this gospel of the kingdom has been preached in all the world for a *testimony* to all these nations.

1. As a certain evidence of this fact, the "end" has not yet come. Our Saviour said it would come when this is preached.

2. As we have shown, the gospel alone, without the announcement of the coming of the King in glory, cannot be a fulfillment of our Lord's prediction.

3. In all past ages, previous to the fulfillment of the great signs in the sun, moon, and stars, such an announcement could not be truthfully made. Neither has there been any time during those ages when even the gospel as ordinarily understood, has been preached in all the world to all nations as a "testimony."

4. Neither have the missionaries of our own times preached the gospel to a sufficient extent to fulfill this prediction. There are nations yet which have never had the labors of a single missionary, and many nations numbering many millions, where the numbers of missionaries are wholly inadequate to preach the gospel sufficiently to be a "witness," or a "testimony," to such nations.

5. Neither have these missionaries given "the good tidings of the reign," nor preached Christ's coming and the setting up of the kingdom of God, in the sense of Christ's prediction. It is a fact that more or less of the missionaries believe in Christ's soon coming, but many believe in the world's conversion first. And the object of societies in sending them to the heathen has, in many instances, been

to bring about the temporal millennium. Such surely are *not* preaching the gospel of the kingdom.

6. Neither did the advent believers of 1840-44 fulfill this prediction completely. They felt the force of the prophecy we are considering, and sought to do their utmost in that direction. They sent papers and publications to various missionary stations. Sailors carried the glorious doctrine with them on their voyages. But who for a moment can believe that the 400,000,000 of China or the 300,000,000 of India and southern Asia, to say nothing of the vast multitudes of Africa, and other places, ever had this message given them as a witness or testimony in that short period? Missionary stations were far less extensive then than now. And yet they are far from being sufficiently extensive to accomplish such a work, even if there was a disposition to do it. And what renders the argument positive, is the fact that the "end" did *not* come then.

7. And lastly, but still more important than any of these considerations, the last-day message had not become complete, was not fully developed in 1844. It is as we have seen, a last-day message containing a threefold announcement; each particular of which is of immense importance to the world, and all of which must be embraced in "this gospel of the kingdom" to be proclaimed in all the world, as the last *testimony* to mankind. The advent believers in 1840-44 made the first feature prominent. The call to "fear God, and give glory to him" was presented in power. The close of the prophetic periods in 1844 was declared in deep solemnity, stirring the world mightily as far as they heard it. The hour of his judgment was announced, but they themselves at that time had little knowledge of the nature and true work of that judgment. That was left to be more fully developed, as greater light dawned upon their work. Just a few months previous to the close of prophetic time, in the autumn of 1844, the second feature of the message was announced—the fall of mystic Babylon—the consequences of rejecting light concerning the coming of Christ near. But that was merely the beginning of the great process, developed to a vastly greater extent since that, and still developing more and more conspicuously, till already the churches are assuming much the attitude of the church of Constantine's period, when Church and State united. While there are a few zealous Christians, compared with the great bulk of Protestant churches, who believe and teach the Lord's coming is near, the great majority of these churches not only have no interest in that doctrine, but bitterly oppose it. They are cold, formal, world-loving, and all kinds of sins are connected with these churches. As Paul declared, they have become "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5. The last-day proclamation must include a warning of these things, so deeply affecting the welfare of the world. The great body of professed Christianity in the last days is a spiritually dead mass, allied to the world, courting the civil power, and ready to persecute the believers in Christ's coming.

Again: the closing warning must include a loud cry against the great Catholic apostasy and its imitator, the Protestant image, in the last days. This most solemn threatening in all the Bible against "the beast" (the papal power), and the image made to resemble it by Protestants, must form a part of the last solemn message before it could be completely given. The work of God's people in conforming their practice to God's law as a whole—the Sabbath of the Lord included—cannot be ignored in "this gospel of the kingdom." It is a work predicted in many scriptures to be accomplished in the last days. Thus the three most important features brought to view in this grand warning message for the last days, must all have a place. All three are necessary, and must be given.

That proclamation is already going forth to many portions of the earth. It is now being given in many of the most important languages of the world. Its sound has already gone to many of the most important nations of the earth. America, Europe, Asia, Africa, and Australasia, are all hearing more or less of the truths of the

closing message. Its sound has reached farther, and probably impressed more people than did the proclamation of 1843-44. Printing matter has been distributed far more widely. Many more agencies are enlisted, and their organization is more thoroughly perfected than then, and yet it is far from complete. Publishing houses, organized Conferences, earnest laborers, agents for circulating our reading-matter, etc., etc., are doing an important work in America, Great Britain, Scandinavia, Germany, France, and other European countries, and in Australia, New Zealand, and the islands of the ocean; while ship missionaries are working among the vessels which go to all lands, and agents are distributing reading-matter in many of the most important marts of commerce on the globe. A great and wonderful work has already been done. And the immediate future promises to see vastly more done; for the agencies are already in active operation, which have had to be created in the recent past.

The work is rapidly attaining an immense volume. The inquirer may say, "Do you think, then, that this message must go to every people and nation on the globe?" Most certainly, we reply. If that be so, must it not be a long time before the Lord will come?—That conclusion by no means follows. The progress already made, with the constantly increasing volume of the work, would in a few years, by methods and agencies already in use, grow to amazing proportions. But let the Lord work in the last days as he did in the apostolic age, and what should we not see? Humble Galileans spoke in a score of different languages, as the needs of the cause required; the sick were healed, and mighty works wrought wherever the servants of God went forth to labor. Why should not God work in connection with the proclamation of Christ's coming in glory, as well as at his coming as the babe of Bethlehem and the crucified Saviour?

The Bible plainly teaches a "latter rain" of the Spirit, as well as the "former rain" at the first advent. And every consideration would lead us to expect such an outpouring of the Spirit in the closing work of the gospel. Let that everywhere characterize the labor of God's servants, and a great work could be consummated in a short time, indeed. There are great blessings connected with the closing message of probation, and the preaching of the glad announcement of the reign of our Lord. We should expect them without doubt. Christ has said it should be preached in all the world for a testimony. *Then* the end will come. He has told us the truth. This unmistakably refers to the proclamation of the great threefold message of warning now going to the world, founded on the signs Christ gave of his near approach, and warning the world of the peculiar perils of the last days. These perils are upon us; yea, rapidly thickening all around us. The world must know of them. The burden of making the people acquainted with these great facts rests upon those who believe them. It is a burden which cannot be laid aside, and it is one which will be performed; for Christ has said so.

Every evidence of the work extending should fill our hearts with courage to do more. Every hindrance must be surmounted. Nothing can stop the onward progress of the work. It is the only one which explains the facts of the past Advent movement, the only logical, consistent platform for the consistent believer in Christ's soon coming to stand upon. "This gospel of the kingdom" is rapidly going to all the nations. The end must therefore be near.

G. I. B.

(To be continued.)

JERUSALEM, SAMARIA, AND SODOM.

THE notion that mankind is to be granted another probation after this life, is one that is making insidious advances into the various so-called evangelical churches. The old landmarks which were erected by Christ, prophets, and apostles are now being rudely removed. The judgment is robbed of its most startling features; for it decides nothing finally; and the coming of Christ is looked upon as an event that may occur, and only a few persons know anything of it, or as a fact of news that may be telegraphed as an important item for the daily press! The grand events which the Bible describes

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

A Marvelous Manifestation of Satanic Power; a Last-day Sign.

"For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. Where do these words of Christ apply? Do they apply in ages long past?—They cannot.

In earlier chapters it was shown that after Christ's ascension, false pretenders did appear among the Jews, claiming to be the long-promised Messiah. These were evidently referred to in verse 5: "For many shall come in my name, saying, I am Christ; and shall deceive many." Mr. Buck and other authors mention by name some twenty-four or more of these. They were all Jews, and sought to deceive the Jews who rejected Jesus. They professed to be the fulfillment of the prophetic predictions concerning the first advent of the Messiah, all of them denying Jesus' claims to the messiahship. The fact is apparent that there are *two* sets of these false Christs. The *true* has its counterfeits.

There would be none of these, were there nothing genuine to counterfeit. When the gospel of Christ went forth in power to the world, Satan, ever busy to thwart and injure the work of God, fulfilled this prediction of Christ by inciting men to pretend to be the Messiah the Jews had looked for so long. They fought to establish their claims, and as a result, multitudes were ruined, and many slain, in consequence of accepting them. In the reign of Adrian, about 131 A. D., under the pretended Christ, Bar-Cocheba, a vile robber, some 600,000 were slain, according to the best authors. But it was not said of these Jewish false Christs that they should "show great signs and wonders" to deceive, but of a class which should arise in the last days.

When Christ's second coming is near, the same work of counterfeiting should appear in another place, and of a far more dangerous character. How do we know but these false Christs which "show great signs and wonders," are those which commenced to manifest themselves soon after Christ's ascension? We are forced to a contrary conclusion by the connection in which this text is found, and by the statements made. Their coming is placed *after* the "great tribulation," which we have heretofore proved to close about a century since. The 1260 years allotted to the tribulation closed in 1798, and by the shortening of the tribulation "for the elect's sake," it preceded the close of the days a little. "Then," says Christ, "if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Verses 23-27.

One leading thought of these texts of Scripture is this: a little previous to the actual appearing of Christ at his second advent, there will be a great effort, or series of efforts, rather, to confuse people's minds in regard to the *nature* of his coming. Among these efforts, one very prominent one will be the work of evil spirits, counterfeiting Christ's work, and teaching doctrines utterly subversive of the religion which he taught, and a strange, marvelous, and wonderful display of Satanic power, which will finally be carried to such an astonishing degree that it will utterly deceive all but the elect of God, or those who are saved by Christ when he comes. All the rest will be deceived to their ruin. "Great signs and wonders" will be shown. If it were possible, even the "elect" of God would be deceived. But this will be *impossible*, because the elect are such as are true and faithful, thoroughly conversant with God's word, fully warned of the perils of the last days, humble, earnest, devoted Christians, "who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Pet. 1:5. Such it is

impossible to deceive, for the simple reason that they live up to the conditions upon which Christ offers salvation. Hence his word is pledged to save them by his grace and coming, and his word can never fail. All others will be deceived and lost.

The great effort of Satan, then, a little before Christ comes, is to lead away the minds of mankind from that event, by a variety of devices: "Lo here;" "lo there;" "behold he is in the desert;" "behold he is in the secret chambers;" "behold his power is manifest in the mighty signs and wonders displayed: this is his second advent." There are a variety of agents who engage in this work of diverting attention from the real and grandly important event of the last generation. Though all these cries tend to one and the same object,—keeping from the people's view the most glorious event this world ever has beheld or ever will behold—the coming of the Lord in his glory,—they will be discordant, contradictory voices; though all wrong, all will be used by the great enemy to accomplish one object. Our Saviour's command is to believe none of them. His coming is to be in no secret, retired, spiritualized manner, but public, startling, grand, beyond anything ever beheld, visible to all men living on our globe. More visible, brilliant, and dazzling than the sheet of brightest lightning which illuminates the whole visible heaven, to every one on the earth. This is *his* descriptive reply to all these "lo here's," and "lo there's." They are all false. In this chapter we shall have space for only one of these last-day counterfeits and deceptions, noticing others later. It is proper at this point to notice parallel scriptures which speak of this predicted movement of Satanic power in the last days, the work of false Christs and prophets.

"Bind up the testimony, seal the law among my disciples. And I will wait for the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no morning for them. And they shall pass through it, hardly bestead and hungry: and it shall come to pass that, when they shall be hungry, they shall fret themselves, and curse by their king and by their God, and turn their faces upward: and they shall look unto the earth, and behold, distress and darkness, the gloom of anguish; and into thick darkness they shall be driven away." Isa. 8:16-22, Revised Version. This is a remarkable scripture. None can fail to locate it who have ever studied their Bibles and the doctrine of Christ's soon coming, with the clear light of the great message of the last days.

"Bind up the testimony," "seal the law among my disciples." This is the only text of the Old Testament where the word "disciples" occurs. It applies therefore to this dispensation. "The testimony" undoubtedly is God's law of the ten commandments. It is so-called many times. It is to be bound up, a necessary inference, therefore, that it has been separated, or a portion of it removed. The "seal" is once more to be applied to the law among Christ's true disciples. This is the last work of the true church, under the last solemn message: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. "Here is the patience of the saints." When is this?—When the prophet says some "will wait for the Lord," and "look for him." This clearly refers to the time when the Lord is near, and a class are looking for his soon return. At such a time there will be many with "familiar spirits," "wizards" that "chirp and mutter" and seek to "the dead" for knowledge.

Right here the people are referred to God's great standard of right, as the detector of spurious spiritual agencies. "To the law and to the testimony: if they speak not according to this word, it is because there is no light [margin, no morning] in them." Perpetual night, the blackness of despair, and eternal ruin are the portion of all whose lives do not harmonize with that standard. How plain is this evidence that a great reform is

to be proclaimed in the last days, of which the law of God is to be a prominent feature. This is a leading element of the last message of warning to go to the world. That law has been tampered with by the man of sin, Daniel's little horn, who thought to change that law, and exalted himself above God by seeking to change it, and claiming to have succeeded (Dan. 7:25; 2 Thess. 2:3, 4) by placing the Sunday in the place of God's holy Sabbath, and calling on mankind to obey him instead of God. The last work, then, of the true church, will place in their practice God's Sabbath in its rightful position, and spurn the interloper from pagan and papal sources.

The prophet agrees with our Saviour in here predicting a great work of counterfeit miracles, connected with familiar spirits—spirits supposed to be of the dead, coming back to communicate with the living and impart their wisdom. But the inference is plain that such will not harmonize with "the law and the testimony," and are therefore to be rejected. There is no morning of glory for such. They are driven to darkness at last.

St. Paul refers to the same subject: "In the last days perilous times shall come." He gives a terrible catalogue of eighteen sins which should specially characterize the last days. We have only to look about us to see them everywhere. He then introduces the subject we are considering, "Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was." 2 Tim. 3:1-9. Jannes and Jambres were evidently the two magicians in Pharaoh's court, who wrought miracles by the agency of Satanic influence, to counterfeit and thwart the work of Moses, whom God commissioned to perform mighty works at an important crisis in ages past. These magicians by their enchantments appeared to perform the same miracles that Moses did in opposition to the work of God for that time. But at last their folly was shown; the plagues afflicting them, they soon disappeared from view, after terrible calamities had come upon the people for refusing to obey God. Ex. 7:11, 22; 8:7, 18, 19; 9:11.

The apostle says it will be so in the last days. "So" means in like manner. Then there will be a class in the last days that will work miracles to deceive, and to oppose the work of God, hinder the message he has sent to warn the people, and cause the ruin of multitudes. But they will perish miserably, as did those in ancient times. A most important truth, greatly needed to be understood in our time, is the fact that there are *two* mighty spiritual miracle-working, supernatural powers in our world, which are opposed to each other. If the Bible makes anything plain, it does this great fact.

Paul also says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1. The most obvious meaning of "latter times" is the last days of this dispensation. The apostle could not make the fact more emphatic by human language than he has that "seducing spirits and doctrines of devils" will prevail in the last days. God's Spirit "expressly" declares it as a fact of vast importance, and many will give up the true faith to receive the teaching of these spirits. He also brings the same fact before us in 2 Thess. 2:9. After telling the Thessalonian church that the Lord's coming would *not* take place in their day, but that a great apostasy must first occur in the church, and "the man of sin"—the papacy—must first be developed, who would exalt "himself above all that is called God, or that is worshiped," he then locates the time when the brightness of Christ's coming would be seen. "Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send [i.e., permit to be sent] them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:9-12.

Just before Christ's coming, then, Satan is to work "with all power, and signs, and lying won-

ders." Such a work will transcend anything ever exhibited by this great adversary of Christ, in any past age. He has been always specially busy in every great religious crisis during the past ages. He deceived the masses before the flood. At the exode he performed many wonderful works counterfeiting the work of God. When Christ came, he sought to deceive Christ himself in the temptation in the wilderness, placing him on the pinnacle of the temple and seeking to bribe him from the self-denying pathway of suffering and death, by offering him all the kingdoms of the world, if he would only recognize his Satanic Majesty as a superior. Multitudes possessed with demons were scattered through those countries. Sorcerers sought to hinder the gospel. But Satan's greatest deceptions are reserved for the last great struggle in the time of the end. Six thousand years' experience in deception qualify him for special proficiency in ruining the human family. "All deceivableness of unrighteousness" is certainly the very acme of all deception—something so dangerous that none, as Christ says, but the very elect can escape it. This work is already in our world, molding public opinion, and making millions of votaries. It is a wonderful last-day sign.

G. I. B.

(To be continued.)

DID ABRAHAM KEEP THE SABBATH?

A WRITER in the *Sunday-school Times*, in an article upon the "Rest Day," attempts to show that Abraham did not keep the Sabbath. He thinks he finds a reason in that they led a pastoral life, caring for their flocks; and having abundance of leisure every day, they did not need a weekly day of rest. Thus he says:—

"The description of Abraham's faithfulness in his house makes no mention of his enjoining the day of rest on his family. This omission has been found puzzling, but it is perfectly explicable. Until the exodus, the elect seed had not attained to that social development which fitted them to exhibit the divine image in labor and in rest. From the days of Abel they had had but one occupation—the keeping of sheep, an employment designed to fit them for understanding and sympathizing with God's care of his people. But the shepherd's life is not one which alternates between strenuous work and earned repose. Its duties must be much the same on one day as on another. It has abundance of leisure on every day. So the Sabbath could not come to the front until a more advanced industrial condition was reached."

If the above supposition is correct, that the Sabbath arises from "social development" rather than from the command of God to commemorate the creation of the heavens and the earth and the spiritual needs of mankind, of course it follows that where the same social conditions are not realized, then there is no necessity for a Sabbath; or in other words, the Sabbath need not be observed where there is not enough "strenuous labor" to make one feel the need of an "earned repose." If this is true, then all those whose labors are not very arduous have no necessity for the Sabbath! The number of those who upon such grounds have no need of the Sabbath, is very great. There are many thousands of shepherds now, probably far more than there were in the days of Abraham. Nor is it at all probable that the majority of men attended sheep in the days of Abraham. The number of producers and consumers must then, as now, have balanced each other by the natural law of supply and demand. To assume, as this writer does, that the Sabbath was only given to the "elect seed," is to assume that God did not provide for one of the greatest wants of the majority of the human family.

But how does the writer know that Abraham did not keep the Sabbath?—Because there is no record of his "enjoining the day of rest on his family." This looks like drawing a very great conclusion from an exceedingly attenuated premise. He did not enjoin the Sabbath upon his family. How do you know?—It is not so recorded. Very well; now we are prepared to ask a few questions upon some other points. Is there any record that Abraham enjoined upon his family the commandment, "Thou shalt not steal"?—There is no such record. Where is it recorded of Abraham that he enjoined upon his family the commandment, "Thou shalt not commit adultery"?—It cannot be found. Do the recorded acts of Abraham specifically mention that he commanded his family in regard to honoring parents, coveting, murder, etc.?—They do not. What, then, shall we conclude was the patriarch's

custom upon these vital points of morality and virtue? If we should adopt the method of reasoning of this writer in the *Times*, we should conclude that this silence was "perfectly explicable," on the ground that they "had not attained to that social development which fitted them to exhibit the divine image" in these things! We are not going to take such a position, for the simple reason that there would be no soundness in it; and yet it is just as sound as the one advanced by this writer in reference to the Sabbath.

There is one general statement made about Abraham in the Scriptures, which has in it a great depth of meaning. God said to Abraham: "And in thy seed shall all the nations of the earth be blessed: because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:4, 5. And again he said of him: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Gen. 18:19. It therefore appears that in the days of Abraham God had stated commandments and laws, and when we consider the fact that the Sabbath was sanctified or appointed at the close of creation week, there is certainly as much evidence that the appointed day of rest was one of the "commandments" which Abraham kept, as there is that the command not to worship images was kept by him. This is further strengthened by the fact that after the deliverance of Abraham's descendants from bondage, and before the law of the Sabbath was formally proclaimed on Mount Sinai, those who went out to gather manna upon the rest day were rebuked of God in the following words: "How long refuse ye to keep my commandments and my laws?" Ex. 16:28. In this rebuke to Abraham's descendants for what they did *not* do, almost exactly similar terms are used to tell what their father Abraham *did* do. From the concurrent testimony of these scriptures, it is therefore easier specifically to prove that Abraham kept the Sabbath than it is to show that he kept any other one of the ten commandments, unless it be the commandment which says, "Thou shalt have no other gods before me;" and this commandment embraces all the other ten, the fourth as well as the rest, so that one cannot truly keep the first without keeping all the rest, and any violation of the fourth commandment would also be a breach of this first commandment.

But what was the real object of the Sabbath? Upon this point the greatest mistake of all is made; for upon a misapprehension of the object of the Sabbath, the fallacious reasoning we have been considering is based. Physical rest is the sum total of the idea which this writer seems to find in the Sabbath rest. Upon this idea his argument of "strenuous work" followed by "earned repose," is based. Physical rest, however, far from being the object of the weekly rest, is merely an incidental in Sabbath observance. An "earned repose" upon the Sabbath may not have in it any of the elements of true Sabbath-keeping. Some people read the fourth commandment very carelessly. This is about the way they render it: "Remember the Sabbath day and keep from working; for in six days you will get very tired with your strenuous work, and you will be in great need of an earned repose!" Nothing could be more false or contrary to the true meaning and object of Sabbath-keeping. The reason given for the Sabbath in the commandment which enjoins it, is very specific in its statement of the reason underlying the commandment, "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:11. Here is the reason, and it is very plainly stated. Not a word about "strenuous work," or anything like it, not a hint of "earned repose," nothing about its being particularly applicable when "a more advanced industrial condition was reached;" but the commandment is based upon the grand facts recorded in Genesis 1 and 2, that in "six days the Lord made heaven and earth."

The Sabbath is the memorial of the creation of the heavens and the earth. It was sanctified or set apart,—appointed for man before he had sinned,—and when the prospect before him was not one of arduous work, but of a life of delightful occupation and possession of the earth, over which, at God's

command, he was to have dominion. The facts of creation and man's need of a commemorative institution to keep before him a reminder of God as the Creator, and consequently as the one to whom he owed allegiance, were just as true at the close of the first week of time, and during the patriarchal age, as they were at any subsequent time of the earth's history, and no social development could make the necessity any greater. To keep the Sabbath simply as a day of relaxation from toil, for the recuperation of the bodily powers, is not keeping it at all; and he who does not keep it for the reasons specified in the commandment, that he may give unto the Lord the glory due unto his name, ceasing from the common avocations of life, that he may better consider the work of God's hands and yield to him becoming reverence as the Creator and upholder of all things, does not fulfill the Sabbath commandment, no matter how hard he has labored, nor how much he enjoys his repose. The Sabbath was given to mankind before sin had entered his fair domain. When sin had entered there, and the majority of the sons of men were forgetting their Creator, and were turning to the worship of the heavenly bodies,—turning from the Creator to that which he had created,—how necessary was the Sabbath to preserve in their minds the Creator of the heavens and the earth.

The patriarch Abraham was one who remembered God and separated himself from his father's house, who were idolaters, that he might be faithful to God. And as we have shown that the keeping of the Sabbath was the divinely appointed barrier against idolatry, since it was a weekly reminder of the creation, we are therefore confident that the "father of the faithful" was a consistent observer of the Sabbath of the Lord.

M. E. K.

Editorial Notes.

Nobody can quote scripture more glibly than the Devil.

Principles are more dangerous than men, and theories are often more productive of harm than facts.

The person who waits until he feels able or competent to do work that God wants him to do, will keep on waiting forever.

Due reverence in the house of God is entirely incompatible with the haste exhibited by so many to get out of it the moment the service is ended.

The "loud cry" of the last message to the world will not be so loud that it will sound above the din of earth in the ears of those who are not listening for it.

The shortest way to become a millionaire now is to make deposits in the bank of heaven. It pays a much higher rate of interest than any other, and is absolutely safe.

King Herod was a very wicked man when he killed the apostle James and tried to put Peter to death; but it was when in the pride of his wicked heart, he made an oration before the people, that the angel of the Lord smote him, "because he gave not God the glory." His case furnishes a strong commentary on the sinfulness of pride.

As the time draws near when we expect to go upon a journey for pleasure or worldly profit, we begin to make preparation for it. But how many professedly expect in a short time to go on the greatest and most eventful journey that could be imagined,—that from earth to the abode of God,—and yet are making no particular preparation in view of it. Possibly they expect to make preparation all at once, when they cannot possibly put it off any longer; but they will discover when too late, that it cannot be done that way.

L. A. S.

that God has for him is done, and his earthly warfare has been accomplished. Until this time he will be continually learning of God's will toward him, finding new work to do, and meeting new trials of his faith.

Without experience there can be no progress. As in any other school, the first lessons must be learned before succeeding steps can be taken. Experience means the learning of lessons in the school of Christ. The experience of one day, one month, one year, should be based upon that of the preceding one. If faith grows no stronger, it can grasp nothing in addition to what it already holds; it can teach no new lessons beyond what have already been learned. With no additional faith, there is no additional experience. The one cannot be separated from the other.

Experience is needed in time of trial. It is then a source of knowledge and encouragement. The Christian can then "call to remembrance the former days," where he proved God by believing his word, and found him faithful thereto, a God of infinite grace and mercy and strength. Trials which might formerly have been too great for him, tests which might have been too severe, he can then endure, because of the strength gained by former experience. Having been in trials before, he knows better what to do himself and what God is willing to do for him.

The people of God in this age are to meet with trials and tests of faith as great as any that have been experienced in former times, if not greater. They are even to pass through the perilous and trying scenes of the close of earthly history,—through the ordeal of the time of trouble and the fearful delusions of Satan's great final effort for the destruction of the race; and what will they do at such a time without a solid Christian experience? Can the qualities of mind and soul which will be needed then be expected to appear all developed in a moment, because they are called for by the circumstances? Evidently, they cannot. The untried recruit does not become the veteran soldier in a day. He cannot be assigned to the veteran's position without an experience which has tested him and developed in him a fitness for the place. And who would be so venturesome as to meet the trials and Satanic deceptions of the days to come, by which, if it were possible, he will deceive the very elect, without that confidence in God that comes from oft repeated proofs of his grace and power, and that knowledge of his will which only an acquaintance with him can give? He who does will surely realize his loss in the trying times that are before us.

The Bible abounds in the incidents which make up the experiences of the worthies of ancient times; and these were written for our admonition and benefit. There is perhaps no more valuable one for our consideration than that of Jacob on the night before his meeting with Esau. He began that night in great fear and trouble, and found himself ere long engaged in what seemed a struggle for his life. But he did not give up in despair, and when he realized the real nature of his conflict, he was equally earnest in seeking the divine blessing. Through the long night of darkness and distress he clung to life and to hope by the single hold of his faith. It was a night in which he lived by faith and that alone. But when the morning came, he was able to say, "I have seen God face to face, and my life is preserved." What a source of strength and comfort this was to him, as he went forward to his meeting with Esau. This is the experience that is needed by the Christian as he pursues his journey along his difficult and dangerous pathway here. He should pass through many places upon which he can look back and say, "I have seen God face to face." Having this experience, his pathway will indeed be as the shining light, that shineth brighter and brighter, unto the perfect day.

We gain experience by proving God, and we prove him by believing his promises. As we step out upon these in faith, one by one, we are brought into closer relation with God, and learn more of his nature and what he is able to do for us. As trials are encountered, the Christian finds that "tribulation worketh patience, and patience experience, and experience, hope." And in the darkest hours before us, this hope and faith, gained by

the victories of the past, will sustain the Christian until the dawn which brings to him deliverance.

Now is the time to gain an experience that will prepare us for victory in the time of trial and trouble that is before us.

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

ONLY one more important testimony on this subject will be noticed. The revelator, in describing the seven last plagues, the last terrible judgments which will at the close of probation sweep multitudes to ruin, presents the work of these false spirits. "And I saw three unclean spirits like frogs come out of the mouth of the dragon [paganism], and out of the mouth of the beast [the leopard beast of Revelation 13—the papal power], and out of the mouth of the false prophet [that portion of Protestantism which rejects the truth of God for the last days, and joins with the civil power in persecuting God's people]. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief." Rev. 16:13-15.

The work of these "spirits of devils" performing miracles to deceive, is something requiring time. They could not thus affect the great religious systems of the world in a moment. Years would elapse during which in various guises they were attracting the attention of multitudes all over the earth. This would be necessary in order that their influence might become sufficiently potent to effect such great results. Their true nature will not be discerned, else there were no deception. Their work will be made so to resemble the popular conception of God's work, that the great mass will fully believe it to be that. It will have a strong religious cast or cloak. The world will be made to believe it is the work of God indeed. It will hide itself under popular religious theories thought to be glorious truths. In this way it will deceive all who have not a love for the truth of God and fully believe his word.

All these testimonies—and others as well—clearly point to the same great fact of which our Saviour speaks, when he says false Christs and false prophets shall show great signs and wonders, and deceive all but the very elect. Let the reader notice that every one of these scriptures locates this remarkable work in the last days, just before our Lord appears. This work of the Satanic spirits, then, is a most prominent last-day sign.

Have its preliminary workings been witnessed in our time? It is a remarkable fact that in the year 1848, just a few years after the great Advent proclamation so stirred the people, such a revival of ancient necromancy, sorcery, witchcraft, and demoniacal possession made its debut into our modern world. It commenced in the little village of Hydesville, N. Y., near the city of Rochester, and hence was called the "Rochester knockings," from its first manifestation by raps in the room. Several daughters of the Fox family were the first "mediums," as these occult workers were designated. It soon began to be seen in various phases besides the rappings, such as table-tipping, writing, speaking, clairvoyant mediums, etc. Numberless investigations have been held. In vast numbers of instances, even when held by most learned and scientific men, investigators have become fully convinced of the presence of supernatural power, and with this conviction have accepted the so-called spiritual philosophy.

Founded on one of the most popular religious dogmas of this age, that of the natural immortality of the soul, and claiming to be from the spirits of the departed dead returned to commune with and instruct relatives and friends, and teach a set of very liberal (?) views of the future state, Spiritualism has made rapid progress in the forty years of its modern history. There are many millions of its believers who openly espouse its cause, with a far greater number of millions who accept the basis or platform upon which it is founded,—the intelligent consciousness of departed spirits, and their willingness to communicate with those still in material form on earth. Vast numbers who would not for a moment identify themselves with out and out Spiritualists, are yet drinking in the

seductive doctrines of this wonderful delusion, and only waiting the time when the great master spirit who marshals the hosts of fallen angels, shall think it wise more fully to counterfeit the appearances of our departed friends; or God's restraining power be withdrawn.

Founded on Satan's first great lie to mother Eve in Eden, when tempting her to partake of the forbidden fruit: "Ye shall not surely die," and squarely contradicting the plain statement of inspiration: "The dead know not anything" (Gen. 3:4; Eccl. 9:5), it is peculiarly calculated to deceive the great masses of our world's inhabitants who believe in the conscious existence of the dead. What could be more agreeable than this possibility, yea, the certain knowledge, which Spiritualists so boldly and stoutly claim to demonstrate, that we can hold communion with our departed relatives and friends? Already vast numbers believe, yea, are very certain that they have actually seen and shaken hands with dead friends, who appeared before them as in life, whose voices were familiar, gazing into their eyes, referring to incidents known only to the person and supposed spirit, and conversing freely of things entirely unknown to any persons present save themselves.

It is a striking fact that the great majority who enter upon an investigation of the phenomena of modern Spiritism, come out of it strong believers. And when we consider the nature of this new force as revealed in Scripture, the fact that there have been numerous cases of fraud, cheating, and deception practiced by its mediums, proves nothing against the supernatural character of many well-authenticated demonstrations of its marvelous, wonder-working power. Satan is the father of lies. Deception is his constant weapon, his masterpiece in working. "All deceivableness of unrighteousness," is just what the Scripture declares will characterize his last-day working. "He deceiveth them that dwell on the earth by the means of those miracles which he had power to do." Such a power works as naturally through deception as by any other means. Deception in any form is perfectly consistent with his character.

In its earlier manifestations the Satanic character of this movement was very apparent. Its leading advocates denied the existence of a personal God, denied Christ, the Bible's inspiration, the value of the atonement, the existence of sin, a future judgment, the authority of God's law, teaching that it was better to break than to keep it. They denied the sacredness of the marriage relation, and gave the freest license to every lust and carnal desire. These bold avowals were doubtless necessary at first, that the true nature of this astounding work might be manifest, and that the honest might be able to know its true character. God could not permit such a marvelous work to appear in the guise of righteousness and purity at first, lest the truly honest and conscientious should be led astray and ruined. Hence its blasphemous nature was made apparent for years in its early history.

But every student who has been scrutinizing the doings of this mysterious force, has discerned a great change in later years. It now presents itself with an appearance more respectable. It has its congregations; its lecturers are becoming "ministers," who often attach "Rev." to their names. In short, it is covering itself with a religious garb—the wolf with the sheep's coat. In this way it is reaching a far more respectable class of people, even those who seem to be religious.

Already it is going to the kings and great men of the earth; kings, queens, judges of courts, generals and officers of the army, senators, representatives, governors, and vast numbers connected with government have accepted its teachings. It numbers many millions. So widely scattered are its adherents, and so connected with other societies, and in many cases those who cherish its teachings are so fearful of public opinion and of the gossip of tongues, that it is utterly impossible to ascertain its numbers. But year by year they are increasing more and more. Of late years it is doing a more silent work, and many are forgetting its earlier blasphemies and notorious character, and becoming hopeful that it has reformed. But just as sure as the inspired word declares that Satan transforms himself "into an angel of light," and will deceive by "great signs and wonders" all

but "the very elect," in the last days (2 Cor. 11:14; Matt. 24:24), just so sure is he certain to appear in his last great deception in a religious garb, to deceive the great masses of mankind to their eternal ruin.

When the time shall come, as it undoubtedly will, that "the spirits of devils working miracles" shall appear in human form, personating our dead friends, speaking of past experiences known to us alone, claiming our sympathy, and appearing as our guardian spirits, vast multitudes believing in the immortality of the soul will be swept into this last-day delusion, as the foaming torrent sweeps along the light objects it encounters. The world is just in the condition for such a deception to succeed. It would come as a part of that "progress" which is now so fashionable and taking. The statements of Scripture have little force to change popular belief in our time. That which is popular, which pleases the masses, is the thing which succeeds. The favorite sentiment in these days is this: "There is nothing that succeeds like success." Whatever falls in with public sentiment, captures the masses. Few believe the Saviour's declaration: "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat," while the way that leads to life is narrow, and "few there be that find it." It is but a "little flock" which will be gathered at last, compared with the multitude who are lost. Matt. 7:13; Luke 12:32.

G. I. B.

(To be continued.)

SHALL WE HAVE A PAPAL LEGATE AT WASHINGTON?

It will be remembered by the readers of the REVIEW that the Roman Catholic Church has a regularly accredited commissioner to the World's Fair. All the other commissioners represent either the States of the American Union, or foreign States, and as such are representatives of secular power. The papal commissioner represents either secular and civil power or spiritual power. If he claims to represent civil power of the pope, then the directors of the World's Fair have recognized what the powers of Europe have refused to recognize, and what was actually taken away from the pope by the king of Italy. On the other hand, if the papal commissioner represents only spiritual power, then the directors of the Fair have recognized the spiritual power of the pope.

If spiritual powers are to be recognized, and have a commissioner at the Fair, then Mohammedanism, Buddhism, and the various divisions of Christianity also have a right to a commissioner, and space for a religious exhibit. Indeed, we see that the Methodists are moving toward having a Methodist exhibition, but whether they will appoint a commissioner or not, remains to be seen. If they do, they will simply be moving in a parallel line with Rome. Rome, however, has not yet secured all she wants in this country, and encouraged by the readiness with which a papal commissioner was received at the World's Fair, she desires to go a step further and have an accredited legate or nuncio at Washington! It is now stated in the papers that that is one of the questions which was submitted to the conclave of archbishops at their late meetings in New York City. Thus a leading cleric said to a New York reporter:—

"I notice that the newspapers have neglected to state one of the topics to be discussed by the conference; viz., the advisability of placing at Washington a duly accredited representative of the Vatican.

"For many years American statesmen have disagreed upon the question of this government recognizing the authority of a papal nuncio. It has been held that if the President should receive as one of his diplomatic family a representative of the pope, such action might be construed as a recognition of the pope's claim to temporal sovereignty. . . . I believe that no international complication can possibly grow out of such action."

A representative of the Roman Catholic Church at the capital of this nation would indeed be a strange thing, and would mark a new and aggressive era in the history of Romanism in this country. A papal legate at Washington naturally follows a papal commissioner at the Fair. The reasons that are adduced for one, may with equal assurance be urged for the other.

The "cleric" quoted above thought there could be no serious objection to a papal nuncio at Washington. He seems to have the idea that the objec-

tions that would be raised in this country against a papal legate at Washington, would be on the ground that it would be a recognition of the temporal power of the pope. We think that in this he has not correctly interpreted the feelings of the Protestants of the United States. Protestants in the United States do not care much about the temporal power of the pope in Italy. They are willing to let the pope and the king of Italy settle that question between themselves. The establishment of the temporal power of the pope in any one of or all the countries of Europe, and the recognition of it by our government, would not cause the Protestants of this country to feel the alarm that they would feel to have a man at Washington, representing the mighty spiritual power of the pope as exercised upon the millions of Catholics of this country. The whole power and influence of all the Catholics of the United States, strengthened by the support of all the Catholics in the world, and directed by the most cunning and unscrupulous men, could in this case at once be brought to bear upon the government, to influence its legislation, and to do whatever that church in her secret conclaves shall recommend to be done. And if the Catholic Church imagines that the Protestants of this country will look tamely on while they are intrenching themselves at the seat of this government, they are greatly mistaken. We believe that an attempt to establish a papal representative at Washington would stir the Protestants of this country to a degree never before seen. We also believe that if this Jesuitical plan shall succeed, the large Protestant denominations, like the Methodists, will not rest until they also have a representative at Washington. Thus the country will be turned into two great hostile religious camps, and even political parties may be arranged upon religious, instead of upon political, grounds.

The United States Supreme Court having decided that this is a Christian nation, the different leading bodies which claim to represent the Christianity of this country, are growing anxious to know what church or churches are to be recognized as Christian, and are to be taken under the support and protection of the government. It may therefore be expected that the government will be besieged by representatives of those churches who claim that they represent true Christianity, and will seek from the government a recognition of their claims.

The events of the last few years have made two things certain: (1) The Catholic Church is determined to control the United States; and, (2) the great Protestant denominations are just as eager to get the control of the government as the Catholics are. Of course both parties are laboring in the interests of moral reforms (?) and the betterment of the world by some system of law that shall compel people to perform certain religious observances. These two parties may not agree upon all points, but the Protestants appear to be more anxious to enforce the papal Sunday than even the Catholics themselves. Upon this they are now nearly united, only differing as to the strictness with which the day should be observed. Thus step by step the prophecies relating to our time and to this country are fulfilling. Who among us are heeding the instruction, "What I say unto you I say unto all, Watch"? Mark 13:37.

M. E. K.

SKETCHES OF TRAVEL.

WE are living in the time of which the prophet wrote: "Many shall run to and fro." And though this may not be restricted to those who travel to increase knowledge, still it is very evident that inter-communication and the universal commingling of men is one of the most effective circumstances now at work, quickening the minds of men, and leading out to new fields of knowledge in every line. Seventh-day Adventists seem destined to do their share of this work of dissemination in the last days. The commission given to us many years ago directs our work to "every nation, and kindred, and tongue, and people." I sometimes wonder at the narrowness of my vision twenty-five years ago, when I expected the work of the Lord to wind up, when as yet the message of warning and of preparation had not been heard outside

of the northern States, and but faintly in them. Now the conviction is fastening itself upon my mind that at present I come as far short of comprehending the future as I then did of seeing what I now see. So far, at every advance step the work has broadened before us, and still the unreached horizon extends afar on every hand.

One thing should encourage us very much, and that is that wherever we have gone so far, the Spirit of God has pioneered the way, and prepared hearts for the reception of the truth. To me it seems evident that we need to exercise more faith in God, even trusting in him to open the way, and provide means that to us appear altogether unavailable.

These reflections will hardly be deemed "sketches of travel," though they introduce one of the reasons why these long journeys are necessary. That will be a blessed day when such journeys are no longer necessary; when they shall no more teach every man his brother, saying, "Know the Lord," when the dangers and discomforts of travel upon onerous missions give place to happy visits with kindred spirits in every part of the universe, where there is no more separation, no death, no unhappy contingencies to mingle with our experiences abroad. Under the present conditions, travel has but little or nothing to make it desirable.

My leave-taking from Melbourne was rendered as pleasant as possible by the kind love and interest of many friends. A meeting was held the previous evening, and after suitable remarks by brethren White, Starr, and the writer, prayers were offered in behalf of the mission upon which I was about to enter. On Monday eve, Oct. 10, I took train for Adelaide, there overtaking the ship. I had one day at that place, and spent it very pleasantly at the temporary home of sister White, and in company with brother A. G. Daniels. It was gratifying to see a manifest improvement in sister White's condition of health, though she was still quite infirm. But we have faith that she will yet be able to accomplish her work in these colonies. As we bowed around the family altar, we felt that the Lord drew very near, and graciously heard our prayers.

At noon on the 12th of October, I embarked on the steamship "Massilia" for the first stage of my journey to Colombo, on the island of Ceylon, which lies at the southern extremity of India, distant from Melbourne nearly five thousand miles. The voyage from Adelaide occupies two weeks, and lies through the Southern and Indian oceans. The sea has been much of the way reasonably tranquil, and the discomforts small. From Colombo I shall go preferably to Calcutta, if we are in time for the boat; but that being doubtful, it is probable I shall enter India at Bombay, and proceed to Calcutta by rail.

The monotony of the sea voyage has been rendered more disagreeable by the prevailing folly and sensuous pleasures sought by most of the passengers. The daily program is to surfeit, play cards, smoke, drink, bet on the ship's run, and "kill time" with the most foolish reading and conversation. With what unspeakable gratitude do we realize, in such a time, that our citizenship is in heaven, and we draw near to God with a depth of affection we have not before known.

Much assistance in the preparation for my visit to India has been given by brother D. Lacey of Hobart, who was fifteen years in that country in government service. From him I received letters to persons of prominence, both in civil and mission service. Also for fellow-passengers I have several people who live in different parts of the country. From them much valuable information has been obtained, which when verified by observation, will be given to the REVIEW.

My journey, as I have planned, leads me through northern India during November, through Egypt and Palestine in December, in Italy the early part of January, and after brief calls at Basel, Paris, and London, to reach Battle Creek in time for the general meetings.

G. C. T.

—The same wind that ruins the chaff cleans the wheat.

—Give God your moments, and he will make your day a success.

few months, which will greatly increase the efficiency of the institution. We noted with interest the large number attending the temperance and training class. If this important line of work received the recognition that it deserves, many more would be giving it attention than now are. How much we need the true missionary spirit!

Nov. 23 we started for the East by way of Portland and Walla Walla. At Portland we spoke at the canvassers' institute, which was in progress at that time, being conducted by brother F. L. Mead. Sabbath, Nov. 26, was spent at Milton, and the following day we went to Walla Walla. Here we met Professor Prescott, who will remain until after the school opens. We are now on our way again, expecting to reach Battle Creek the 3rd inst.

O. A. OLSEN.

PETITIONERS AND PETITIONS.

THE claim was made in Congress by Senator Hawley, and re-affirmed by representatives of the Church party in whose interests he was working, that forty million of the people of the United States were petitioning Congress for Sunday-closing of the World's Fair. Afterward the *Christian Statesman* quoted and indorsed a statement from Senator Pettigrew that one fourth of all the signatures on the petitions sent in to Congress were from Pennsylvania. This apparent discrepancy the *Statesman* now undertakes to adjust by saying that "petitions and signatures are not synonymous." This statement shows just where the fraud in connection with the petitions for Sunday-closing comes in. One signature is alleged to stand for more than one (a great many more, it may be) petitioner. The signature of one minister is counted for those of his entire church. The signature of Cardinal Gibbons attached to his letter favoring religious legislation, a few years since, was in the same way made to represent the whole Catholic membership in the United States. It ought not to be necessary to tell any fair-minded person that such a method of obtaining and counting petitioners is fraudulent in its very essence.

Where did Senator Hawley and the *Statesman* get their forty million petitioners? By reference to the *Statesman* of Aug. 6, we discover the process of mathematical conjuring by which they were made to appear and terrify the members of the fifty-second Congress. It is furnished by Mr. Crafts himself, thus,—

"The members of evangelical churches, of which all but two or three small bodies have so protested, number thirteen millions. Add twice as many more for the members of their families, the usual allowance for 'adherents,' and we have thirty-nine millions. Nine States out of ten that have voted on this subject by legislature or State commission, have voted against Sunday-opening. Adding those in these States who are not members of evangelical churches, would carry the numbers of those who by their religious and civil representative bodies asked for closing, far above forty millions, without counting those unofficially represented by the three Catholic archbishops who have declared for closing, nor those, not otherwise counted, who are in the constituency of numerous agricultural and industrial organizations that have voted for it."

No wonder the legislators at Washington were frightened at such a spectral array, and were glad of any way to appease them; but let us also make a calculation. Let us see if the rule is so poor that it will not work both ways.

According to Mr. Crafts's statement, there are thirteen million evangelical church-members in this country. The Catholics, he says, are unofficially represented in the matter, and as Cardinal Gibbons favors Sunday-opening, it may fairly be presumed that the bulk of American Catholics also favor it, he being their leader. But to be as fair as possible, we will leave them out of the matter entirely, not counting them as petitioners on either side. This leaves about forty-five million United States citizens who are not members of any church. Now as these thirteen millions are largely composed of young people, it will certainly be a fair estimate to say that twenty millions of people between the same ages are not church-members. These have not petitioned for Sunday-closing, and may therefore be presumed not to favor it. Now "add twice as many more for the members of their families, the usual allowance for 'adherents,' and we have" sixty millions! These are opposed to Sunday-closing, or at least have not signified any desire for it. This, as the reader will see, is a third more than the number who have

petitioned for Sunday-closing. What will Congress do in the face of a calculation like this? Will they dare to "insult" these sixty million citizens by refusing to repeal the closing law? We shall see.

This, of course, simply illustrates the absurdity of the *Statesman's* calculation, and shows the fraudulent nature of the claims with which Mr. Crafts and others frightened the members of Congress last summer. We think it not improbable, however, that nearly, if not quite, sixty millions of our citizens either are opposed to Sunday-closing of the Fair, or do not care whether it is closed or not. As the various State commissioners were not authorized to represent the people of their respective States in the matter of Sunday-closing, we have not deemed that point worthy of notice.

To this add the fact that whenever and wherever the people of the country have spoken upon the subject directly and individually, there has been a very large majority in favor of Sunday-opening, as instanced by the six thousand postal-cards sent out by the World's Fair directors, the replies sent to the *New York World* and the *Chicago Post*, etc., and the ghostly nature of Messrs. Hawley and Crafts's forty million petitioners becomes apparent. There were a great many more "petitions" than petitioners.

The *Statesman* admits that out of 150,000 petitions sent out to church-members, only 10,000 came back to be forwarded to Congress, but in explanation says that many of these 10,000 petitions were adopted by "church congresses of ministers and laymen acting for whole denominations." The readiness which these self-styled "successors of the prophets" manifest to think and act for other people in matters both spiritual and temporal, is truly remarkable. But the people can dispense with their services in everything pertaining to the World's Fair. They are fully competent to think and act for themselves.

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

OUR Saviour declares in the scripture we are considering that there "shall arise false Christs" in the last days. There has never been and never can be but one true Christ or Messiah. The Bible recognizes but one person with this designation,—the divine Son of God, associated with the Father, of the same substance, his agent or partner in making the worlds, who was incarnated, taking our nature in order that he might show his unutterable love for a race of rebels by suffering death in their behalf. At the proper age he was anointed by the descent of the Holy Spirit descending in visible form upon him, God the Father at that instant testifying in an audible voice: "This is my beloved Son, in whom I am well pleased." Matt. 3:17. At that moment he became the Anointed One, and entered upon his special work as the Messiah, or Christ, these words meaning the anointed one. Acts 10:37, 38; John 1:41, margin. Jesus the true Messiah labored for man during his ministry of three years and a half, then died on the cross in the sinner's stead, was raised from the dead, ascended to heaven, has ministered as our great high priest for eighteen centuries, and will come again in glory to save his people and restore our rebel world to its Eden glory, destroy sin and all rebels against God's righteous government, and reign over his people forever more. It is the one Christ who does all these things. Every other professing to be Christ must necessarily be a false Christ. As he declared that Jewish impostors would arise after his ascension, claiming to be the Messiah, and deceive many, he also declares that previous to his second advent another class of false Christs will come, who will show great signs and wonders, and deceive multitudes.

And it is a most remarkable fulfillment of our Lord's prediction that for a century, or a little more, there have been arising, from time to time, in the Gentile world, persons claiming to be Christs, and never were there so many as at the present time. The coming of these synchronizes wonderfully with the manifestation of the special signs given in prophecy of our Lord's second coming. We shall speak of those especially who have made a mark in our world, having large numbers of fol-

lowers implicitly believing them to be or to have been Christs.

We first notice the famous name of Emanuel Swedenborg, born in Stockholm, Sweden, in 1688. From youth till the age of fifty-five, he gave his attention to study, travel, and public office, under the appointment of the king. And such proficiency did he make as a scholar, that he became one of the most noted men of that age. Indeed, so high an authority as the *Schaff-Herzog Encyclopedia*, declares "that Swedenborg was in many respects the most remarkable man of his own or of any age."—*Schaff-Herzog Encyclopedia*, Art. *Swedenborg*. He was eminent in scholarship, scientific attainments, and every branch of learning. At this stage of life, he gave his attention especially to theological subjects, and had, as he declares in 1743, a wonderful spiritual illumination. He himself relates it as follows:—

"I have been called to a holy office by the Lord himself, who most mercifully appeared before me, his servant in the year 1743, when he opened my sight into the spiritual world, and enabled me to converse with spirits and angels; in which state I have continued up to the present day." (Same article and authority.)

He continued to write books developing his new system, giving his new revelations, and professing to give the true meaning of the Scriptures. His position was in substance that the Bible as written out, is not to be understood literally, as we would another book; that indeed it teaches folly and error, if understood literally. He claims there is a peculiar spiritual interpretation to be given to the words used in it; and that the key of knowledge formerly possessed by God's people when the Bible was written, which enabled them to grasp the true meaning, had long been lost, but was revealed to himself when his spiritual understanding was opened in 1743, and so he proceeds to tell the meaning of every part of Scripture from Genesis to Revelation, in many large volumes. This supposed meaning is not only in many cases wholly unperceivable to ordinary mortals, but often squarely contradictory to the natural sense of scriptural language. He utterly denies the second personal coming of Christ, the resurrection of the body, translation of the living saints, the final destruction of the wicked, and the renovation of the earth and its restoration to its Eden glory. He teaches there are various heavens and hells, these not being places, but conditions of the mind. Man at death enters the world of spirits, and soon finds the heaven or hell to which he naturally belongs, where his associations are with those like himself. Retributive punishment he discards. The final judgment occurred during his life on earth, about 1757, and since that the final disposition of the departed spirits is made soon after their earthly life ceases.

Swedenborg claimed to be the founder of a new dispensation and a new church, which he called the New Jerusalem Church, explaining St. John's description of the city of God in Revelation 21, 22 as meaning the church he was to found. He also claimed to be a fulfillment of Christ's second coming. Writing to the landgrave of Hesse-Darmstadt, he says:—

"The Lord our Saviour had foretold that he would come again into the world, and that he would establish there a new church. He has given this prediction in the Apocalypse (21 and 22), and also in several places in the evangelists. But as he cannot come into the world again in person, it was necessary that he should do it by means of a man who should not only receive the doctrine of this new church in his understanding, but also publish it by printing; and so the Lord had prepared me for that office from my infancy; he has manifested himself, in person before me, his servant, and sent me to fill it. This took place in the year 1743. He afterward opened the sight of my spirit, and thus introduced me into the spiritual world, and granted me to see the heavens, and many of their wonders, and also the hells, and speak with angels and spirits, and this continually for twenty-seven years. I declare in all truth that such is the fact. This favor of the Lord in regard to me has only taken place for the sake of the new church which I have mentioned above, the doctrine of which is contained in my writings."—*McClintock and Strong's Encyclopedia*, Art. *Swedenborg*.

That there was something remarkable, yea, supernatural, about Swedenborg's later experiences, there are the best of testimonies in history. That he related things truly that he could not have known through any human source, there seems no room to doubt. (See Johnson's *Encyclopedia*, Art. *Swedenborg*.)

There is indeed a great mystery connected with this remarkable man. He is represented by lead-

ing authorities as a benevolent, sensible, upright man, with a wonderful fund of scientific knowledge, as a strong believer in the inspiration of the Bible, and as a man of piety and prayer. Yet nothing is more certain than that his teachings are squarely contradictory of many of the plainest declarations of the Scriptures. He seems to have been the author, or at least the most prominent advocate, of those spiritualizing heresies which are so prevalent in later times, teaching that Christ will never come in a personal manner, but that those Scriptures which so declare, refer to the prevalence of certain doctrines or the work of those who are clothed with the Christ Spirit. As the quotation from his own writings quoted above proves, he claims to have been himself the coming of Christ. Think of it, dear reader! Emanuel Swedenborg, the fulfillment of such statements of the Bible as these:—

"For the Lord *himself* shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 16, 17. "And they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24: 30, 31. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." Rev. 1: 7.

Swedenborg's doctrine is the climax, the logical perfection of that mystical spiritualizing system of pretended explanation of the Scriptures, which has done more to break down real confidence of the masses in the literal meaning of the Bible, than any other. The teaching of theologians for ages has been more or less tinctured with this deceptive mysticism which virtually inculcates the doctrine that the Bible does not mean what it says, but that it should receive vague, far-fetched meanings, not warranted by its direct statements. So one set of expositors place their colorings upon it, and another give a different one. Thus an eminent authority says of Swedenborg's system:—

"The method pursued does not appear to be much unlike that of other Christian commentators, except in the extent to which the principles of symbolism are carried, and the results arrived at."—*Mc Clintock and Strong's Encyclopedia*, Art. Swedenborg.

It is perhaps because of so great a degree of similarity in methods of exposition, that Swedenborg and his work are looked upon with so much approval in the theological world. He claims to have had special revelations from the spiritual world to enable him fully to develop this mystical system of exposition. He certainly is entitled to the highest position as an able exponent of that system. So that those who admire and believe it, certainly ought to hold him in high estimation.

But holding to the literal sense of God's word, we cannot but consider Swedenborg as one of the most dangerous of religious teachers, and his system as utterly contrary to the true sense of Scripture, and as a leading fountain or channel through which false doctrines concerning the future state, and especially of Christ's second coming, have been poured out upon our world in the last days. Many of the false doctrines of Spiritualism have doubtless been derived from his fertile pen. Many of the orthodox conceptions of the other world, of future punishment, and of the life hereafter, and how those after death will exist, have, we believe, their origin in Swedenborg's revelations. He has exerted an immense, though perhaps unknown, influence upon theology. The peculiar sect derived from him, and known as the New Jerusalem Church, is extending slowly and steadily in many countries. Their mystical, nebulous, foggy, metaphysical views and methods of reasoning make them hard for the common mind to meet, and dangerous to those not well established in the faith. The plainest statements of Scripture have not the slightest effect upon them, as it is spiritualized away, and perverted to mean perhaps something entirely different. Their views take the *element of the real* all out of religion or the mental conception of the future state. Hence, we cannot but regard Swedenborg's teachings as most dangerous, and his religious work as the prolific cause of many of the heresies, now prevalent, relative to the second coming of Christ. And since he claimed himself to be the fulfillment of those Bible predictions of the second advent, we must class him as

one of the last-day false Christs, who should show great signs and wonders to deceive. He was, we must conclude, the first one of the series coming about the time of the first specific sign of Christ's coming—the great earthquake of Lisbon, 1755 (Rev. 6: 12), which marked the opening of the sixth seal. His religious work began about 1745, and continued till his death, in 1772.

Thus it will be readily seen that his work commenced at the very time such a work of breaking down faith in the personal coming of Christ would be most effective, when the signs of that coming began to be fulfilled. His theological philosophy has from that time been permeating the theological world, and multitudes have given up the belief in a personal appearing of Christ. They think that his coming is a great influx of spiritual truths, and that no personal advent will ever take place. The whole trend of theological teaching on this subject is in this direction.

G. I. B.

(To be continued.)

ACTIVITY NEEDED NOW: DELAYS ARE DANGEROUS.

It was our privilege last week, in company with several other brethren, to attend the Michigan State meeting of the "American Sabbath Union." We were particularly impressed with the intensity and earnestness that characterized most of the speeches. They spoke specially with reference to the movement that has been started, an account of which has already appeared in the REVIEW, to secure the opening of the World's Fair on Sunday. There was a peculiar force of expression in their statements referring to this matter. They said that they must exert themselves with great earnestness, in order to bring an influence to bear upon Congress that will show congressmen that the churches and all of the good men of the country are in favor of "honoring the Lord's day."

The impression that was made on our minds was that the churches, feeling that they have captured Congress, in securing the action already passed with reference to closing the World's Fair on Sunday, now feel greatly enraged to think that any would dare to attempt to have that action reversed. They spoke specially with reference to the little few who are in favor of having the World's Fair open, and the vast majority of this "Christian nation" who are working in favor of having it closed.

They do not propose to allow this country to be dictated to in this way by a few foreigners and atheists, and they said that if these do not like our Christian laws and government, they could go to some other country.

Delegates were appointed to attend a national meeting to be held in Chicago this week. It is expected that the meeting in Chicago will be a very interesting one, inasmuch as they expect there to plan for aggressive work, in view of the efforts to reverse the decision already rendered in regard to the World's Fair.

Brother Moon, who is now in Washington, says that he attended a State meeting of the American Sabbath Union in Pennsylvania, a few days since, and that the same spirit that was manifested in the Michigan meeting was seen in the meeting there. We find further that these State meetings have recently been held in almost every State of the Union, and that they are planning for very vigorous action this winter. They seem to be very careful about allowing any one to know just what they are expecting to do, but in all their meetings, are talking of great plans that they have under consideration. We can see in this greatly increasing activity on the part of these persons, a direct fulfillment of what has been told us in recent testimonies, in regard to the new life and power that is taking hold of Satan's agencies. We are glad that while we see this, we also see on every hand a very remarkable work going on among our own people.

I have never experienced such meetings in my life as we have been enjoying here in Battle Creek for some days past. A regular revival is going on steadily in all of our institutions, and large numbers of our young people, and the old people as well, are giving themselves to the Lord as never before. We have not made any special effort to start these revivals, but the individuals seem to start

the work right among themselves, and the Lord is setting his hand and seal to the movement, and great things are being accomplished in a very short time. If we had called in quite a number of our best ministers, and they had labored here faithfully for several months, and such a revival as has been accomplished within the last ten days, without any ministerial effort whatever, had been brought about, we would certainly have thought that great results had been achieved.

We can see that God is working with great power, and we are glad to report that what we are enjoying here in Battle Creek is being enjoyed in many other parts of the field. We are receiving letters from leading brethren in many States, telling us of the wonderful workings of the Lord's good Spirit, in the meetings they are holding this winter.

Now, brethren and sisters, we can readily see that Satan's agents are being stirred to great activity, and we also rejoice to know at the same time that God is fulfilling his promise, "to cause a new light and life and power to descend from on high, to take possession of God's people, who are not dead in trespasses and sins."

It is no longer a question of whether or no the work is going, but we should be earnestly asking ourselves if we are connecting with it, in order to move forward as it advances. The great activity on the part of these agencies that are working against the cause of truth, will call for greater exertions on the part of our people, than anything that we have ever done in the past. The demands of the cause will require more labor this winter than has been done in all the previous history of our work. Millions of pages of our literature, calling attention to the real issues in this Sunday movement, should be placed in the hands of leading men in the country, as well as scattered extensively among all others. The Religious Liberty Association has planned to do a vast amount of work in this line. But to do it, we will need a large amount of means.

We trust that our brethren and sisters who have not paid their annual dues for the past year, will send them to us as soon as possible, and that we may receive abundant donations from others.

The work is going very rapidly, brethren and sisters, and if we want to have a part in it, we must be acting now. These calls for means will soon be past, and if we want to get our money into the cause, now is the time to put it in.

We are glad to report good progress in the work, and it seems to us that our efforts have never seemed so effective as now.

A. O. TAIT.

READINGS FOR THE WEEK OF PRAYER.

We have endeavored to send a copy of the readings for the coming week of prayer to every church elder, leader of company, Sabbath-school superintendent, and isolated Sabbath-keeper in every Conference and mission field, as far as possible. All of the church elders and leaders, and most of the other classes mentioned, have been supplied with these, as far as we have been able to obtain lists of their names and addresses; but we are sorry to state that notwithstanding 8,000 copies of the readings were printed,—a number which we presumed would amply supply all the demand for them,—our supply has run a little short, so that in a few States from which lists came in rather late, we have been unable to send a copy to all the Sabbath-school superintendents and isolated ones. We much regret that this is so, but state the facts so that those who fail to receive the readings, will know the reason they have not been sent them. Heretofore there has generally been quite a little supply left over from the number printed, but the demand for them this year has been unprecedented, and consequently our estimate fell short of the number called for. While we regret our inability to supply all, we are glad to note the increased interest manifested in the readings prepared for the season thus set apart for a special seeking of the Lord. We trust that our scattered brethren everywhere will put forth special efforts to meet, if possible, with the nearest church or company of Sabbath-keepers during this important season. We look for great blessings from the Lord to be poured out upon our people at this time.

O. A. OLSEN, Pres. Gen. Conf.

Let us notice a few ways in which it is thus profitable during the life that now is:—

It transfers the individual from a state of condemnation to one of justification, in which the individual feels at peace with God and free from the guilt of which he before was conscious. This alone brings great joy and satisfaction. He feels that it is much better to look forward to the Christian's life than to the sinner's doom.

It makes his life one of constant happiness. The Holy Spirit dwells in his heart, the fruits of which are "love, joy, peace," etc. Happiness and love are inseparable, and when the love of God and all his fellow-men comes into a heart where it was before, how greatly must that individual's happiness be increased. This is something very desirable; for happiness is the constant aim of all.

It gives strength of purpose. Yielding the will to God allies the will with God's will. Thus the will is not weakened or lost, but wonderfully assisted; and this is of inestimable value. No person in the world ever had more will power than he needed. The strongest human will is not prepared unaided to cope with the temptations of "the world, the flesh, and the Devil."

It places the individual in a position of safety; it places him in the hands of God,—the very best position in all the universe. The Devil has no power of death, and is constantly seeking to bring individuals under that power, and the one who is out of Christ is running a terrible risk; for he is on the Devil's ground. But what power can possibly harm the soul which is placed in the hands of God? Certainly nothing whatever can, unless God wills it; for no finite power can prevail against omnipotence. And if God wills it, the individual can always afford it. When the omniscient sees that it is best for a person to rest from his labors, he can lay down his life without the least fear or anxiety. He is still in the hands of God who doeth all things well. Very different is it with the individual who has not made the Lord his refuge.

It gives to life the highest-possible degree of success. It does this by taking the individual out of his own hands, and placing him in the hands of God. This gives God a chance to manifest his own power and his own wisdom in that individual's behalf, and through him in behalf of others. The result of this is just as much better than what the individual can do with himself, as God's ways are better and wiser than man's ways. The prophet Jeremiah wrote (Jer. 10:23), "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." This is the truth, however much human pride may suggest and assert to the contrary. It has been said that every man is the architect of his own fortune. But, however, is at best a very poor architect. Let God be the architect. Let the building be done by the great Master workman, the One who built the universe. Then will it be a glorious structure, one of which you will be proud through eternity.

There is every inducement, from the standpoint of reason as well as of duty, to a life of consecration to God. Knowing then that "God so loved [and all loves] the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," that we "are bought with a price," which was the highest price that God himself could give, shall not this love constrain us to yield our wills to his in penitence and love, and let him have his own way with us, for our own best good and his own glory?

L. A. S.

THE PURPOSE OF GOD'S BLESSING.

God never bestows his blessing upon any one with the purpose that it shall go no farther than the individual upon whom it descends. God never bestows a blessing upon any one that was not large enough to benefit more than one individual. If he should do so, he would only foster selfishness in the individual who received it; for any good that does no further than self, can do nothing more than exalt self, since it cannot flow out through the channel that communicates with the interests of others.

The apostle James speaks of a class who would,

if they could, keep all the blessing of God themselves, the result of their selfishness being that they do not get the blessing at all. He says (James 4:3), "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." This explains why many do not get the blessing; when they ask for it. They would make a selfish use of it, and thus it would be of no benefit to themselves or to anybody else. God does not send down blessings to have them lost in this way.

The blessing of God is designed to have a tangible effect upon the recipient. It will produce something more than a good feeling; it will be manifested in works. The Christian life is a life of work, and not of pleasant dreaming. The true Christian is one of the most active persons on the earth; and no wonder, for he has become an actor in the great controversy between Christ and Satan, and sees work everywhere to be done. The Christian life is lived "by the faith of the Son of God" (Gal. 2:20), but this faith is "faith which worketh." Gal. 5:6. By faith Christ dwells in the heart (Eph. 3:17), and "Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4. With Christ in the heart the righteousness of the law is fulfilled in the life. Rom. 8:4. 1 Tim. 1:5 tells what kind of life will be seen in the individual when this is the case. "Now the end [or object] of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." So the individual in whom the righteousness of the law is fulfilled will possess the grace of charity. Charity is not shut up in the feelings, but lived in the life. It cannot be separated from the life, but is the controlling element of it. It will be seen in all that the individual says and does. Its manifestations are eminently practical. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." 1 Cor. 13:4-7. This was the life of Christ on earth, and is the life of Christ to-day in the human heart. The blessing of God is Christ in the heart by faith; faith works, and works by love; love is charity, and charity is the visible token of Christ's presence.

Shall not the experience of the past few weeks have as one of its results a marked increase of charity on the part of those who so much need at this time to stand together in the bond of Christian unity.

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY. 24

(Continued.)

COMING down to a later period, we briefly notice Joseph Smith and the Mormon movement, as a fulfillment in part of our Saviour's prediction of false Christs and false prophets who should deceive many. Joseph Smith was born in Sharon, Vt., in 1805, and moved with his parents to Palmyra, N. Y., when ten years old. His education was very limited. He could barely read and write, and had a meager knowledge of the elementary rules of arithmetic. His religious experiences began when about fifteen years of age. From that time forward he claimed to have special spiritual illumination, conversing with angels; with instruction about a new religious doctrine such as would avoid the various errors of the different sects. He indulged in a species of fortune-telling or soothsaying, claiming power to tell of the existence of valuable mines or lost treasures, and had the reputation in the country of being a fanatic and visionary. He claimed to be guided by "visions," "angels," and "voices."

At the age of twenty-two he claimed to discover in a certain hill, between Palmyra and Manchester, certain "golden plates," upon which were written in ancient characters the history of people living in ages long past in America, some of whom were the ancestors of the American Indians, who they claim were descended from the ten lost tribes of Israel. This Smith claimed to be able to decipher and read by the aid of a curious instrument, called by him the "Urim and Thummim," "two transparent stones clear as crystal," set in two bows, found with the plates. From these plates all Latter-day

Saints claim the Book of Mormon was translated; Smith being behind a curtain, the supposed plates being before him, and he pronouncing the words while a scribe on the other side took down his words in writing. Certain "witnesses" claim themselves to have seen the "golden plates," but what has become of them no one knows. Smith claimed that an angel received them from his hand, and disappeared with them.

Disciples now began to be made quite rapidly. Smith being leader, "prophet," "sun," and head, "high priest of the Melchisedec" order, now had great influence. They uniformly had trouble between themselves and the Gentiles, wherever they lived, and settled in different places, till at last a settlement was made in Jackson county, Mo., near Independence. Here Smith claimed to have a revelation that it was the land of promise, a place for the city of Zion, where the New Jerusalem should be built. Twelve hundred Mormons soon gathered there, and went to work with their usual energy and industry, and soon made the wilderness a fruitful field.

Then troubles commenced with the people. Smith organized a military force to repel attacks, and soon blood was shed, and fighting continued till they were driven wholly out of the State, across the Mississippi into Illinois. The people there treated them kindly. They secured land and made a new city, which they called Nauvoo. They built a large temple for public worship, and for a season prospered wonderfully. But the usual troubles arising with those not of their faith, who accused the Mormons of stealing their stock, and other property and too literally practicing the doctrine that, "as everything belongs to the Lord, and as we are the Lord's people, therefore it belongs to us," there soon came a crisis; the authorities sought to arrest Smith and some of the leaders. They resisted by force for a season, but were finally taken and lodged in prison to await their trial. Then a lawless mob of 200 or more arose, took possession of the building, and shot Joseph and his brother, Hyrum Smith, and thus they were considered martyrs to the cause.

Smith had become a great man in his own eyes, because of the attention he was receiving. He was courted by both parties to obtain the large Mormon vote, and even announced himself as a candidate for the presidency of the United States. The whole body was under subjection to his will. He had begun to practice polygamy several years before his death, and a dozen or so of wives besides his lawful one, were "sealed" to him. A pretended revelation favoring polygamy had been written out according to what seems to be unimpeachable testimony, though not publicly promulgated at the time. But it was known to many, and was afterward promulgated from Salt Lake City.

After Smith's death, Brigham Young, one of the so-called "apostles," was chosen as successor, "seer, prophet, and president of the church of Latter-day Saints." Becoming convinced that they could not have liberty to practice all the rites of their religion, or sufficiently control matters in their own vicinity to suit them, they moved west, and finally, after great hardships and sufferings, established themselves in the Salt Lake valley, and built Salt Lake City. Multitudes congregated there, and there polygamy was openly practiced. Missionaries were sent to all parts of the world, and large numbers of converts were made in England, Wales, the Scandinavian countries, and in the Sandwich Islands. A religious despotism was established in Utah, and all who dared to raise their voices were either silenced in death or driven out. Scenes of bloodshed were enacted, which were simply horrible.

When the Pacific railroad was run through that country, these things could no longer be tolerated. Indeed, the United States sent a force of 2,500 soldiers there to bring them to terms before that. Gradually they have come more under subjection, as governors, judges, etc., have been sent by the national government, and since President Young's death, they have had at least nominally to submit to the authority of the laws.

Mormonism is still a great force, however. It is estimated from the best authorities that they number from 250,000 to 300,000 believers in the revelations of Joseph Smith. There is scarcely any portion of the earth where their missionaries have not been.

In their professed belief they claim to accept the Bible and the Christian system, yet they teach doctrines utterly subversive of them, holding that later revelations are to be preferred and accepted, when not in harmony with those more ancient. In their controversial publications some of their leading writers teach the boldest infidelity, when they think they can gain by so doing. They teach many things which are ridiculous, blasphemous, and indecent. They hold that Adam is the "Ancient of Days," and as Brigham Young once preached: "Adam is our father and our God, and the only God with whom we have to do." So they believe God was once a man. The following extract from one of their catechisms illustrates this point.—

"Question 28.—What is God?"

"Answer.—He is a material, intelligent personage, possessing both body and parts.

"Q. 38.—Doth he also possess passions?"

"A.—Yes. He eats, he drinks, he loves, he hates.

"Q. 44.—Can this being occupy two distinct places at once?"

"A.—No."—*Latter-day Saints' Catechism, quoted in Morm. Illust., p. 43.*

They teach that—

"God of course was once a man, and from manhood by continual progression became God; and he has continued to increase from his manhood to the present time, and may continue to increase without limit. And man may continue to increase in knowledge and power as fast as he pleases."

And again:—

"If man is a creature of eternal progression, the time must certainly arrive when he will know as much as God now knows."—*Millennial Star, XIV. 386.*

Thus Joseph Smith says:—

"The weakest child of God which now exists upon earth will possess more dominion, more property, more subjects, and more power and glory, than is possessed by Jesus Christ or by his Father; while at the same time they will have their dominion, kingdom, and subjects increased in proportion."—*Millennial Star, Vol. 6.*

The Mormons believe in gods innumerable; i. e., men who have become gods. Who can fail to see the footprints of Satan, the arch fiend, who said to Mother Eve that if she would partake of the forbidden fruit, "Ye shall be as gods"? They believe in the pre-existence of spirits before birth, believing that vast numbers of them are awaiting the begetting of human bodies for them to inhabit; hence polygamy is necessary that as many as possible of them may be favored (?) in obtaining Mormon habitations.

Many other ridiculous doctrines might be mentioned, but these will suffice as specimens. (These facts are obtained from McClintock and Strong's and the Schaff-Herzog Encyclopedias, Art. Mormons.) That a powerful spiritual influence of some kind has attended this work from the beginning is not to be doubted. That it is not from a good source is equally evident. Multitudes have been swept into their ranks because of the subtle, magnetic influences connected with it. Many people of intelligence and great natural ability have accepted it. Actual miracles have been performed in connection with them. The writer has seen a person whose whole nose and quite a portion of the face had been eaten out by a cancer, who was cured instantly by the laying on of hands of a Mormon elder, and for years no further trouble was experienced from it. This person is probably living in eastern Nebraska at the present time. Many in their meetings have peculiar exercises, which they call "speaking with tongues." Some strange influence comes over them, and for a few moments they pour forth a stream of gibberish, which bears little resemblance to any known human language. They evidently are under some strange, mysterious influence, and then they regain their normal state. This is undoubtedly a counterfeit, a poor imitation of the genuine gift of tongues, as seen in apostolic days, when those from various nations heard the uneducated Galileans speak in their "own tongues the wonderful works of God." Acts 2:7-11.

G. I. B.

(To be continued.)

THEOLOGICAL IMAGINATIONS.

A MINISTER of the gospel engaged to deliver theological thunderbolts in a Pennsylvania seminary, has devoted six lectures to the Sabbath. In one of these lectures, speaking of those who observe Saturday, and who claim there is no divine authority for Sunday, he said:—

"They ask for a 'specific command' for the observance of the Lord's day. Let them give a specific command for the observance of the Sabbath before the decalogue, in which they believe as well as we. If God's example is enough in Genesis, Christ's example is enough in the Gospels. If divine acts are to be considered as legislative acts that speak louder than words in the one case, they are of like authority in the other."

We fully agree in the above statement that Christ's example in the Gospels is as important as it was at the creation. But granting the principle, does not do this "theologian" any good; for when he comes to make his application, he will surely find a dismal failure. His argument for Sunday consists of nothing but words,—words of assurance, but without fact of Scripture to rest upon. He assumes that there is as much evidence in the Gospels that Christ rested on Sunday, blessed and sanctified it, as there is that the seventh day was so set apart in the record of creation. This is the boldest kind of assumption without proof that we have ever yet witnessed. Hundreds of able ministers of all denominations of Christians have acknowledged that the Gospels contain nothing that can be used clearly to prove the establishment of Sunday. The texts that are now relied upon as proofs were never used by the early church for that purpose; they were the last resort of the Puritans to justify themselves in keeping Sunday, while they rejected the other holidays of the Church of England. And yet these makeshifts are set up by a modern theologian as proofs "strong as Holy Writ."

Let us examine this subject in detail, and compare the evidences in Genesis for the seventh day, with the evidences in the Gospels for the first day. First we will look at Genesis. There we find, (1) a record of six days' consecutive work; (2) the resting of the Creator upon the seventh day; (3) after the seventh day was passed, a blessing was pronounced upon the seventh day; (4) the sanctification, or setting apart, of the seventh day. Genesis 1 and 2. These are simple facts, recorded in simple language. They form the basis of the Biblical Sabbath, and are referred to in the decalogue as the reason for the command embodied in that law, to keep the seventh day.

Is there anything approaching this in the Gospels, for the observance of Sunday? All men of candor know that there is not. Were there six days of consecutive labor before the day claimed to be the first and new Sabbath of the Christian age?—There were not. Of the day immediately preceding the day thus claimed as a Sabbath, the record in the "Gospel" of Luke says they rested. Luke 23:56. Thus the first necessary step in the formation of a Sabbath was lacking. Is there any record in the Gospels that Christ rested upon the day of his resurrection?—None at all. He rested in death on the seventh day, while his disciples rested in life; and a day held by this theologian (?) to be the first of the new series of Sabbaths, was a day of great activity. Do the Gospels declare that Jesus blessed the day of his resurrection?—They do not; and none but a theologian with a large bump of imagination, and a mind so completely biased by the way he wants to see it, would ever suppose such a thing. Finally, do the Gospels say that Jesus sanctified the first day?—Nothing of the kind can be claimed for Sunday. If there was such a record, we would acknowledge a command for Sunday; for the essential idea of the sanctification of a day, consists in its appointment to the purpose for which it was made. Thus every specific act recorded in Genesis as uniting to create the original Sabbath, is wanting for the counterfeit Sabbath which has usurped its place.

To conclude: we would say that we have a profound respect for the example of Christ. Finding no account in Scripture of his example in keeping any other Sabbath than the one sanctified in Eden, and placed in the bosom of the decalogue, we mean by God's grace to keep it. This command having never been repealed, no other command is needed. It must stand until it is repealed. There is neither example nor command for Sunday-keeping in the Gospels or anywhere else in the Bible. Where, then, may be found for the Sunday Sabbath "legislative acts that speak louder than words?" They are nothing but the figments of a theological imagination. Theologians may claim it, but the Bible now and forever contradicts the claim.

M. E. K.

THE RELIGIONS OF INDIA.—NO. 1.

THE religion of a people is to a greater or less extent their history. It gives an insight into mental development, as well as the state of society attained. In all religions, however false, corrupt, there are traces of a knowledge of the God by traditions, rites, and ceremonies, revealing the fact that there are two great sources of religion: the pure, which has left its divine impression upon every heart and every people; and a false source, which has taken numberless shapes and forms to oppose by corruption and otherwise the true, pure, and good.

The religions in India, like its civilization, Christless, purely oriental and Asiatic. They brace the most loathsome, abominable practices and the highest attainment of virtue and morality that can be attained without faith in Christ. The religion of the United States is said to be Christian, and yet there are a legion of forms, names, modes of worship under the name of Christianity. It is the same in India. It is worthy of note that the least departure from the pure principles of Christianity is but taking upon itself some form of the false religions which abound to perfection in India. It is the introduction of principles of the false religions that multiplies sects in the Christian religion.

Polytheism and pantheism are the warp and woof of Hinduism. There is no unity in its worship. Benares is said to be a city of 2,000 temples, and more than ten thousand gods. Every object, both animate and inanimate, is worshipped. The city is situated on the sacred Ganges, which furnishes holy water to the thousands of inhabitants. Every morning both old and young repair to the banks for a bath. Even the dead are brought to its banks to be washed, and are then burned. Long trains of pilgrims who have journeyed for hundreds of miles, are continually arriving to bathe in the holy stream, or worship some particular god.

In these idols and their idolatrous ceremonies are traces of a knowledge of the principles of the Christian religion. Krishna is a man-god declared to be an incarnation of his divine essence; and the figure which is unknown to Veda (their sacred writings) is a popular divinity. Krishna is represented as standing on a serpent which is biting his heel, and he is bruising the serpent's head. In Indian work, "Gitta," there are many disgusting legends regarding Krishna, and it is probable that the author of Gitta adopted the great concepts regarding the divinity and incarnation of Christ and applied them to Krishna, as a personage already famous in Indian story. Says Mitchell:—

"It is in the Mahabharata we first see Vishnu exalted to preme divinity. He became incarnated in Krishna, who have been, as some believe, originally a tribal god of the puts (the great military race in central India), probably exalted into a god. The names of Christ and Krishna are tally unlike in sense, and not very unlike in sound; yet former may have suggested the latter as the personage the poet might represent as the supreme divinity."

Krishna as conceived by the Hindus now is a strangely mixed character. He is a warlike prince but to them he is the supreme divinity incarnate.

The spirit of sacrifice, self-abnegation, and devotion is prominent in all these various religions. Calcutta daily the devout Hindu may be seen taking his lamb or kid to the river, bathing him in sacred water, and then bearing him to the front of a temple containing two apartments, the front always open, the second apartment directly behind of the first, open at certain hours. The kid's head severed by the executioner; while on feast days the priest dips his finger into the blood and applies it to the forehead of the worshiper. He is then borne to the house of the penitent, and eaten. When interrogated concerning this ceremony, they said: "Do you not cross your foreheads with holy water?" referring to the rite of the Catholic Church, claiming that the church received this rite from them. In this is revealed the fact that once they must have had some knowledge of the Jewish ceremonies.

The fakirs, on account of some sin which they have committed, desiring to become holy will place themselves in one position with their arms stretched, until they become withered, living on food given them by the passer-by. Others place themselves on the ground, surrounded by a

SOUND SPEECH.

THE apostle Paul exhorted Titus (Titus 2:8) to be careful to have his speech "sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." This was good advice to Titus, and it is very appropriate for those who stand in a position similar to his in our own day. There is probably no one thing that causes more trouble in the world than the hasty and careless use of the power of speech.

There seems never to have been a language invented, or one so fully developed, that its common words and phrases were not susceptible of more than one meaning. Certainly the English language is not exempt from this misfortune. It is the easiest thing in the world to make use of ambiguous expressions,—much easier, sometimes, than to refrain from their use. Hence, it is a very easy thing to be misunderstood. Nearly all language needs to be interpreted, if its precise meaning is to be ascertained. This is illustrated in the statutes passed by our State legislatures, and in the clauses of our State and national constitutions. The precise meaning of these is perhaps known to the ones who framed them, but only the decisions of courts of justice can determine their meaning for the people in whose interests they were framed; and this is so of all law. It does not seem possible to devise a statute of any length which will be so plain in its meaning to all that no court will be called upon to define the meaning of some of its words or phrases. To illustrate: The first amendment to our national Constitution declares that Congress "shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This seems plain; but does it mean that Congress has no authority to interfere with the religion of the Mormons? The courts have held that it does not. The fourteenth amendment declares that "no State shall make or enforce any law that shall abridge the privileges or immunities of citizens of the United States." Here the question arises, What are "the privileges or immunities of citizens of the United States?" and also, what is to be considered as being an abridgment of these immunities? One of the most famous of English statutes (the Statute of Frauds) was passed to settle disputed points, but resulted in vastly increasing litigation, simply because so many of its words and phrases had to be interpreted by the courts before their precise meaning was settled. The same ambiguity exists in ordinary speech, and would be just as noticeable, if it were not that such language is not usually considered important enough to make its precise meaning a matter of very great value.

But the language of Scripture, and that which relates to the meaning of Scripture, is obviously of great importance, and it is often necessary to ascertain its precise meaning. For this reason Paul exhorted Titus to be careful to utter "sound speech that cannot be condemned," that no one might have a chance to speak evil of him on account of it. In that which pertains to so important a matter as the eternal interests of the soul, people want "the truth, the whole truth, and nothing but the truth." It will not do to go out and talk to people in a careless way, or a way that will give them an opportunity to misconstrue your language so as to justify themselves in their errors. The Christian evangelist should not only mean what he says, but he should also be careful to say exactly what he means.

As an illustration, consider the much-mooted subject of "faith and works," as it is generally expressed, to which one of our contributors refers on another page. The latter there finds fault with a statement made in the notes to a recent Sabbath-school lesson, that "it is a dangerous thing to say that we ought to keep the commandments of God in addition to our faith." Now, the author of that lesson doubtless did not mean to say that men could be saved without keeping the commandments, although at first glance the impression would naturally be received that he did. And more than this; that impression, to one who did not believe in the perpetuity of the law, would be very much stronger than it would to one who did; in fact, it would be regarded as conclusively the true meaning. This is the important point. While it is true that faith—true, Bible faith—al-

ways works by love (or charity), which is the fulfilling of the law, and hence must always result in the keeping of God's commandments, it is also a fact that many people—a very great many—have not the true idea of faith. They do not have that idea of it which shows them its inseparable connection with God's commandments. They have their own idea of faith, that of something which obviates the necessity of keeping those commandments.

The simple term "faith," therefore, must be considered, so far as purposes of discussion are concerned, as having more than one meaning; it must be allowed as many meanings as there are different parties in the discussion; for in a discussion where freedom of opinion is allowed, all meet upon common ground. You must meet an opponent on his own level before you can bring him up to your level. The general term "faith," spoken before a number of persons having different ideas of what faith is, will convey different meanings to their minds. To one class of religionists "faith" means one thing; to another class it means another thing, and so on. And when we speak to one class, we should consider that we are speaking to all classes, and so speak that we can maintain our position before all classes. We are liable to be called upon by representatives of any one of them to do it.

It is with reference to the fact that various ideas of faith would prevail in the world that the language of Scripture on this subject was worded. The Scripture says, "What doth it profit, my brethren, though a man say he hath faith, and hath not works; can faith save him?" "Faith" as here mentioned does not mean true faith, for true faith will save a man always. "He that believeth and is baptized shall be saved." Mark 16:16. Reference is simply made to that idea of faith that would be held by the man who would say, "I have faith," and yet would have no works. Again, the same writer says, "But wilt thou know, O vain man, that faith without works is dead?" But there is no such thing as "faith without works;" that is, true faith. Again, the apostle Paul wrote to Titus, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." Titus 3:8. But if a person truly believes in God, he will of necessity maintain good works, without his taking any thought about it. But these two apostles knew that there was danger that a man might have something which he would think was faith, yet would not be true faith at all; and it was for the admonition and instruction of such that such statements as we have quoted were written.

What was written about works in connection with faith, was necessary, in order that there might be a true standard by which all that professed to be faith might be measured. If a person says to me, I have faith, and I depend on that for salvation, and do not think it necessary to keep the Sabbath (a thing which very many do say), it is useless for me to say to him that he has not faith, unless I have something more with which to back up my assertion. I have no right to judge his assertion that he has faith, any more than he has a right to judge mine, without some further evidence in the case; and I would have no means of pointing out to him or to anybody else that he did not have the faith which saves, unless there was something tangible by which the genuineness of "faith" could be tested. There is such a test; namely, his works. "Show me thy faith without thy works, and I will show thee my faith by my works." If the word of God had not indicated such a test of faith, we should be left wholly at sea on the subject, and while some might have true faith, and feel in their hearts the witness of the Spirit that they were children of God, a great many more would have just such a faith as Antinomians have, and there would be no way of pointing out to them their error, nor it may be, of saving ourselves from the delusion which their zealous professions and specious appearance of piety might bring upon us. We could not look into their hearts to know whether they had in truth the witness of spirit, as they might claim; and the way would be clear for the Devil to sow his deceptions on this point broadcast, and gather in his harvest of deluded souls.

It should be borne in mind that we are not living in an ideal world, but in one which is full of error and imperfection, and we must accommodate our utterances to the conditions that actually exist. If there were no such thing as a false faith, the simple expression "faith in God" would be sufficient in every case to convey just the meaning intended; but as there are many false conceptions of faith actually held by men all around us, the ideal sense of the word becomes easily lost in one of these false views, unless we are careful to set out the sense in which the word is used. It is the same with that to which we apply the term "reason." We are often told what "reason" teaches. But what is "reason?" In the ideal sense it is always truth, correct deductions from true premises; but actually and practically, it is simply just what people say it is, and as such it may be right, or it may be wrong. True reason is of course always right and absolutely reliable; but that which is called reason, even by the best finite minds, is often altogether unreliable. Two persons whose beliefs on some subject are diametrically opposite, will each give the "reasons" for their respective views, yet reason itself cannot support both, and may not support either one. We apply the word very often to that which is not reason at all, in the true sense, simply because it is necessary in order to adapt our language in discussion to the conditions which our world presents; and care must be taken not to confound the ideal with the actual in any process of investigation, else the result will very likely be error instead of truth. So likewise must care be taken in speaking before the world of faith; for that which is true of true faith may not be true at all of "faith" in its popular conceptions. Before a congregation of "Antinomians" it would certainly be very unwise to use such expressions as, "It is a dangerous thing to say that we ought to keep the commandments of God in addition to our faith." It would only tend to confirm them in their errors. Recently a lady who for some time had been under conviction in regard to the obligation of God's commandments, and had kept one or two Sabbaths, listened to a sermon preached in the Tabernacle on the subject of salvation by faith, and came away saying that her burden was rolled off, and she did not have to keep the Sabbath any more, since faith in Christ was enough,—a conclusion which she drew from the strong statements of the speaker.

If people would only be careful to say what they mean, and make their exact meaning plain, there would not be one half the discussion and controversy in the world that there is. Especially in speaking to men the words that are to save or condemn their souls, we cannot be too careful to follow the instruction of St. Paul to Titus, to utter "sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

It is a fact, as all will find when thoroughly investigating the rise of every false system of religion which has deeply impressed mankind, that there is connected with it some strange and wonderful supernatural influence, with more or less of deception also. Mohammedanism had these, so did heathenism with its peculiar oracles. Swedenborg, Ann Lee, Mormonism, Spiritualism, Christian Science,—all have these peculiar influences, some of them in a more marked degree than others. Satan has a finger in all these, working shrewdly to deceive men to their ruin, counterfeiting the work of God, breaking down faith in the cardinal doctrines of the Bible, especially in Christ and his coming. It is impossible for man sitting down coolly, unaided, left alone to his own resources, to rouse up that fanatical faith which will move such masses of people, and hold them together to bear persecution, risk life itself, cause the submission of the will to that of their leaders, till they will do anything for them, make any sacrifices. Human influence alone is not powerful enough to do this. The religious nature must be perverted and enlisted first.

Our Saviour points out these movements which have been so remarkable in our time. Satan designs to deceive the world in regard to Christ's

second advent, as he did the masses regarding the first advent. The blindness, bitterness, and intense hatred, the strange, sudden change which came over the minds of the populace, and the spirit which actuated them, were all evidently caused by the spirit of Satan taking possession of the minds of the people. His power and influence are but little realized in our days, yet it was never more potent. He will "deceive if possible the very elect."

It is well known that Spiritualists claim that the rise of this movement is the second advent of Christ. Their mediums are the "Christs of the last dispensation."

"What is the meaning of the word 'Christ?'—'Tis not as supposed, the Son of the Creator of all things. Any just and perfect being is Christ.'—*Spiritual Telegraph*, No. 37. "It shall be the organ through which the Christs of the last dispensation will choose to speak."—*Taken from the prospectus of the Truth Seeker, a Spiritualist paper*. "All the testimony from advanced spirits only shows Christ was a medium or reformer in Judea; that he now is an advanced spirit in the sixth sphere, but that he never claimed to be God, and does not at present. I have had two communications to that effect. I have also read some that Dr. Hare had."—*Dr. Weiss, before an investigating class of Spiritualists in New York City*. "Hearken then to the voice of wisdom, O ye inhabitants of the earth, and be not blinded as to your Lord's appearing; for he is already in your midst."—*Important announcement to the world, from the Spiritual Telegraph*. "This second coming of Christ means simply the second coming of truths that are not themselves new, that have always existed. . . . He said, 'When I come again, I shall not be known to you.' Spiritualism is that second coming of Christ."—*Banner of Light*, Nov. 18, 1865, the controlling spirit through Mrs. Conant.

These testimonies are abundantly sufficient to demonstrate that Spiritualism claims to be Christ's second coming. Its mediums claim to be what they say Christ was, simply a mouth-piece for the spirits of the departed to proclaim truths to the world. Hence, a multitude of Christs have appeared in our age. Swedenborg advanced this delusive doctrine, and multitudes have taken it up in our time, showing indeed great signs and wonders. It is truly wonderful how the spirit of our age is permeated with these false principles concerning the coming of Christ. Even the so-called orthodox churches, in one way or another, are disseminating them. According to popular theology and opinion, Christ comes when a good man dies, when a soul is converted, in every great spiritual outpouring, and in great reformatory movements. So common are such sentiments, united as they are in the common belief with that of the soul going to heaven or hell at death, that the importance of the second advent of our Lord in glory, is almost wholly obliterated from the public mind as a possible contingency.

How wonderfully our Lord predicted this condition of things in our time! "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not." How often have believers in our Lord's soon coming, had scoffers accuse them of being of the class who should say, "Lo, here," or "Lo, there!" But a moment's reflection proves that this caution of our Saviour is not applicable to the sincere believer in the *personal* appearing of Christ, in the slightest degree. It refers wholly to those with false ideas of the nature of Christ's coming, to false Christs, who claim to be Christ himself, or to fulfill the predictions he made of his coming, "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:23, 26, 27.

These cautions include every class and every profession of whatever name or persuasion or sect, who teach in the last days that Christ's coming is in any other way than that which he declares himself, visible, personal, glorious, with shining angels, and light resplendent, outshining the sun in its meridian, far surpassing anything and everything ever beheld in majesty and grandeur on our earth before. Those who thus belittle or counterfeit this glorious event, are the enemies of Christ, whether they realize it or not.

(To be continued.)

THE RELIGIONS OF INDIA.—NO 2.

Their Origin.

The religions of India originally came from the impious descendants of Ham and the co-laborers of Nimrod in building the tower of Babel. From

the map of India it will be seen that it is a great three-cornered country stretching southward from mid-Asia into the ocean. The chief part of its western side is washed by the Arabian Sea, and the chief part of its eastern side by the Bay of Bengal, extending into the Indian Ocean. But while thus guarded along the whole length of its boundaries by nature's defenses,—the Himalaya Mountains on the north and the ocean on the east, west, and south,—it has on its northeastern and its northwestern frontiers two opposite gateways, which connect it with the rest of Asia. On the northeast it is bounded by the Buddhist kingdom of Burmah, and on the northwest by the Mohammedan States of Afghanistan and Beloochistan, where two streams of population of widely diverse types poured into India by the passes at these northeastern and northwestern corners.

The two chief races of India are pre-historic. The earliest glimpses of Indian history disclose these two races struggling for the soil. One was a fair-skinned people who entered by the northwestern passes, a people who called themselves Aryan, literally of "noble" lineage, speaking a stately language, worshiping friendly and powerful gods. From these Aryans came the Brahmans and Rajputs of India. The other race was of a lower type, who had long dwelt in the land, and whom the newcomers often drove back into the mountains or reduced to servitude on the plains. The comparatively pure descendants of these two races are now nearly equal in numbers. Subsequent to this, a third race, the Scythians, played an important part in India about the beginning of the Christian era. The Mohammedans belong to a period about a thousand years later.

Among these oldest dwellers there were many tribes called the non-Aryans, or aborigines. They have left no written records; the use of letters or even the simplest hieroglyphics was unknown to them. All that we know of them are rude stone circles and upright slabs and mounds, beneath which, like the primitive peoples of Europe, they buried their dead. They knew how to make round pots of hard, thin, earthenware, not inelegant in shape; they fought with iron weapons, and wore ornaments of copper and gold. They were the ancient tomb-builders. They possessed an intelligence like the first race in China and Japan, superior to the present race of people inhabiting these countries. These too left a religious mold that is now seen in India.

The Aryans entered India from the colder north, and prided themselves on their fair complexion. Their Sanskrit word for color (varna) came to mean "race" or "caste." The old Aryan poets composed the Veda, probably 3,000 or 4,000 years ago. These Vedic hymns describe the primitive tribes as "disturbers of sacrifices," gross "feeders on flesh," "lawless," "without gods, and without rites."

From the intelligent people of India sprang many heathen reformers which developed distinct modes of worship, multiplying sects in India. These coming principally from the different castes, they have left their indelible impress on its followers, as Christianity has left its mold upon Christian civilized nations. The Brahmans became the priests of the highest rank. When a Brahman was asked by a missionary what gods they worshiped, he replied, "The gods worship us." They claim that at the beginning of the world Brahma proceeded from the mouth of the Creator. They finally developed a routine of ceremonies, studies, and duties. The passing traveler marks them distinct from the bronze-cheeked, large-limbed, leisure-loving Rajput warrior caste of Aryan descent; and from the dark-skinned, flat-nosed, thick-lipped, low castes of non-Aryan origin, with their short bodies and bullet heads. The Brahman stands apart from both, tall and slim, with finely modeled lips and nose, fair complexion, high forehead, and a slightly coconut-shaped skull—the man of self-centered refinement. He is also distinguished by his dress. He represents a class who became the ruling power in the country, not by force of arms, but by the vigor of hereditary culture and temperance. They eat no flesh meat, drink nothing intoxicating, use neither tobacco nor opium. Such food to some castes of Brahmans is so detestable that some Christian Brahmans will not allow their children to associate

with the European missionaries, lest they partake of their habits and break their caste.

The Brahmans were not only the priests and philosophers, but also the lawyers, the men of science, and the poets of their race. As early as 250 B. C., two alphabets or written characters were used in India. But the Brahmans handed down their holy learning by memory rather than by writing it out. They learned the Veda by heart, as well as many other books. They studied the movements of the heavenly bodies, and more than three thousand years ago they had worked out a fairly correct calculation of the solar year. This, however, was brought from Egypt with them. They were also acquainted with the phases of the moon, the motions of the planets, and the signs of the zodiac. This was before the Greeks had arrived in India, 327 B. C. Their works were translated by the Arabs about 800 A. D., and so reached Europe. They worked out a system of medicine for themselves, and made their first steps in anatomy by cutting up the animals at the sacrifice with a view of offering the different parts to their gods. They also trained their students by means of operations performed on wax spread over a board, instead of flesh, and on the stems of plants. The word "m-s-s-r," pronounced *missr*, means Egypt, and is used to designate a certain class of Brahmans, which shows that their learning and religion were identical with the Egyptians. They also had an art of music of their own. The seven notes which they invented four centuries B. C., passed through the Persians to Arabia, and were thence introduced into European music in the eleventh century A. D.

One *modus operandi* of Brahmanic proselytism is the capture of the devotees and spiritual leaders of new sects, and they thus set up new lights in divine matters by organizing new castes, which from their very nature are Brahmanistic. Sir George Campbell wrote in 1871-72: "It is a great mistake to suppose that the Hindu religion is not proselyting. The system of castes gives room for the introduction of any number of outsiders; so long as people do not interfere with existing castes, they may form a new caste, and call themselves Hindus; and the Brahmans are always ready to receive all who will submit to them and pay them. The process of manufacturing Rajputs from ambitious aborigines goes on before our eyes."

S. N. H.

RELIGIOUS LIBERTY IN RUSSIA.

INTERESTING letters have reached me again from this field, which illustrate still more the religious liberty that some claim exists there. But in order that the statements made may be better understood, we give the following as explanation: There are in Russia, besides the State religion, or the Greek-Catholic, a number of tolerated creeds, such as the Roman Catholic, the Mohammedan, the Lutheran, and even certain forms of heathenism, which were found already existing when Russia acquired the territory, or else they came in as settlers were invited in times past from Germany, as the Menonites, etc. These are acknowledged by the government and tolerated, but besides the general acknowledgment of the denomination, every one of the meeting-houses or places, and every one of the ministers or priests are subject to a special permission, which confines the priest or minister in his work to his own members, and to that special place of worship, and obliges him to keep a careful record of all the births, deaths, or marriages performed, and to all additions to his church. And while the Russian State church can propagate all it pleases, the tolerated churches must keep their belief to themselves. Thus it can be truly said that the Roman Catholic, the Protestant, and even the Mohammedan can find temples of his own where he can worship in Russia; but woe unto any one if he should begin to labor for any one else outside of his own membership.

To illustrate still further: a Baptist, who after a long struggle is finally tolerated in Russia, moves to a new place, where there is no church of his. He invites his minister to come and hold some meetings, and invites some of his Lutheran friends; but as his house is not as yet acknowledged as a meeting-house, and his minister has not as yet permission to preach there, they both are liable to a heavy fine. But before his house is acknowledged,

and grounded in love," watered by the dews of grace, and springing up beneath the bright beams of the Sun of Righteousness.

Let us not then be discouraged by the scenes that confront our human vision, or become circumscribed and narrow-minded in our spiritual perceptions. We are in the minority here, but in the vast majority with God and angels and the inhabitants of unfallen worlds. Here it is the "little flock," but only as part of the mighty flock that fill the orbits of the skies. When we meet to worship and give praise to God, we are in good company, for it is to join with the innumerable company of the saints in light, and in the mighty anthem which from all the universe of God ascribes "blessing, and honor, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb forever and ever." L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

FALSE calls to "build" the New Jerusalem in Jackson county, Mo., or Salt Lake, in Deseret, gathering a multitude of deluded souls who expect to become Christs when they die, and revel in the possession of a harem of "sealed" wives to all eternity, rearing a multitude of progeny to reign over, are likely referred to by our Saviour. Millions in all will bein this delusion. So also does he have in view the fearful deceptions of Spiritualism which will deceive multitudes in the last days. Founded on a false view of the condition of man in death, millions believe they are communicating with the spirits of the departed, while they are really doing so with "the spirits of devils," who work miracles, leading away to the "secret chambers" where spiritual circles are held, and these false doctrines inculcated by deluded mediums who are so inflated by Satan that they imagine they have become Christs themselves. Such will be deceived to their ruin, and awake too late from their dream of deception, when the plagues of God's wrath fall upon them. Our Lord brings this feature to view: "For wheresoever the carcass is, there will the eagles be gathered together." Verse 28. Authors tell us the term "eagle" in this and other places in the common version, signifies the Griffon vulture. They "are pre-eminently the scavengers of the East." (See Schaff's Bible Dictionary, Art. Eagle.)

The figure used by our Lord referring here to the time just preceding his second coming, is that of a carcass being devoured by the vultures. So will our world be torn and devastated by the judgments of God just before the end, after having been warned of Christ's coming, and having rejected it, as the Jewish church did the same Christ at his first advent. False doctrines will be everywhere prevalent. Hatred against those who observe the Sabbath of the Bible, who keep the commandments of God, and are looking for the Lord's return, and are vigorously sounding the warning, will be intense with those who have rejected light. Persecution will be invoked to put them down; the Church, the State, and the world will be in union against them. False views of Christ's coming will everywhere prevail. Selfishness and love of the world and of pleasure will be the absorbing themes of interest. Violence, riots, bloodshed, and class arrayed against class will be everywhere.

Then the judgments of God will fall; the seven last plagues (Revelation 16) will be poured out. These judgments will swoop down upon a corrupt world, like the vultures upon a carcass, rending it, devouring, and destroying it. Then Christ will appear in his glory, and gather his people from the four winds of heaven. Thus does our Lord represent the perils and terrors of the last days. And who can fail to see the clouds from which this terrible storm will burst, gathering around us? Everything is preparing for it. The world is filled with a spirit of unrest and discontent. The great subject of the Lord's return is made a matter of ridicule even by professors of religion. Christ's teachings on this subject are woefully perverted all about us. Selfish impostors arise in various directions, claiming to be Christ, leading away foolish women to gratify their lusts, or duping men in their folly. A dreaming, worldly church put off the day of our Lord's return, its preachers glibly talking of his coming at death or conversion, lulling the con-

science to ease and false security concerning the nearness of that great event, which hasteth in its approach.

These things, dear reader, are strikingly set forth by our Lord as signs of his near coming. This is the state of society when his return is imminent. Let us not be among the evil servants who say, "My lord delayeth his coming," at such a time as this. These omens will intensify more and more. Strange manifestations will increase as the end draws near. Spiritualism will be disguising itself under new forms, seeking to clothe itself in garments of light, claiming to be Christian, in order more readily to deceive. "Christian science," so-called, which is sweeping through the land, making believers in all directions, doing indeed many remarkable things, and working apparently miraculous cures, is closely related to Spiritualism in doctrine. (See pamphlet "Christian Science; What is it? Is it science? Is it Christian?" Price 15 cents, published by Pacific Press, Oakland, Cal.; 43 Bond St., New York City.) It has made remarkable progress during the last ten years.

"The coming of the truth is the coming of Christ. We have no longer a personal Jesus. We are no longer seeking to be like the sinless Jew of eighteen hundred years ago." "Here let us apprehend the wise words of our teacher [Mrs. Eddy]: 'Christian science is the second advent of Christ.'"—"The New Interpolation," p. 110. "The coming of the Lord is a descent from the heavens within us, into the body of humanity of the same divine truth which was manifested in Jesus Christ. . . . The Christian Scientist believes that Christ is now here."—"Condensed Thoughts," pp. 49, 50.

Any discerning person can notice the ear-marks connected with these statements, showing the family relation from Swedenborg down to modern Spiritualism. Under one guise or another the same sentiments are inculcated, all of which are utterly contrary to the plain declarations of our Lord himself. These will no doubt increase more and more till the end. The public mind is ripe for the reception of such delusions. The masses, professors and non-professors of religion, have no love for Christ's personal advent. It would be the greatest terror conceivable to most of them. It would bring to an end the things they love most of all. Hence they prefer to believe in most anything else but the event they dislike. But we beseech you, dear reader, that you be careful to notice that this great sign of false Christs, the "lo, here" and "lo there" is Christ, of which our Lord warned us, is fulfilled remarkably already before our eyes. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." "Surely I come quickly; Amen. Even so, come, Lord Jesus." G. I. B.

(To be continued.)

LED BY THE SPIRIT.

"For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14.

The honor of being a son or daughter of God is offered to every one who accepts the Lord Jesus Christ in sincerity. We do not have to wait until Jesus comes and bestows immortality upon us to be taken into this close and honorable relation to him. The apostle John thus testifies, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2. We become the sons of God by a union of ourselves with Christ, the divine and only begotten Son of God. Jesus is and always was the Son of God. He took upon him our nature that he might reveal divinity to mankind. Those who receive him he is not ashamed to call brethren. If we thus by faith become brethren of one who is the Son of God by inherent right, we, in the sense of adoption, become members of the family of God,—of the royal family of heaven. And if we are thus adopted, we know it,—we receive "the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8:15-17.

Those who are thus joined to Christ and become members of the "household of faith," are not left to their own direction. Man without the divine guidance is sure to go astray. Says the prophet:

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jer. 10:23. Therefore we need the direction of the Spirit of God. Israel's journey from Egypt to the land of promise, guided by day by a pillar of cloud, and by night by a pillar of fire, is an illustration of what the Lord wants to do for every individual who comes to him. Says the psalmist, "Thou shalt guide me with thy counsel, and afterward receive me to glory." Ps. 73:24.

The trouble with many of us is that we do not submit to the Lord's guidance. We try to guide ourselves. We depend upon our own judgment rather than upon the Spirit of God for direction. Yet if we are not led by the Spirit of God, we cannot be his children; for they are thus led.

We have been especially impressed the last few months, while studying the Acts of the Apostles, with the fact that they were under the immediate guidance of the Holy Spirit. Philip was directed to go into the desert just in time to explain the word of God to a man whose mind the same Spirit had prepared to receive the truth. In the same miraculous manner Cornelius was prepared to receive the gospel from Peter, and Peter was instructed to make it known to Cornelius without fear of the national barriers which had hitherto divided the Jew from the Gentile.

By the direction of the Spirit of God, Paul and Barnabas were separated to the work to which the Lord called them. Of the commencement of this missionary journey we read, "So they being sent forth by the Holy Ghost departed unto Selucia." Is it any wonder that under such divine direction their labors should be so signally blessed of God? Not only did the Holy Spirit tell them where to go, but it also closed up before them unpromising and unfruitful fields. On one occasion Paul and Silas were "forbidden of the Holy Ghost to preach the word in Asia." The Lord did not want them to go there. Then a little later they "assayed to go into Bithynia: but the Spirit suffered them not." Going on to Troas they tarried there all night. They did not know where to go. Every avenue was shut up before them. That night at Troas must have been a time of great anxiety for the apostles. Where would they next go to proclaim the glad tidings of salvation? Ere they retired to rest, how they must have pleaded with God who had sent them forth, to direct them to the right place. During that night God answered their prayers. "A vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them." Acts 16:9-11. No doubt there were many places in Asia where souls were waiting for the gospel; but the time had come for the gospel to be proclaimed in Europe, and so the Spirit of God closed the way to Asia and opened the way into Europe before the apostles. Their first experience in Macedonia at Philippi, where they were whipped and placed in the prison with their "feet fast in the stocks," was calculated to try their faith; but their miraculous deliverance from prison and the conversion of the jailer and his family showed that God had made no mistake in directing them to Macedonia.

These lessons from the Acts of the Apostles should be very useful to us at the present time. The Lord is just as willing to guide his servants now as he was then. The closing work of the gospel now being given in the threefold message of Rev. 14:6-12, is as important as any work ever committed to mankind, and the Lord does not want his servants who are proclaiming it to go about this work without the special aid of the Spirit of God. Jesus said, "Lo, I am with you always, even unto the end of the world" (Matt. 28:30); and the promise of the Spirit was "to all that are afar off, even as many as the Lord our God shall call." Acts 2:39. Has the Lord called us to do a great and special work for the world, that the great day of God shall not come upon them as a thief? We confidently believe that he has.

What then shall hinder the manifestations of the Spirit of God among us, for the good of the cause of truth which has been laid upon us to carry to the world? What but our own unbelief,—our fail-

we have any less confidence when we ask God to do for us that which he has promised to do, upon our exercising faith in him? Surely his word has not lost its power by being written, nor by the lapse of time since the Almighty gave it utterance. He has spoken it once for us, and to us, though we were then unborn; and how can we expect him to speak the words again? God does not have to speak more than once, for his word is omnipotent. It will not return unto him void, but will accomplish the purpose whereto he has sent it.

We should realize, then, that when God speaks to us, he speaks through his word. He has there given us line upon line, precept upon precept, promise upon promise, so that there is no possible condition into which any of us can come where we will be beyond the range of its instruction,—where we cannot find in it just that which is applicable to our needs. Then if we do not read the word of God, how often will God speak to us? Will he leave what he has spoken to us in his word to become void, and give us some special revelation of the same truths because of our careless indifference?—Verily not.

Since then God speaks to us through his word, his power toward us is manifested by the same means. His power and his word are inseparable. The power of God unto salvation is the gospel, and the gospel is the word. Do we realize, then, when we desire more of the power of God, that that power is to be found in his word? Do we realize that we must go to the word for that power, and that we cannot reasonably expect the power if we neglect the word? When God has given us all the power that we need—creative power—stored up in his word, can any one expect some wonderful power from God to be given him or manifested in his behalf outside of the source which he has already provided?

It is by the word of God that we exercise faith. "Faith cometh by hearing, and hearing by the word of God." Faith is belief in the word, and where there is no word of God, there is no faith. Faith grasps the promises of God, and brings the fulfillment of them into the life of the individual.

The word of God sustains spiritual life. To the tempter Christ said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God;" and to the Jews, "The words that I speak unto you, they are spirit, and they are life." "Bread" sustains the natural life, but the spiritual life is maintained by the word, and the word is Christ. John 1:1; Rev. 19:11-13. Christ, the Word, is the bread of spiritual life. John 6:51-56.

By the word of God we are kept from sinning. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.

... Thy word have I hid in mine heart, that I might not sin against thee." Ps. 119:9-11. "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. The truth shall be the "shield and buckler" of God's people in the time of trouble. Ps. 91:4. Christ, our example, met and overcame temptation with the word of God. And those who go to that word in time of temptation can testify to the overcoming power which it affords them in time of need.

Is it not evident, therefore, that an individual's Christian experience can never go beyond his knowledge of the word of God? And is it any wonder that he who neglects the Bible or gives it only an occasional and hasty glance should somehow fail to get hold of that genuine experience which he seeks, and of which he feels his need?

How evident, then, that we need above all things to study the word, not merely read, but study it—for we cannot get out of it anything more than we are able to see in it. Only thus can any one become "wise unto salvation," and be "perfect thoroughly furnished unto all good works."

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

Terrestrial Convulsions, a Last-day Sign.

(Continued.)

"AND great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and

rulers for my name's sake. . . . And ye shall be hated of all men for my name's sake." Luke 21:11-17.

These words of our Lord have had a remarkable fulfillment. They clearly show that our earth before the end takes place, will give vivid evidences by its violent throes and convulsions, that the great consummation is approaching. The signs of Christ's coming are not any one thing merely, but a great number of strange precursors, coming in wonderful combinations and profusion. Neither are they in the main new things which were never seen or heard of before. The tokens of his approach are rather calamities, convulsions, and striking occurrences which have been known occasionally in the world, but which as the end draws near, will become remarkably common or far surpass in intensity any previous exhibition of the same sort.

In the above statement, our Saviour clearly locates the time when the signs he mentions will occur. It will be after the great persecution of his disciples is past. He expressly states that the persecutions, the delivering up and bringing before kings and rulers and imprisoning of his followers, should be "before all these" great earthquakes, pestilences, "fearful sights and great signs" which he gives as the special tokens of his coming, should take place. He does not mean of course that these would never have happened before; for we know they had been seen in all ages occasionally. Instances of their occurrence are mentioned in the Old Testament and in ancient history. How, then, can they serve as "signs" of Christ's return to our earth?—Only by a far greater frequency. He declares they will be displayed in a remarkable manner, as we may reasonably believe, in a far greater degree at the time of his appearing than ever before in the history of mankind, even after the close of the great persecutions which occurred during the 1260 years of the papal supremacy.

It is in the highest degree reasonable that they should. All these exhibitions are the result of the disorder sin has brought into our world; evidences of old age, decrepitude, and coming ruin to a world lying under the curse. Can any one for a moment suppose that when God created our world and pronounced everything he had made "very good," such terrible convulsions were seen in it as are now beheld constantly? Were all the elements in such disorder then, as are constantly seen now? Were volcanoes bursting forth, pouring out lava to bury cities, hurling great stones and floods of ashes or mud and scalding water, to destroy thousands of lives in a moment? Were earthquakes tossing the solid ground into waves, tumbling buildings to ruin amid screams of agony and the shrieks of tortured humanity? We cannot believe it. These things are the results of the curse pronounced because of sin.

As the earth grows old and draws near to the time of its visitation by its Creator, to rescue it from the thralldom of sin and the woes of the curse, the evidences of its sad condition will greatly thicken. It will indeed quiver in the chills of its expiring agony, or tremble with the internal fever of its closing convulsions. These symptoms will be terribly alarming as the end draws near. So our Lord declares. As we have seen, the great earthquake of Lisbon in 1755 was the first of the specially noted signs at the opening of the sixth seal. But many thousands of others will follow in the last days.

Scientists acknowledge themselves unable to give the causes of earthquakes. They theorize, speculate, observe, and note many facts, but cannot clearly grasp the great problem. Whether the central portion of our earth is a vast ocean of fire; rolling and heaving till the crust trembles with paroxysms, and quakes to give vent to these billows of flame, or whether the internal fires occupy only portions of the central bulk, none can exactly determine.

Moses wrote: "For a fire is kindled in mine anger, and burneth unto the lowest pit [margin, sheol], and devoureth the earth with her increase, and setteth on fire the foundations of the mountains." Deut. 32:22, Revised Version. The grand fact is thus revealed that God caused these internal conflagrations, and that they will continue, and finally uniting with the last-day flames from heaven above, will consume, purify, and melt over this old disfigured world and sin-cursed earth of ours, till it

comes forth again from the hands of its Redeemer a new and glorious earth, in which the righteous will ever dwell, and sin shall never come. 2 Pet. 3:7-13; Rev. 20:8-15; 21:1-5.

As certainly as God's hand directs Providence, so certainly does he overrule the earthquake. The great earthquake of Lisbon was foretold by prophecy ages in advance. It came at the time predicted, ushering in the grand era of the tokens of our Lord's return. "I will show wonders in heaven above, and signs in the earth beneath," said Peter at Pentecost. Acts 2:19. The signs in the earth beneath would reasonably include these remarkable phenomena. There is nothing in all nature that is more terrible, nothing which makes man more feel his utter helplessness, nothing which more clearly demonstrates the utter instability of all earthly things. Says Seneca, "What is safe if the solid earth cannot be relied upon?"

The question which the Roman orator and philosopher could not answer, any Christian can solve. God and heaven are safe, and cannot be shaken. Our earth shall yet pass through the throes of dissolution of which the terrible earthquake is but the precursor and token. Our Lord declares that just before the end "great earthquakes shall be in divers places." Has his prediction been fulfilled? In answering this query, we shall present facts culled from many others presented by Taylor in his "Great Consummation," all of which we cannot present for lack of space. He has quoted from many eminent authors, some of whom have made the subject a life study. Robert Mallet, whose extensive researches make him an authority on this subject, presents facts from which the following table is made:—

Earthquakes recorded before the birth of Christ:—			
	Total.	Gr't. earthquakes.	No. of yrs.
Thence to end of 9th century,	58	4	1,700
" 15th "	197	15	900
" 18th "	532	44	600
" 18th "	2,804	100	300
Thence to 1850,	3,240	53	50

The reader can discern at a glance the remarkable increase in frequency of these terrible phenomena, and no scientist disputes these facts.

Mr. Taylor presents these facts arranged differently thus:—

"Earthquakes in the fourth century, 21; in the fifth, 25; in the sixth, 31; in the seventh, 10; in the eighth, 11; in the ninth, 36; in the tenth, 17; in the eleventh, 57; in the twelfth, 68; in the thirteenth, 55; in the fourteenth, 58; in the sixteenth, 110; in the seventeenth, 180; in the eighteenth, 680; in the first fifty years of this nineteenth century, 924 earthquakes."—"Great Consummation," pp. 163, 164.

Who can fail to notice a wonderful increase in this age? Professor Milne presents the following list, which doubtless includes all of these phenomena, whether great or small:—

From 1843 to 1847 there were	1,604 earthquakes.
" 1848 " 1852 "	" 2,047 "
" 1853 " 1857 "	" 3,018 "
" 1858 " 1862 "	" 3,140 "
" 1863 " 1867 "	" 2,845 "
" 1868 " 1872 "	" 4,502 "

According to this list, there were 17,158 earthquakes during a period of but thirty years.

In various parts of the world where earthquakes were very infrequent centuries ago, they have now become common. This is true of Europe, and specially so of Great Britain. In the latter for 800 years, from A. D. 1000 to 1800, there were only 234 recorded, while during only four years, from 1868 to 1872, there were no less than 217 earthquakes. (Proctor, in Harper's Magazine, 1885, p. 140.) Says *All the Year Round*, "We feel a little uneasy at all these facts."

"The Earl of Shaftsbury said publicly in Exeter Hall, London, that several of the most eminent British geologists fully authorized him to say that England was but the lid of a dreadful well of fire; that there might at any time come a crumbling of the surface, which would convert the whole island into one huge volcano."—"Great Consummation," p. 166.

The citizens of the United States where destructive earthquakes have been almost unknown, will not be likely to forget the terrible calamity which befell Charleston, S. C., Aug. 31, 1886, which came near destroying the whole city. Its people can surely never forget those days of horror.

Volcanoes are far more active than formerly. The first recorded eruption of Vesuvius was in A. D. 79. It was not till the seventeenth century that as many as four could be counted in a hundred years. During the eighteenth century, there were twenty-three, and in the first half of the nine-

teenth there were twenty-six; it becomes more and more active, and no man can give the cause of this remarkable increase.

It is said that history presents no parallel of the frequency of earthquakes during the years 1867, 1868, 1869, 1870. In Aug. 13, 1868, occurred one in Peru, on the 14th and 15th in Chili, and the 16th in Ecuador. These were "for their extent and violence and wide-spread devastation, among the most terrible on record." Their extent covered sixty degrees of latitude, reaching from the Isthmus of Panama to Cape Horn, and their throes were felt throughout the vast extent of the Pacific Ocean. Men who witnessed these terrible convulsions, testify to having seen as "vivid a picture of the judgment day as is possible in this world. A list of over two hundred earthquakes has been reported during fourteen months between October, 1867, and January, 1869, a number many times in excess of any preceding year. G. I. B.

(To be continued.)

THE RELIGIONS OF INDIA.—NO. 4.

The Jainists and Parsees.

THERE is a special sect called the Jains, a product of the Buddhists, numbering about half a million. Like the Buddhists they are atheists. They deny the authority of the Veda, except in so far as it agrees with their own doctrines; they disregard sacrifice, practice a strict morality, believe that their past and future states depend wholly upon their own actions rather than on any external deity, and refuse to kill either man or beast. Not only do they abstain from all kinds of flesh, like all Buddhists and Brahmins, but the more rigid of them drink only filtered water, breathe only through a veil, go sweeping the ground before them, for fear of swallowing or crushing any invisible animalcules. They are usually merchants or bankers. Their charity is boundless, and they form the chief supporters of the best hospitals which the old Buddhist tenderness for animals has left in many of the cities of India. Like the Buddhists, they are divided into a clerical body and a laity. But the monastic system is developed to a less degree among them. They have their holy books.

The Parsees are another independent people. They are said to be fire-worshippers, and brought their sacred fire with them from Persia. Being driven from their native land by the Mohammedans in the early part of the eighth century, they settled near Bombay, and finally moved to that place. In the morning, by the sea-shore, and all through the day, to a greater or less extent, they can be seen reading their prayers, on the streets, with their faces uplifted toward the sun. They have their own hospitals and charitable and educational institutions, and are peculiar in their dress as well as in their religion. The outside garment is a sack coat, with a hat, tab in front, slanting from the front part to the back lower portion. The women dress very neatly, but expensively.

They claim that as this earth and mankind derive their greatest benefits from the sun, the water, and the air, by looking at these objects in their worship and preserving holy fire continually, it causes them to think of God the Creator. They are not idolaters in the sense of the other heathen worshippers of India, nor ever were. It is supposed they obtained their ideas from the Jews, whom they befriended at the time they overthrew Babylon, the mightiest kingdom on the earth. Their experience also in the days of Esther may have turned their minds toward the God the Jews worshipped. They have no faith in Christ nor the Christian religion. It cannot be said that they are divided up into sects, but they are distinct from all other religions in Asia, both as religionists and in their dress and general appearance.

They believe this world is the battle-field of two contending gods, eternal in their origin, and possessing nearly equal power. Ormuzd is the wise god, and is the author of all good. Ahriman is evil in his nature, and strives to neutralize the beneficent activities of Ormuzd. Ormuzd finally enters upon the last decisive phase of the struggle, with determined zeal, and Ahriman and his followers are defeated and cast into hell, and remain there. He will then be destitute of power to disturb

the progress and enjoyment of the good, who are to be rewarded and to prosper unvexed by evil as good citizens of the kingdom.

Their method of disposing of the dead is peculiar. According to their belief, a dead body is the direct result of the working of the power of evil, and is unclean, and must not be allowed to contaminate by its presence any of the elements. Therefore, they must neither bury it in the earth nor burn it in the fire, nor throw it into the water; for by thus doing these elements would be defiled. They are therefore exposed on a circular structure without a roof, on a shelf slightly sloping toward the interior, where there is an opening toward the center. After depositing the dead upon this shelf, the vultures make swift work of it; and the bones, stripped of flesh, are afterward swept down through the central aperture into the cavity below. These structures are called "towers of silence."

There are in India about one hundred thousand Parsees, entirely distinct from all others; half a million Jainists, equally separate; 50,121,595 Mohammedans, who are also distinct with all their various sects; then the Hindus, with their numberless sects and creeds, and 123 different languages and dialects. The individual impress of the founders of these different religions has created systems of faith and institutions for the propagation of the same, each of which stands directly against the introduction of Christianity; and yet Christianity to-day claims 1,000,000 converts, including those from every caste and class of society in the country. One remarkable feature of the religions of India is that there is less conformity to the customs and usages of each of the different sects than there is with the different sects of Christianity in America.

The English law protects every faith,—the Mohammedan who observes the sixth day of the week as a Sabbath, the 50,000 Jews who observe the seventh day, the 100,000 Europeans who observe the first day, and the multitude of the heathen who observe no day. Upon the same bench sits the English judge and the Indian caste judge, so that legal questions can be decided by those understanding the peculiar class of caste to which individuals belong. If it is a question of property in which caste law is involved, it is turned over to the caste judge. God in this manner has wonderfully prepared the way for the truth for these last days to enter every village and hamlet of the 285,000,000 people in India. S. N. H.

SKETCHES OF TRAVEL.

INDIA.

To the sight-seer no other places in India are so attractive as Agra and Delhi. "Shall you see the Taj?" is inquired of every one going into the country. "Have you seen the Taj?" is the question put most frequently to those departing.

Three hundred years ago India was the scene of a great conquest. Mohammedans, mighty in strength and energy, entered the country through the northwest passes, and in twenty-five years effeminate India was pretty nearly subdued, though determined and partly successful resistance had been offered in some parts. Akbar the Great is supposed to be the founder and organizer of the famous Moghul dynasty, and to him and his successors we are indebted for those wonderful monuments of architecture and patient toil, which are the glory of present India, and which characterize those times and those men the wonder of a boasted age.

Shah Jehan (king of the world) was grandson to Akbar, and to his indomitable energy we are chiefly in debt for these palaces of dreamland. He first seems to have settled upon Futtipoor Sikra as his capital. This place is twenty-three miles from Agra. Here he built palaces and fortifications of great beauty and strength which are to-day empty, except for the fakirs and guides who inhabit a few of the halls. He soon relinquished this idea for Agra, as being better situated. This place is in the heart of northwest India and on the river Jumna, a stream nearly as sacred as the Ganges. He built at Agra, the fort, an inclosure one and a half miles in circumference, surrounded with a red sandstone wall, said to be seventy feet high. It is certainly very massive, and has lost

none of its original grandeur, it being apparently as good as new. Within this inclosure the king built his own private mosque, called the Pearl Mosque, the Judgment hall, the hall of Private Audience, the Jasmine Tower, or queen's apartments, and private gardens and baths. These are all of marble of different colors, inlaid with stones, some of them precious. But vandalism has spoiled them of most of the latter. The fresco and gilding, the mirrors and pictures, are gone or ruined by age; otherwise these buildings retain much of their beauty. The casements of these buildings and of the others of their class are filled with marble-screens of exquisite workmanship. These screens are frequently more than six feet square, of a single slab of marble two and a half or three inches thick, and are pierced into a fine net-work in beautiful patterns, the whole work being without a flaw.

From most of the casements of these beautiful buildings, one looks out, down, and across a bend in the Jumna to the wonderful Taj Mahal. This was intended as a monument of Shah Jehan's devotion to his favorite wife. He followed the ordinary course of men's natures, however, by building it plenty large enough for himself also, and his tomb is side by side with that of the loved queen. There is a beauty of sentiment in such a testimony of love; but it is greatly marred by the fact that 20,000 men worked here for eighteen years under forced labor, with less than a decent subsistence for their reward.

A beautiful garden of ten acres is in front of the Taj. On either flank is a mosque, one for men, the other for women. The entrance is through a gateway of noble structure and proportions, built of red sandstone inlaid with marble. A broad marble walk inclosing a tank of water leads to the mausoleum. This is built upon a platform 30 feet high and 300 feet square, with a lofty minaret on each corner. The building is about two hundred feet square, and rises with a dome to about one hundred and fifty feet. Platform minarets and buildings are all of pure white marble. Within, the mausoleum is of the same material, richly inlaid. The two tombs are surrounded by an exquisite marble screen. It is not only in detail that one is impressed with this remarkable place. Its beauty is most impressive as one stands at a distance and takes in the symmetry and harmony of outline and surroundings. Other notable structures of those times claim the attention of the traveler, but I will not pause to describe them now nor even name them.

The most interesting feature of my visit to this place was a brief conversation I enjoyed with Dr. Clara Swain, who has for several years been attached to the family of one of the native rulers as physician. Her influence as a Christian extends far and wide. At home she is seventy-five miles from white people; at this time she was with the rani (queen) in Agra.

Later in his career Shah Jehan decided to go to Delhi with his government. Akbar had already built the fortifications, and the buildings of the fort were added to by the already celebrated builder. It would scarcely be of interest to enter into a detailed description of them. The hall of Private Audience, to my mind, excels for massive and gorgeous beauty anything in India. Over thirty marble pillars three feet square, beneath Gothic arches, support the roof and ceiling, which is a marvel of frescoed glory. Here is the platform that supported the Peacock Throne, said to have cost \$20,000,000. On the frieze of this structure is the legend, "If paradise be on earth, it is here; it is here." He found it was not there; for his son afterward usurped the throne, and one of those marble rooms became the dreary prison of its builder, Shah Jehan.

Delhi is an ancient city with a history contemporary with that of Babylon. Within a radius of ten miles are scattered the ruins of many ancient buildings which once constituted the city of Delhi. The present town is an important center of native manufacture and trade. As one travels from Calcutta toward the northwest, a constant improvement in the appearance and stature of the people, as well as in the character of the work done by them, is very apparent.

Here it was my privilege to breakfast with Mr. F. J. Blewitt, the local Methodist Episcopal missionary, and to meet at the same time Elder Dennis Osborne, presiding elder of the Punjab district. Their work is new in this district, but in the last seven months they have 8,000 accessions to report. G. C. T.

the links are ordinarily a quarter of an inch in length, but the maker inserts one silver link in one of the sections which is half an inch in length, instead of a quarter, like the others. Any one can see that that does not disarrange the sections or confuse the links. Each section is there with its seven links, one section simply having a longer link than the others. Or, to take another illustration, suppose a heavy embossing machine has a fly-wheel which makes seven revolutions to one impression of the die. We will suppose that the wheel ordinarily makes one revolution in two seconds of time, but the engineer, on one particular occasion, applies the brakes and checks the motion of the machine, so that the wheel occupies four seconds in making that revolution instead of two. As in the other case, any one can see that that would not affect the fact that the seventh revolution would bring the impression of the die just the same. So, we apprehend, the Lord treated the machinery of our earth on that occasion mentioned in Joshua. He simply applied the brakes so that it took the earth forty-eight hours to make the revolution, instead of twenty-four hours. It is the revolution of the earth that makes a day, be it longer or shorter. Unless divine power especially interposes, one revolution of the earth on its axis occupies twenty-four hours; but if the Lord should choose to speed up the machinery, so that a revolution should be accomplished in twelve ordinary hours, that would be a day just the same, though shorter than ordinary days. And if he should then slow it down so that it would take thirty-six ordinary hours in making a revolution, that would still be only a day, but three times longer than the other. Bearing in mind the fact that a day is not just so much absolute time, but a revolution of the earth, whether it occupies more or less time, there will be no difficulty with this long day of Joshua's time, nor with that other question of a definite day on a round world.

290.—THE CREATION OF MAN. GEN. 1:27.

A friend of mine requests me to ask you to explain what seems to her a contradiction, namely, Gen. 1:27, which records the creation of man, and chapter 2:7, which records another creation of man; and the further fact that Eve does not seem to have heard the command not to eat of the forbidden tree. What law is referred to in Gal. 2:21? What is meant by the psalmist when he says, "My flesh crieth out for the living God?"

H. E. C.

Ans.—There is no contradiction between the first two chapters of Genesis. Chapter 1 states the creation of man in a general way. Chapter 2 resumes the subject, to give more fully the particulars of the work, both referring to the same transaction. Gen. 1:27 shows that when the term "man" is used, it includes both male and female. So Eve understood the command in regard to the forbidden tree; for she told the serpent plainly just what their duty was in regard to that tree. (See chapter 3.) The law mentioned in Gal. 2:21 is that law through which certain Jews were teaching the Galatians that they were to obtain righteousness. (See Acts 15:1, 5, 10; Gal. 2:3-5, 11-13.) The words of the psalmist (84:2) expresses the intensity of his longing for God. It was as if the very fibers of his flesh joined in the longing which took possession of his being.

291.—BAPTISM AND FORGIVENESS.

Are we baptized because our sins are forgiven, or in order that they may be forgiven?

H. W. D.

Ans.—Baptism is one of the duties that occupy their respective and appropriate places in the pathway that leads the sinner back to God. "Repent, believe, and be baptized." And if any one is conscious of any sin that he has not put away, he certainly would do well to repent of, and receive forgiveness for, it, before he goes forward in the ordinance of baptism. In the figure of burial, which illustrates baptism, the candidate is supposed to be dead before he is buried,—dead to sin before he performs that symbolic service by which he signifies that fact. A few texts will probably occur to the mind of the reader, with a query whether they accord or not with this view. (1.) Acts 2:38. Peter here speaks of remission of sins, not forgiveness, which is a very different thing, and which takes place at a different time. Remission is the putting away of sins from the sanctuary, the same as the blotting out (chapter 3:19); and bap-

tism, like every other Christian duty, is an act performed for, or looking forward to, that result. Sins are forgiven here and now. They are remitted, blotted out, put away, when the atonement is made in the sanctuary above. (2.) Acts 22:16. When Ananias told Paul to be baptized and wash away his sins, he did not say that he was to wash them away by baptism. The washing away of his sins is a distinct and a separate injunction from that of baptism, and there is nothing to indicate that they are the same act; and the apostle elsewhere tells us that the "washing" is "the washing of regeneration" (Titus 3:5) "by the word." Eph. 5:26. (3.) Heb. 10:22. The apostle does not refer here to baptism, but to physical cleanliness. Baptism is not the putting away of the filth of the flesh. 1 Pet. 3:21. (See also 1 Cor. 6:11.)

TO EVERY MAN HIS WORK.

To be a servant of God, every person has a work to do for God, for his fellow-men, and for himself. To each one the requirement is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." We cannot keep one part of this commandment and disregard the rest. He who loves God with all his heart will also love his fellow-men, for God has identified himself and his own interests with the interests of humanity. We love God because he first loved us; we love our fellow-men because the principle of divine love has been planted in our hearts. And "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:19, 20.

"This is his [God's] commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." 1 John 3:23. For our selves we must believe on the name of Jesus Christ for the remission of sins, and for our fellow-men we must feel that love which will constrain us to earnest labor for their salvation. Faith itself must work by love, or it will amount to nothing; for if I "have all faith so that I could remove mountains, and have not charity, I am nothing."

Without the principle of love, the Christian life cannot go beyond formality. The reason there is so much formality in the church, and so much profitless discussion and contention, is that so many of its members are not actuated by this divine principle. Their connection with the church is maintained by other interests than their love for God and their desire to help save their fellow-mortals, and when this principle or actuating motive is lacking, everything that a person does is done selfishly, and therefore cannot be acceptable to God.

A great many people are in the church because it is fashionable to be there, or because it is a respectable place to be in, or because it is to their temporal advantage. The interest they take in divine truth is not felt on account of its power to sanctify their own hearts, but because of its value for other people and the means it affords for controversy and speculation. They are much more numerous than the few who have yielded up themselves,—their own ways and inclinations and pleasures,—to be in a position where they can uplift and save their fellow-men.

The great universal principle which must pervade all Christian life is that of love. But what is the nature of this principle? Is it a principle which manifests itself simply in words and feelings? The inspired writer says, "My little children, we should not love in word nor with tongue, but in work and in truth." 1 John 3:18. This is saying that the Christian life should be a life of works,—works of charity (or love), such as was the earthly life of Him whom Christians profess to follow. It is not a life of feeling and talking merely, of attending meeting and making a loud profession; but of experience in dealing with the spiritual and temporal needs of humanity, of becoming acquainted with their wants, and of heeding the apostolic injunctions, "Look not every man on his own things, but every man also on the things of others," and, "Rejoice with them that do rejoice, and weep with them that weep." Christianity has no tendency whatever to center the thoughts and feelings and

ambitions of any individual upon self. Its influence is wholly the opposite.

There is need of a great deal less controversy and speculation in the religious world, and a great deal more of Christian work, of closer spiritual acquaintance among brethren, and a deeper interest in the spiritual and temporal welfare of human souls. This is the only way in which a person is to observe the commandment to love God with all his heart, and his neighbor as himself.

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

Territorial Convulsions, a Last-day Sign.

(Continued.)

ONE writer in *Blackwood's Magazine* declares:—

"In truth, if people were as superstitious now as in the Middle Ages, we should doubtless have loud prophecies that the end of the world was at hand."

Says Mr. Taylor:—

"Of Lisbon, where, ere the earth was quieted, 200,000 souls went down in death in less than three years; of Peru and other lands in 1868, when 100,000 perished; of Java in 1883, where the tortured islands and angry sea swallowed up 100,000 more; of eruptions that have thrown out material sufficient to make a planetoid; of volcanic din and roar that was heard some eighth the distance round the equator; of convulsions that caused air-waves to move clear around the globe. It is a story of islands submerged, of mountains sinking into the earth, of vast cities laid in the dust, of huge ships borne on mountain waves miles inland, of skies as black as night, and of fleeing, wailing crowds."

"We could write of one of these awful convulsions where the lateral movement, a sudden jerk, was full twenty feet in a moment, shaking buildings and men from side to side like corn in a sieve; or of another where the vertical motion was so violent as to toss dead bodies out of graves; living men, cattle, and stones on the surface perpendicularly into the air to a height of one hundred feet."—"Great Consummation," p. 170.

Such have been the scenes transpiring on this globe of ours in the period in which we live, and in the very time our Saviour declared "great earthquakes" would be "in divers places." Surely there is no need of giving our Lord's prediction a metaphorical signification. How could it be more literally fulfilled before our eyes? Volumes could be filled with a description of facts of thrilling interest concerning these wonderful phenomena. Our earth is waxing old. Already spasmodic throes evince its approaching dissolution. One grander event of the kind foretold by the prophet is not far distant.

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nation fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found." Rev. 16:17-20.

That earthquake closes up the scene of earth's orderly arrangement, and reduces its surface to a chaos of ruin. Man's works raised to exalt pride and vain glory, then tumble into utter ruin. Then will be fulfilled the words of Jeremiah:—

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger." Jer. 4:23-26.

Such a condition surely awaits our globe; for the mouth of the Lord has spoken it. And the very forces which will bring the terrible consummation, actively manifest themselves before the eyes of this generation.

Akin to the earthquake shocks are the mighty tidal waves of our time. The one is the shaking of the crust of solid ground upon which we tread, by the pent-up, fearful forces within. The other is in consequence of the same forces exerted in the ocean beds beneath the deep waters. Says Christ:—

"And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the water," etc. Luke 21:25, 26, Revised Version.

Wakefield's Version expresses the original: "A noise and tossing of the sea." Professor Whiting: "A roaring and tossing of the sea." Emphatic Diaglott: "A roar of sea and tossing." Catholic or Rheim's Version: "Distress of nations by reason of the confusion of the roaring of the sea and of the waves." Englishman's Greek New Testament: "Roaring of the sea and rolling surge."

All express the same thought, that in the period covered by the special signs of Christ's coming, terrible convulsions would be in the sea; such as would astonish and alarm men as unprecedented, awful, and fear-inspiring.

The language used by the inspired writer is too strong, too intense, to refer merely to a wind storm. It far more naturally suggests the effects of a mighty force lifting and tossing the mighty waters exerted beneath old ocean's bed. Such is the cause of the "tidal wave." It is a mighty "sea-quake," closely akin to the earthquake—that mysterious, terrific, subterraneous force shaking the ocean bed, depressing, then lifting it with a titanic power, causing the raging, roaring waters to rise in mighty masses fifty, sixty, yea, in recorded instances, one hundred feet or more, perpendicularly, sweeping everything before them, causing ruin, disaster, and death, and terrifying even to dissolution those viewing it, exposed to its violence.

There is an overwhelming amount of testimony bearing on the fearful tidal waves of the last decades, only a small portion of which we have space to notice. M. Ponton, a distinguished authority on earthquakes and volcanoes, thus writes:—

"One of the most interesting of earthquake phenomena is the great sea-wave which rolls in upon the land with such destructive effects. This wave is observed only when the origin of the shock is at the bottom of the sea. . . . The sea first retreats a long way from the beach, and then returns in a mighty wave of great height, which runs up far beyond the highest tide-mark, sweeping everything before it. The greatest sea-waves are produced when the center of the disturbance is near the shore."—*History of Earthquakes and Volcanoes*, p. 44, as quoted by Taylor.

Says *Harper's Magazine*, March, 1869:—

"That most horrible of phenomena—the tidal wave—how many struggling mortals has it swept back into the deep! What countless ships has it crushed against the shores! What mighty cities has it plundered of life and wealth, strewing their fine streets with the ocean sand, and peopling their palaces with sea monsters!" "I saw the whole surface of the sea rise as if a mountain side, actually standing up. Another shock with a fearful roar now took place. I called to my companions to run for their lives on to the pampa. Too late; with a horrible crash, the sea was on us, and at one sweep dashed what was Iquique on to the pampa. I lost my companions, and in an instant was fighting with the dark waters. The mighty waves surged and roared and leaped. The cries of human beings and animals were frightful."

Says the British vice-consul who was an eye-witness:—

"Gracious God, what a sight! I saw all the vessels in the bay carried out irresistibly to sea. Anchors and chains were as pack-thread. In a few minutes the great outward current stopped, stemmed by a mighty rising wave, I should judge about fifty feet high, which came in with an awful rush, carrying everything before it, in its terrible majesty, bringing the shipping with it, sometimes turning in circles as if striving to elude their fate."

Says the *New York Tribune* of Nov. 12, 1868:—

"The tidal disturbances are the most remarkable and extensive of which there is any record. It is said their velocity was about a thousand miles an hour. Both the great ocean waters of the Atlantic and Pacific have been agitated in their whole extent. We mention in particular the tidal waves at St Thomas and all the neighboring islands, which were full fifty feet in height. . . . It is said by those who have witnessed these waves, that the ocean's roar is exceedingly frightful."

The same paper, of Nov. 12, 1869, says:—

"Later and fuller details are every day increasing the interest with which scientific observers regard the recent earthquakes and tidal disturbances, and confirming our first impressions that these convulsions of nature would prove to be among the most remarkable and extensive of which there is any written record."

Mr. Taylor, in "The Great Consummation," pp. 281-293, presents many interesting facts, which he has culled from various authorities. Some of these we present. The tidal wave is represented as "appalling." It is said to create "fear, dread, alarm, trembling, and terror; there was extreme panic; consternation of men and animals: the air was resonant with shrieks; we stood as if paralyzed; there was intense excitement; if all the dead had started from their graves before us, we could not have been more terrified."

The "roar" of the sea at such times cannot be expressed in language. It is described as "astounding," "with great violence," "an appalling sound," "roaring with terrific noise," "standing up like a white masoned wall, erect and straight as if made after a rule," "hissing, seething, and casting up clouds of spray, mingled with sulphurous fumes," "coming with a noise resembling thunder," "immense tidal waves which swept away full one half of the town," "five times did such a wave

rise." "Eight times the wave rolled inward," "the sea rose sixty feet, and everything was submerged." "A tidal wave sixty feet high rose over the tops of the cocoa-trees a quarter of a mile inland, sweeping human beings, houses, and everything movable before it." "At Africa, in August, 1868, two ships, the Peruvian corvette "America," and the United States double-ender "Wateru," were carried on a wave fifty feet high nearly half a mile inland beyond a railroad, and there left stranded high and dry. In the unparalleled convulsion at Java, in August, 1883, the sea rose a perpendicular height of over one hundred and thirty-five feet, submerging the adjacent lands and hills."

Such are some of the descriptive phrases with which eye-witnesses have sought to convey to those not present, some idea of those awful visitations. The speed with which the effects of these "sea-quakes" travel, is astounding. The great earthquake which destroyed the city of Shimoda, Japan, December, 1854, tossed the sea into the air, sending a wave across the broad Pacific, 4,500 miles. It reached the coast of California in twelve and one-half hours, thus traveling at the rate of 360 miles per hour, or six miles per minute. The crest was eighteen feet high, after thus crossing the Pacific Ocean.

G. I. B.

(To be continued.)

SKETCHES OF TRAVEL.

INDIA.

LEAVING Delhi in the evening for Bombay, I stopped the next day at Jeypoor, the capital of an independent native State of the same name. While the greater part of India is directly under British rule, several States have a nominally independent government, with which England does not interfere except in some matters, and England is represented in such States by a resident.

The rajah of Jeypoor is a young man of progressive tendencies, although a staunch Hindu in religion. He has his town nicely laid out with broad streets lighted with gas, and a very creditable water supply is provided. Permits to visit the palace and stables of the rajah are easily obtained, and to visit the ancient city of Amber, for which His Majesty provides elephant and mahout gratis. Jeypoor is pleasantly situated in high lands, and is environed by hills, some of which are crowned by fortifications. Traveling through this part of the country, one continually observes reefs and quarries of beautiful marble, all unused. There are but very few white people living here, not over twenty, I think, in a city of 160,000. So it is in nearly the whole country outside of the principal cities. In districts containing perhaps millions of natives, there will not be found a score of Europeans. The hold which England has upon the country is maintained much more easily than it would be but for the natural docility of the people. A very wise and prudent course is taken in leaving the natives free to carry out their own ways and customs. Infanticide and the suttee have been interfered with as being destructive and inhuman; but in general the people pursue their chosen ways untrammelled by law.

I reached Bombay Nov. 29. This city is second to Calcutta in point of population, by only 30,000 out of a total of 840,000 for the latter. Calcutta is also the seat of government. But otherwise Bombay successfully rivals its eastern competitor. Nine tenths of the incomers land at Bombay; its exports and imports exceed those of Calcutta by a small amount. For natural beauty neither have much to claim, and although Calcutta is called the "city of palaces," many claim that the artificial beauty of Bombay exceeds that of its rival. I find it depends upon where the individual lives; and those who are not interested generally choose neither.

One of the most prominent of the unique features of Bombay is the conspicuous presence of the Parsees. They are a small people, compared with other classes in India, numbering barely 85,000, and they make no effort to propagate their religion. The only practicable way to get into the society is to be born into it. Nearly seventy-five thousand Parsees live in the Bombay presidency. They are

the reputed followers of Zoroaster, but they have forsaken that philosopher, for the service of mammon. To me they appear to be Pharisees and publicans combined. They approach the Hindus in their aversion to the truth, and the Jew in their avarice, and for a pretense make long prayers by the seaside, which they willingly interrupt if a customer happens to stroll past. But by their energy they have come to occupy a high place in influence both in political and financial circles.

The Elephanta caves form about the only object of attraction in Bombay. These are old Hindu temples, excavated in solid rock, their supposed age being 1,300 years. They are impressive from their lofty and gloomy grandeur, as well as from the massive sculpture still remaining intact.

Poonah is a very beautiful city, 120 miles inland from Bombay, and situated in an elevated hill region. Here is located the work of the Pundit Ramabai, whose name will be familiar to many of our readers. Mrs. Dr. Kellogg kindly furnished me with a letter of introduction to the lady, which produced a cordial invitation to visit the place, a privilege of which I was happy to avail myself.

Ramabai is a Hindu lady of superior education, left a widow after a brief but happy married life. From the example and teachings of her parents she had early embraced with earnestness the cause of those who suffered so greatly from the prevailing curse of Hindu widowhood. After the death of her husband, she devoted her life to the work of ameliorating the unhappy condition of the young widows of India. Being without means, her heart turned toward England, where she went a stranger. She learned the language, and embraced Christianity, and then was drawn to America where she received material help and encouragement.

At Poonah she has started a home and school, having purchased suitable property. There are now nearly fifty inmates, most of whom have been rescued from lives of suffering. The influence of her work is much more extensive than its apparent results. I greatly enjoyed a short visit to this pleasant and happy home. It would be very gratifying to all who have helped this noble lady, could they see the satisfaction and gratitude manifested by those who now share the benefits of this deliverance.

On the 3d of December I quitted India, having been in the country precisely one month. The time was altogether too brief to make a deep study of the various lines of interest which open up to the visitor. To many inquiries as to what I think of India, I have to reply, "I have been in a dream when I awake and think it over, I will tell you what I think of the dream." I thought I knew something of it before I went there, but found it necessary to hasten away, in order to preserve any traces of what I knew, because I knew so much that did not prove to be true. There are so many anomalies, so many exceptions to given rules, so many things that are inexplicable and unlike everything else, that it was easy to appreciate the remark of a missionary to whom I put the question mentioned above: "I have been here thirty years, and think I know less about India than I thought I did when I had been here a year." But it is a great country; and God has a great work to be done for the 280,000,000 people who know not the truth for our times, but a small fraction of whom have seen one ray of spiritual light or have the faintest hope of eternal life. What shall we do? What a question! May God help us to arise and go forth in his name.

G. C. T.

UNION COLLEGE.

WHILE I have not reported any personal labor since fall, the Lord has given me grace to do something every day in his service. After my trip among the churches in the Northwest, I attended the Kansas general camp-meeting, where the Lord came near to us, and about twenty-seven, mostly young people, were baptized. Considerable attention was given to the question of education, and over twenty young people decided to attend Union College. I also visited the Watertown, Wis., and Mankato, Minn., camp-meetings, and a number of students have come from there.

Oct. 16 I began my work in connection with the

of the orthodox church's pretended interest in the laboring men, and declared that the whole clergy were arrayed against the workingmen, with the possible exception of the clergy of the Catholic Church. The workingmen, he said, put their hands into their pockets, and with dimes and fifty-cent pieces and dollars subscribed for half a million of World's Fair stock. Then he exclaimed:—

"What did the church do? Did the church demand that there should be an exposition of the world's products and man's ingenuity? If they did, they did it silently. The workmen responded in this substantial fashion; and since then they have built the Fair, and consecrated it with their blood. Hundreds and hundreds of workmen have been killed and maimed in the construction of that mighty work. And I think that because of these reasons, what we have to say should have additional weight attached to it.

"Not only that; but giving all due credit to the master minds who designed and planned that wonderful exposition,—giving them all due credit,—the products exhibited there come from this kind of hands. (Holding up his own labor-hardened hands.) And after we have built the Fair, sacrificed our lives in doing so, after we have contributed by our ingenuity and labor in placing there the exhibits, these men, who had no hand in it, either in designing, constructing, or in anything else connected with it, have come and shut the gate and turned the lock on us workmen! And then they come here with the miserable plea that they are instructed, that they are justified in speaking for labor! It is absolutely astounding, the assumption these men have in making their plea."

These extracts are sufficient, from the many speeches that were made, to show how plainly and forcibly the truth was brought out at the hearing, although it seemed to fall, so far at least as the committee were concerned, upon deaf ears. As nothing more has been heard from Mr. Durborow and his committee on the subject, it may be presumed that they have decided to kill the resolution by making no report on it to Congress, though it would be a matter of no importance anyway, since it was Mr. Durborow's first resolution, providing for the opening of the Fair in a way which would be a "grand recognition of the Christian Sabbath," that was alone concerned at the hearing; but whatever the arrangements that man may make, the subject will continue to be agitated, and the truth will be brought before the people. The question of Sunday-closing is by no means disposed of by the action of Congress. It is now in the Illinois courts, and quite likely it will remain an open question until the Fair is actually under way. But at all events, the truth will find its way to the front, and find champions among some in high positions. There is nothing *certain* about it all except that the truth will go to all classes, high and low, and that speedily.

The apostle John saw the "beast" and the powers of the earth gathered together to make war against Christ and against his army, and they are even now arrayed against the weak and despised few, the small and insignificant sect, only seven tenths of one per cent of the population, as Mr. Crafts says, who honor the Creator by keeping his Sabbath. But we need not worry about that. The program of coming events is in the hands of the Omnipotent; the power is His; and He has left us the promise, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom."

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

Terrestrial Convulsions, a Last-day Sign.

(Continued.)

In the convulsions of Chili and Peru, August, 1868, the mighty waves reached California, 4,000 miles northward, in fourteen hours, and with a speed of nearly three hundred miles per hour, reached the far northern shores of Alaska. The Sandwich Islands, 6,300 miles away, felt the force of these waves, traveling at over five hundred miles per hour. These fearful waves, from sixty to eighty feet in height on the coast of South America, were still thirty-six feet high when they struck Honolulu, 6,000 miles away, where they beat upon the shore for three days in succession. An English scientist pronounced it "the greatest sea-wave ever known." "How tremendous then," he adds, "must have been the upheaval of the bed of ocean by which waves-circles were sent across the Pacific, retaining, after traveling 5,000 miles from the center of disturbance, the height of a two-storied house."—*Popular Science Monthly*, Sup., December, 1877.

This mighty marine disturbance, these immense mountain waves traveling many times faster than the swiftest railway train, were not caused by winds, but by a mighty upheaval of a vast ocean bed. The *Scientific American* speaks of it as "the tremendous power that disturbed the whole body of an ocean." "Every coast on the Pacific felt the enormous waves. From Alaska and Kamtchatka to the south polar regions, from the Andes to Hawaii, Japan, New Zealand, Australia, and on, on, through the East Indian Ocean, the 'mighty sea-wave' rolled, over a space of full ten thousand miles, or nearly half way around the globe."—"Great Consummation," p. 290. How could our Saviour's words ever have a fulfillment if such phenomena as these were not one?

A visitation similar to the above was experienced in Peru, May 10, 1877. Eight times in succession a mighty sea-wall of water struck the shore, deluging and desolating that ill-fated land, and in thirteen and a half hours it reached the Sandwich Islands, having the terrific speed of over four hundred and fifty miles per hour. It reached the utmost extent of the vast Pacific, thus traveling at the rate of seven or eight miles per minute. The wave was sixty feet in height, and even more in some places. Many hundreds of lives were lost, and many millions of dollars' worth of property. Large numbers of ships were engulfed, the water whirling like a maelstrom. The scene was terrible in the extreme.

Another terrible convulsion occurred in and near the island of Java, in the East Indies, Aug. 25, 1883, in which over one hundred thousand lives were lost. The deep rumblings were heard distinctly forty-five miles away. Showers of red hot stones and ashes fell, making the roads impassable. Great showers of mud, cinders, ashes, and huge rocks were thrown into the air, and falling, crushed many houses and killed many people. Sea and land were both terribly convulsed. One island wholly disappeared. A tract of land fifty miles square, and a range of mountains sixty-five miles long, disappeared forever. Many cities were utterly destroyed. "The huge tidal wave" swept multitudes to ruin, dwellings and inmates being carried away together. While the island of Krakatoa was swallowed up by the waves, another island near by was split into five parts, and sixteen new volcanoes sprang up in the middle of the sea.

Volumes might be written of these terrible convulsions. Year by year notices of them are constantly given through the public press, till they excite but little comment, so common have they become. It would seem almost impossible without a cataclysm that would utterly wreck our earth, to exceed some of these in fury and destructiveness. Yet but few seem to pay much regard to them. Our age is remarkable for terrestrial disturbances. How common of late years has the terrible cyclone become in our own country. Hundreds of these almost in one season are given in the daily press. Who can forget the strange and wonderful, yea, supernatural, fires of Wisconsin, Michigan, and other States, about the time of the great Chicago fire? The accounts of the fire which destroyed Peshtigo, Wis., about that time, was one never to be forgotten. The very air seemed to be on fire. The *Detroit Post*, under the head of "The Great Fires Supernatural," says:—

"Those who were exposed to the terrible tornado during which Chicago, Peshtigo, Manistee, White Rock, and other towns on Lake Michigan and Huron were burned, testify nearly unanimously that 'the air seemed to be on fire.'"

These words are almost invariably used in describing the phenomena. The fire did not spread gradually from tree to tree, and house to house, but a great sheet of flame overcoming them like the clouds, and moving with the rapidity of a hurricane, rushed upon them without warning. It surrounded them. The atmosphere seemed filled with fire. Many people who inhaled the hot air fell dead. Dead bodies were found without a trace of fire upon them, or even upon the clothes which still covered them. There were frequently no marks of fire among the adjacent trees and fences. Many were killed in compact masses, as if by a blast of death. They were found huddled together away from trees and buildings. Fish were killed in the streams by the intense heat. Many of these people believed that the last day had come, as well

they might. The roaring of the whirlwind which preceded the blaze, sounded enough like the trumpet to suggest a prelude to the final catastrophe. The black midnight sky suddenly burst in flame.

Mr. J. A. Richards, a witness, writes in the *Waukegan Sentinel*:—

"O God, what a scene met my gaze on every side! It came the crisis of the storm; here the fiery elements contended by a tornado and a whirlwind made war on human hopes, hearts and life. The phenomena and results were mysterious, strange. . . . The fields, woods, barns, houses, and even air were on fire, while large balls of fire were revolving, bursting in every direction, igniting everything they came in contact with: and the whole of this devouring element driven before a tornado at the rate of a mile a minute. Mr. Kirby says he saw large balls of fire in the air, and that they came in contact with anything, they would bound ten or forty rods away. Others testify that they saw large clouds of fire burst into fragments, and in some instances great tongues of fire like lightning, would issue from dark clouds and light up the buildings. Pennies were melted in the pockets of persons who were but little burned. A small bell upon an engine, and a new stove standing from twenty to forty feet from any building, were melted. Many thought the great day of his wrath had come."

Space requires us to omit many other thrilling particulars. Who can doubt that our Saviour had these in view when speaking of the last day? He declares: "And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be in heaven." "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the earth and the waves roaring. Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and glory." Surely the signs of the times herald the speedy advent of our Lord in glory. G. I. S.

(To be continued.)

SKETCHES OF TRAVEL.

"EGYPT" is a word proverbially associated with darkness. Her deep fall from being the center of civilization and art to become the "basest of kingdoms," was faithfully pointed out by the prophet and has been literally carried out in the history of that most unfortunate country. But it is a fact which all men may rejoice, that as Egypt emerges from the shadow of stupidity and oppression which characterizes Turkish rule, her day seems to be dawning again.

My stay in the country was a very short one, short for an intimate acquaintance with its domestic interests; but I was constantly surprised at evidences of progress everywhere to be seen. The construction of the Suez canal has opened through the country one of the world's great highways. And although it runs through a desert for its entire length of eighty-three miles, still it is a congested artery of commerce and labor. It has created three good sized towns, and provides employment for a multitude. The place at which I landed was Ismailia, midway through the canal, containing about two thousand Europeans, mostly French, and as many Arabs. A railway connects this place with Suez, at the south end of the canal, and with Cairo and Alexandria on the Nile. Connection with Port Said will shortly be made. A large fresh water canal connects the Nile and the ship canal, and it is used for light transportation and irrigation. Wherever irrigation introduced, the soil shows great fertility, and crops are harvested at three seasons each year, not from the same field, to be sure, though two crops may be raised from the same ground. The most primitive methods of farming are still in vogue. An illustrated Bible will give an exact idea of the modes of plowing, sowing, harrowing, threshing and grinding. Indeed, this is true throughout the Orient. In India, Arabia, Egypt, and Palestine it is all the same.

Cairo impressed me much; for I was prepared to see an old, crazy Arab town. On the contrary I found one of the most attractive and bustling cities of our busy age. It contains over four hundred thousand inhabitants, having several very grand hotels. Its public buildings are creditable, its gardens attractive, and in the central portion its streets are beautiful and impressive. They are picturesque, too, with camels, donkeys, and a

thoroughly detested and put away. While repentance primarily is deep sorrow for sin, it also includes the changed life, since this is the *proof* of the genuineness and sincerity of the repentance. Thus Paul testified to the true character of the repentance of the church at Corinth: "For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." 2 Cor. 7:11. We sometimes hear people express themselves as fearful that they have not really repented. We recommend such to read this text. Has their sorrow wrought carefulness lest they again sin? are they filled with indignation that they should have so debased themselves by sinful practices? are they fearful that they may again be induced to repeat sinful acts? have they a "vehement desire" to live beyond the contaminating touch of sin, and by this life of holiness be revenged for the evil that sin has wrought in them? have they really ceased to do evil? and through the help and strength supplied by Christ, are they daily learning to do well? If so, we believe they may safely conclude that their repentance is genuine, and that it will be accepted by the Lord Jesus, and they may claim the promise of the forgiveness of their sins.

To repent of sin is the best thing we can do with it. It is the only thing we can do with it and be uncondemned. There is nothing dishonorable in repentance; the dishonor is in the sin; to repent is the most honorable thing a sinner can do. It takes him out of the ranks of the great originator of sin, the Devil, and makes him a loyal subject to God, whose divine law he now recognizes as right, and which by divine grace he keeps.

And what is the message that comes to the last church—the church of Laodicea? Is God's requirement to them changed from what it has been in the past? Are they to be saved without a thorough work of repentance?—No; they have the most earnest, urgent call to repentance of any people to whom the word of the Lord has ever come. And when we read the inspired description of their spiritual condition, we shall not wonder at the searching call for repentance that is given to them. (Read Rev. 3:14-22.) "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

If this was a literal description of anyone's physical condition, we would say how terrible must be his condition. But is it any the less terrible because it is spiritual, not physical? It is a literal description of the spiritual condition of the professed people of God at the present time. It is sent to them in love. "As many as I love, I rebuke and chasten; be zealous therefore, and repent." Then the reason why this message of warning, counsel, and reproof is sent to us, is because of his love to us. He is not chastening us for his own pleasure merely, but for our good. And while he shows us our pitiable condition, he makes provision for all our wants. We are naked, but he has the raiment to cover our nakedness; we are blind, but he gives us the anointing that will heal our sight; we are poor, but he has the gold to make us rich. Will we accept his gracious offers? He knocks at our hearts; he shows us the blessings he has for us; he offers to bestow these precious gifts upon us if we will take them, and then he will come in and sup with us, and we with him. He offers—nay, pleads, with us to accept the gifts, but he will not force them upon us. We must take them by our own free choice. To such he will come in. The misery will be turned to comfort; the poverty will be exchanged for enduring riches; sight will take the place of blindness; and our nakedness will be covered with the beautiful garments of Christ's righteousness. And it will be a reality. We shall not be thinking we have something we have not got. What Jesus does he does well. The anointing, the riches, the raiment will all be real. We shall never know the dreadful poverty from which we have been rescued, the blindness now so graciously healed, nor the nakedness now hidden by the new garments. We never can know it; but we will

know that whereas once we were blind, now we see; that the darkness is passed, and the true light now shineth; that we are clothed and in our right mind, and that all things are ours, "whether the world, or life, or death, or things present, or things to come." "Thanks be unto God for his unspeakable gift."

M. E. K.

OUR SAVIOUR'S GREAT PROPHECY.

"Signs in the Sun." Fearful Convulsions in the Sun Itself. The Alarm of Scientists.

(Continued.)

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

These words of our Lord as recorded by Luke, form a part of our Lord's great prophecy, a portion of which seems to have been spoken by him at the temple itself, while teaching his disciples there, and a portion given on the Mount of Olives, where he retired to spend the night. Luke seems to have recorded especially those portions spoken at the temple, while Matthew and Mark speak more directly of what was spoken on the Mount of Olives. Thus Luke, after recording the interesting circumstance of the poor widow casting her two mites into the Lord's treasury in the temple,—her whole dependence for a living,—while the rich cast in of their abundance, as he and his disciples beheld them, records as follows:—

"And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down."

Then follows the discourse of which the above extract is a part. At its close the record states:—

"And in the daytime he was teaching in the temple; and at night he went out, and abode in the mount that is called the Mount of Olives." Luke 21:1-6, 37.

But Matthew and Mark both record what was spoken at night on the Mount of Olives; for at the beginning of their narrative of this discourse these words were used: "And as he sat upon the Mount of Olives," the disciples came to him privately, inquiring more particularly of his strange prediction concerning the throwing down of those immense stones and the destruction of the temple, etc. As these two localities were some distance apart, we must conclude they were parts of the same discourse spoken at different places. They were both called out by the same theme, and given for the same object. Luke gives the former part, occurring in the temple inclosure, which is more general in its nature. The disciples wished to learn more concerning this most thrilling subject, and hence "came to him privately" on the Mount of Olives, to get all the particulars possible. Our Saviour was more specific in his statements on this occasion than at first, as Matthew's record is much more extensive than either of the others.

Matthew and Mark both speak clearly and fully of the "darkening of the sun," etc. In this series we have quite fully considered that great sign, as it occurred in the close of the "great tribulation" upon the true church of Christ, during the 1260 years foretold by the prophet Daniel. Matthew and Mark both very definitely state when this darkening of the sun would occur. It would be in those days, after the tribulation. But Luke is more general in his statements, declaring that there should be "signs in the sun," etc. It is not to be doubted that this darkening of the sun is included in the statement of Luke that there should be "signs in the sun." But does not the language naturally imply more than that? And may it not reasonably include those remarkable, fearful, and most astounding convulsions in the body of the sun itself, which scientific observers of the sun have been considering with such wonder during the last century?

From the language of Luke we would most certainly infer that "signs" (plural) really mean more than one sign. It reasonably implies many. One great sun-darkening in 1780 would hardly be sufficient to constitute "signs in the sun." That darkening was caused by a cloud of some sort (the nature of which, as we have shown, was never satisfactorily accounted for) intervening between the earth and the sun, cutting off its rays of light till

vast portions of our earth were darkened in a way to astonish all beholders, and fulfill our Lord's prediction, even as the sun was darkened in Egypt and at the crucifixion. That event was a great sign of our Lord's return.

But if such an intervening cloud between the earth and the sun can be properly called a darkening of the sun, and a sign in the sun, with certainly as great a degree of propriety can those fearful solar convulsions of our time in the body of the sun itself, be called "signs in the sun." It may safely be asserted that nothing that has occurred in all the realms of nature in our times has caused greater perplexity or forebodings among scientists than these fearful solar cataclysms. The sun has been the focus of all the telescopes of our age. Its "spots" have been photographed, their nature has been studied with intense interest, and most dire have been the predictions and conclusions of what is likely to happen in the future, because of these "signs" beheld in the sun itself. We cannot think our Lord failed to include these marvelous events in his wonderful predictions of the precursors of the great day. His language as recorded by Luke clearly intimates his full knowledge of these phenomena.

While Matthew and Mark in their account of the private discourse of our Lord to his disciples on the night after the public teaching in the temple carefully give the chronology of the great sun-darkenings, which marked the close of the great tribulation upon his disciples, and the dawning of a brighter experience for them, Luke in his more general statement includes the great signs which shall indicate the fearful calamities sure to fall on the last generation of men. The sun will cause some of these. Its irregular action noticed and commented upon by learned men, and looked upon with apprehension by all the scientists of this age will indeed under the fourth plague "scorch men with fire" till they shall blaspheme God because they were "scorched with great heat." How reasonable that the premonitory indications of these dire calamities should be foretold by our Lord as one of the "signs" of his coming!

The sun is the most important member of our great solar system. It is its center, the hub of the great wheel without which all would fall into utter confusion. Without its light and heat all the members of the solar family would congeal into solid ice, and be covered with a pall of blackest midnight. Its Creator constituted it a "ruler" at creation. Gen. 1:14-18. It is "the powerful king of day." "Let them"—the sun and moon—"be for signs." Gen. 1:14. How fitting that our Lord should place in connection with them the great signs designed to herald his coming! No object in the heavens can compare with the sun in brilliancy, glory, and magnificence. We cannot wonder so much that the heathen world, when it had through sin, rebellion, and consequent darkness lost nearly all knowledge of the God who created all things should have fallen to worshipping the most brilliant object of his creation. In every idolatrous age the sun has, in one form or another, in one name or another, been the great object of heathen worship and Sun day, "the wild solar holiday of all pagan times."—*The North British Review*.

The sun, a globe apparently of terrific flame 852,584 miles in diameter, turning on its axis once in twenty-five days, with a mass of matter 316,000 times greater than our earth, and vastly more than that of all the rest of the solar system, serve as a center around which seven planets and over three hundred planetoids revolve in elliptical orbits. Jupiter, the largest by far of all the planets with a diameter of 90,000 miles, in size is but as a pea to an orange in bulk compared with the sun. The latter by its immense mass, by the attraction of gravitation, holds all these worlds in their orbit all traveling in perfect order about the great solar center during the ceaseless ages, thus speaking the praises of the heavenly Architect.

Astronomers all agree that the body of the sun is a mass of fire, burning with intensest brilliancy and heat. With the spectroscope is detected the presence of fifteen metals, and hydrogen gas in immense quantities. They claim that gaseous flames extend hundreds of thousands of miles above the body of the sun, burning with an eternal energy. They are utterly unable to tell what feeds these al-

avouring flames. To astronomers with their powerful glasses, it appears like a great sea of flame, in tumultuous confusion throwing out great tongues of fire, protuberances of fire, red and fearful to behold. Says Professor Nipher: "A great explosion on the sun may scorch us into cinders in a second." This admission thrillingly suggests the statement of the revelator, who declares that men shall be scorched under the fourth plague with great heat. It has only been two or three hundred years since great spots on the sun have been noticed, and those great signs in it have been witnessed. They have been studied with deep interest since. They seem to come in groups. At times sixty can be seen at a time. At first they caused little or no alarm, but lately it is very different. It has been discovered that a close relation exists between these solar convulsions and irregularities and storms on our earth. We will next notice these signs as manifested in our age.

(To be continued.)

G. I. B.

SKETCHES OF TRAVEL.

PALESTINE.

THE temple site, Mt. Moriah, is in the hands of the Mussulmans. The celebrated Mosque of Omar stands over the rock that forms the summit, and is supposed to have been the threshing-floor of Araunah. This is an octagonal building, elaborately and beautifully finished within. There are twelve large marble columns beneath the dome, said to have been found in the temple ruins, and to have been in Solomon's temple. Another large mosque, originally a church built by the Crusaders, stands on the temple area. To visit this sacred ground, it is necessary to obtain permission from your consul, who delegates a soldier attendant, and he must obtain the consent of the Turkish authorities.

Bethlehem is situated six or seven miles southwest of Jerusalem. I visited the place and the Church of the Nativity located there, on Christmas eve. A foolish and idolatrous service is conducted by the Latin Church, on this night. The church has been the scene of many disturbances between the sects which occupy it jointly. The identical spot where the birth of Jesus is claimed to have taken place is not the exclusive property of either church, but each is supposed to have a share in its proprietorship, and to have access to it. But it forms a bone of contention over which violence and bloodshed are indulged in by these zealous Christians (?). Mohammedan soldiers are appointed to keep peace between them, but a short time ago the cavern was burned out of curtains and hangings, in one of these fracas. The country about the town is beautiful in feature, and must have been particularly so in the days of its fertility.

I made a three days' trip on horse-back to Jericho, the Dead Sea, and Jordan. During this time, we passed several places celebrated in sacred history, and sufficiently distinct to be quite reliable. The road to Jericho is a wild one, and the Turkish government still provides armed guards for every visitor or party of visitors. Should a robber appear, the guards would no doubt set a good example of getting away; there is no longer any occasion for their protection. We stopped the first night at a khan, or inclosure, called the Good Samaritan's Inn. A far more interesting place was the brook Cherith, where Elijah was hidden. We rode along the bank of the defile 300 feet deep, down which the turbulent little stream flows. The Greek Church has a monastery there, and some Russian women live the lives of hermits in the caverns. The site of old Jericho is near where the brook enters the Jordan valley. Three miles north is a great fountain of pure water, the same that Elisha healed with the cruse of salt. It is indeed, "sweet unto this day."

Modern Jericho stands in the place of old Gilgal. It consists of a small, comfortable hotel, two or three houses, and a group of Arab huts. The second day we visited the Dead Sea and the Jordan. In the latter I was disappointed. The valley is here fifteen miles wide, and of a barren, alluvial deposit. The only vegetation is a kind of low bush, on which herds of camels feed. The trees along the river are mere brush, and the stream is

turbid and thick with mud, and unapproachable except through a depth of sticky mud. These muddy waters sink at once to the depths, as they strike the sea, and the waters of the sea are limpid, but so bitter.

The road from Jerusalem to Jericho passes through Bethany, after winding around the Mount of Olives. On our return we stopped just at the edge of the village beneath some olive trees, to eat our luncheon. It was doubtless very near the place where Martha met Jesus with the words, "If thou hadst been here, my brother had not died;" and it was with peculiar interest that I read the 11th chapter of John in a spot rendered sacred by one of the most pathetic scenes of sacred history.

Around Jerusalem the places of sacred interest are too numerous to mention, but I stumbled on one of peculiar interest. It was the old ash hills of the temple. These were originally mounds of considerable size, but they are being carted away for various purposes. Delving with a stick, pieces of bones partly burned were found to be numerous. Here was indeed a genuine relic, and I was particularly pleased to find an oxidized portion of a snuffer, or some similar implement of the ancient altar.

The return journey from Jerusalem to Jaffa was by carriage, and we passed Emmaus, Kirjath-jearim, the Valley of Ajalon, Timnath, and Ramleh.

I was particularly interested in the subject of the return of the Jews to Palestine. Some have gone thither from Russia, and others doubtless would come if they could. Just before I reached the country, the sultan had issued a firman forbidding the acquirement of land by Jews. The authorities are very averse to the ingress of these people, because they do not fancy the idea so generally cherished by Christendom of the restoration of their polity, and more, because these Jews either become paupers and beggars, or ruin business by their habit of underbidding other workers. To my mind there is no evidence of any general move of the Jews toward Palestine taking place. German and Russian colonies have been planted, and the Greek, Latin, and a few other churches are making an extensive show of improvement about Jerusalem. But the idea of Christ gathering the Jews to Jerusalem, and setting up his kingdom in a city of unendurable filth and stench, certainly does not commend itself to the ordinary mind as being either probable or consistent. The name and cause of Christ are dishonored here in Jerusalem more flagrantly than in any other place under the sun, unless we should except Rome. Should our Saviour make such a move, he would first of all need to scourge out of the community the swarm of money-changers and relic mongers that now disgrace his cause. He would need to create a water-supply for carrying away the accumulated and accumulating filth, and a layer of soil to cover the barren hills and valleys of a land destitute of vegetable life. He would first of all enforce the sanitary laws long since forgotten by the chosen people; indeed, there is no spot in the world that would require a more thorough renovation and transformation to fit it for a capital of Christ's kingdom, than Jerusalem.

It is high time that the light of present truth was held up in Palestine. There are many honest and thoughtful people whose sensibilities revolt at the imposition and hypocrisy of much that passes for religion, and the mercenary motives by which people are led to identify themselves with the churches. It was my good fortune to have as a dragoman and companion a man of mature years, whose father was a Hungarian Jew, and whose mother was a Syrian Jewess. He was a convert to Christianity, well versed in profane and sacred history relating to that country, and spoke with ease seven languages. When I informed him that I observed the Bible Sabbath, he was at once deeply impressed, and remarked meditatively, "Yes, that is the day the early Christians observed, the seventh day: no one kept Sunday until Constantine had changed the day." And on the Sabbath we walked out to what is believed to be the true Calvary, and while conversing upon thoughts naturally suggested by this solemn place, he said: "Do you know, I would give anything I possess, deny myself of food or raiment, if I could but know the truth and will of

God. O, that I had some one to show me the right way!" He was much impressed by my observance of the ancient Sabbath, and yet I was a Christian. That evening being Christmas eve, we drove out to Bethlehem. On the way he inquired why I abstained from the use of tobacco, and I gave him a few Bible reasons. Three days later he told me he had not touched it since our talk, and never should do so again.

My travels have convinced me that the Lord has precious jewels scattered everywhere among the rubbish of earth. To find and bring them out, is a work that angels delight in. And we read that "the eyes of the Lord run to and fro throughout the whole earth," searching out those whose hearts are right toward himself. I doubt not there are many such in Palestine.

G. C. T.

Editorial Notes.

No conflict, no victory; no victory, no progress.

Unselfishness is never self-conscious. The person who is always conscious that he is a martyr is one of the most selfish persons on earth.

The person who does not accept salvation through Christ, has just the wisdom of the prisoner who does not know enough to leave his dungeon when the prison doors have been opened.

The best place for a Christian to be in is the humblest place,—the place where he realizes the most that he has no wisdom, no strength, no virtue, and that all merit and excellence are of Christ. If you do not believe this, try it; you will feel so when you are there.

The psalmist has said, "It is time for thee, Lord, to work: for they have made void thy law." Ps. 119:126. God will assuredly work for his honor and his name at such a time; but another rendering of this verse reads, "It is time to work for the Lord." This places a responsibility upon us.

It is not always enough to comply with the conditions upon which the blessing of God is promised; it is often necessary to *claim* the blessing, as an additional step to those that have already been taken. The Devil would like nothing better than to rob a Christian of the fruits of victory after the victory had been gained.

The "trump card" which the Devil is playing now in the game of life is to hatch up something, it matters not what, to divert your attention from the study of the word of God. And he is working much harder to secure this result for *to-day* than for some day next year, next month, or next week. "One day at a time" is his plan, and he does not discard anything because it will not be useful to him for more than twenty-four hours. Life is made up simply of to-days.

Faith and works have each their proper place in the Christian life, but they do not both occupy the same place. One will not fit into the place of the other; neither one was designed to do so. And some people are so foolish as to think that because they cannot make one take the place of the other, one or the other of them must be discarded! Much perplexity on the subject will be saved by always keeping in mind that the two were never designed to secure the same end, but the purposes of each and the places they were designed to fill, are separate and distinct.

The Bible is not a museum, but a storehouse. If we treat it as the former, we find in it the petrified bread which sustained the life of those who lived thousands of years ago, and we can take it up, look at it with interest and curiosity, believe in its genuineness, and lay it back in its place. But if we treat it as the latter, we find in it the fresh manna which sustains our present spiritual life. Petrified bread will never nourish the body. We are to seek truth for the sanctifying power it may have on our own lives, and not for the sake of being able to realize how valuable it was or is or might be for somebody else.

L. A. S.

the bountiful Father's house to feed on the husks of ambition, fame, or pleasure, which Satan so alluringly spreads in seductive array before him.

We can also view this question which Jesus asked, from another standpoint: A special work to prepare a people for the coming of the Lord is now going forward. That work has nothing in common with the world, and but little in common with what at the present time passes for Christianity. It is based upon the Scriptures, and the prophetic description of those who are engaged in this work is, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. Light from heaven shines upon this company, and those who receive this light are so separated from the spirit of the world and the popular current of Christianity that they are looked upon as being a "peculiar people." It sometimes happens that those who have walked in this narrow way with this people, grow tired, and like the children of Israel, "murmur because of the straitness of the way." Satan assails them with manifold temptations, until blinded by his deceptions, they think there is an easier way. If such tempted ones would but study the experiences of the people of God in the past, with earnest prayer for grace to "walk even as he walked," the allurements of the world, and the pleasures offered by popular Christianity, would not weigh a moment in the balance against the sweetness of being a humble follower of Jesus at this time, when his truth is so lightly regarded. Then to his tender inquiry, "Will ye also go away?" they would be constrained to reply, "Lord, to whom shall we go?"

As we look away from the light of "present truth" to those who are still in darkness, what can we see to attract us? The world with all its honors and riches, even if we could win them, is as nothing compared with the "enduring riches" offered us by Christ "without money and without price." Popular Christianity, as represented by the so-called Protestant churches, with all the pleasure-lovers in its train, and following hard after Rome in doctrines, methods, and spirit, will be a poor place to go to for shelter, especially when we remember that soon great Babylon will come "in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." No, we cannot go there; for there is no shelter and no safety there. The path of safety is the path of obedience. Those who rejoice at the coming of the Lord, who say, "Lo, this is our God; we have waited for him, and he will save us: . . . we will be glad and rejoice in his salvation," also say, "Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee." Isa. 25:9; 26:8. If we turn our backs upon the "commandments of God and the faith of Jesus," we turn against Jesus himself, against his love, his mercy, his life, and his salvation. Will we do it? How can we do it? "Lord, to whom shall we go? thou hast the words of eternal life."

M. E. K.

PROPOSITION TO CURTAIL THE RIGHT OF RELIGIOUS DISCUSSION.

As we have reached a time in the prophetic history of our country when it is scarcely in order to be surprised at anything whatever in the line of departures from the principles of justice and freedom laid down by our forefathers in the foundation of our system of government, we are fully prepared to hear from one of our eminent and influential citizens, a proposition to limit the freedom of religious discussion. Such a proposition comes from the "Right Rev. Leighton Coleman," Bishop of Delaware, and appears in the January *North American Review*. It is of course directly contrary to the letter and spirit of our Constitution, which declares against any restriction upon freedom of speech or of the press, but as before stated, it is nothing unusual now for some men, especially those whose names are prefixed with "Reverend," to profess greater wisdom in governmental affairs than was possessed by those who framed and adopted the Constitution. The bishop outlines his view as follows (we quote from the *Weekly Review*):—

"Any discussion which involves disrespect to the fundamental principles of Christianity transcends all proper bounds. Courts and public opinion have always recognized Christianity

as the national religion of America, and assaults upon it ought to be as treasonable as attacks on the government. Is it not treasonable to bring into contempt the essentials of Christianity, especially since this is a time of war—Christianity waging a conflict in which there is no discharge, and which will last as long as the world?"

"Nothing is more injurious to the State than a lack of confidence between man and man. This is the risk that is run in allowing religious discussion to go on indefinitely and wantonly, robbing men of their faith in God and Christ, and so, in time, of their faith in one another; for faith in man has its highest development among those who believe in God."

This is exactly the plea that was made by the Church of Rome against Protestants, and it was just as good in their day and for their purposes as it is now for Protestants, or any others. The Lutherans persisted in discussions which involved disrespect to the "fundamental principles of Christianity" (in other words, the principles of the papacy), and of course in the eyes of papists they transcended all proper bounds, and were guilty of treason against the government. (Modern phraseology would also have said "anarchists.") They created "a lack of confidence between man and man," that is, between those who held to opposite views in religion, and this was felt by the papists to be something very hurtful to the State. Accordingly, they did their best to suppress such freedom of speech; and fortunate is it for us who live to-day, that their efforts were not successful.

In the execution of such a purpose, a necessary preliminary would of course be the settlement of the question, What are the "fundamental principles of Christianity?" This thought did not escape the attention of the reverend bishop, and he has undertaken to lay down some of them, to which no doubt some others would have to be added. He says:—

"First is the belief in the personality of Jesus Christ; next is the belief in him as both God and man. A few question the fact of his existence; more refuse to acknowledge his divinity. We know that he is more than human, and therefore perfect and beyond criticism, and assaults upon his goodness can have no place in a Christian land.

"Christianity is the religion of reason, and of reason in its strength and purity. It is founded on facts; Christ is a person. And it is as being a person of perfection, the Incarnate Son of God himself, that we feel that in assailing Christianity, he is assailed; and in assailing him, all virtue and grace is assailed; and in assailing them, the very foundations of life are liable to be overthrown.

"Limits must be set not only to such assaults, but also as regards the discussion of Christ's commands. Baptism and the supper of the Lord are ordained by Christ himself; yet the question of their obligation is flippantly discussed! The question is beyond the legitimate limits of discussion. The mode of baptism may be discussed, but the question of its necessity has been settled, and ought not to be a matter of debate."

It would be very strange if "the fundamental principles of Christianity," as viewed from the standpoint of popular religious belief, would not include the doctrines of Sunday sacredness and the immortality of the soul. The former of these has already the sanction of law to assist toward its further elevation as a fundamental principle of the faith against which it would be treason to speak; and when the attempt is made, if it ever is, to define "the fundamental principles of Christianity," we shall be prepared to see these two dogmas fall easily and naturally into line with the rest. They are the two to which Christendom has held most tenaciously during all the theological revolutions and earthquakes of recent times.

The truth or falsity of any doctrine would of course make no difference with the principle involved in the Rev. Mr. Coleman's proposition. That proposition is as un-American and un-Christian as anything that ever emanated from paganism or the papacy, and its appearance here in the face of all that has hitherto distinguished this land as the home of civil and religious freedom, is a straw that shows the wind to be blowing from a very dangerous quarter.

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

"Signs in the Sun." Fearful Convulsions in the Sun Itself. The Alarm of Scientists.

(Continued.)

"The years 1838, 1839, 1849, 1850, 1859, 1860, 1870, 1871, were maximum sun-spot periods." In 1839 Captain Davis saw one 189,000 miles in length, and of enormous size, the largest ever seen till then. The last half century has been the most remarkable period ever known for these solar exhibitions. Increasing interest has been taken in the study of these strange and wonderful phenomena,

from that time onward till the present time, as thousands of powerful telescopes in the aggregate have made the sun the focus of the most careful investigations.

Interesting discoveries were made some thirty years since, showing the connection between solar commotions and electric storms on our earth. We quote from Taylor, from whose volume we derive many of the facts we are stating on this theme:—

"On Sept. 1, 1859, two astronomers in England, at different stations, while watching the sun-spots, were startled to behold the facule [bright spots] on the spot-edge instantly flash into an unprecedented and intense brilliancy, and in five minutes to move over the sun's disk, a distance of over thirty-four thousand miles. Presto! Then a mighty magnetic storm began on earth, the needle became powerfully excited, the northern and southern auroras flashed with rare splendor, the telegraph wires were burthened with electricity, and the entire globe thrilled and throbbed under the influence of the strange energy. The sun was in commotion. Telegraphic machinery was set on fire, and burnt out, and the pen of the instrument was followed by flame, and its characters traced in fire. Men were astonished in all the realm of science. The instant motion, the explosion, the varying light, the tumult in the sun, suggested change! It was days before the mysterious solar storm subsided; then the earth, which hung so immediately in the sun's grasp, lay quiet again. But the solar eruption was a new thing, and a mystery to all."—"Great Consummation," p. 329.

Since then observation and experience have demonstrated the wonderfully close connection between the sun storms and earth storms, the former being evidently the great electric center of the whole solar system. The experiences of 1870-71, remarkable years for solar disturbances, will probably never be forgotten.

"Huggins, of England, saw one spot move quickly over its [the sun's] face, a distance of 100,000 miles in one second! A single spot was seen in May, 1870, having an area of 320,000,000 square miles. In October one group of 200,000,000 square miles was observed to stretch across the solar disk one fourth of its diameter. In February a group of spots seen by English observers had an area of 1,458,000,000 miles, and in September, Professor Langley, in this country, witnessed at one time hundreds of spots, the area of but one of them being computed to be 2,300,000,000 square miles. In November, 1870, the *Evening Post*, New York, reported three contiguous spots whose area was 8,649,000,000 square miles."—"Great Consummation," p. 330.

Professor E. Colbert in the *Western Monthly* for August, 1870, wrote as follows:—

"The present year, though previously indicated as one of maximum, is marked by the appearance of an extraordinary number of spots which have no parallel in number and magnitude within the space of a hundred years."

The year 1871 was a phenomenal year, being styled by Victor Hugo and others, "the black and terrible year." It was the year of the most destructive fires and fearful electric storms perhaps ever witnessed on our globe. Says Taylor:—

"First, when on Oct. 8, 9, 1871, Chicago went down in 'a hell of flames,' and 335,000 persons were imperiled; 100 persons burned in the flames, and 100,000 left homeless,—there being 18,000 buildings consumed, and \$180,000,000 worth of property destroyed. Then Boston, on the memorable Nov. 9, 1872, enveloped in hot flames, entailing a property loss of \$80,000,000, at the extent and magnitude of which calamities the whole world stood for a time appalled and awed, asking, Are these the judgments of God? No such gigantic fires are known in past history. They surpassed those at Rome, Constantinople, London, and Moscow."—"Great Consummation," p. 331.

The fearful forest fires of 1871 were mysterious, unprecedented, and awful beyond any on record. Many thousands of square miles were burned over. Especially in Wisconsin and Michigan were terrific scenes enacted. In places there were electrical tornadoes and clouds of burning hydrogen, the air filled with fire balls and fire clouds, the flames moving with fearful rapidity, consuming scores of towns, leaving tens of thousands homeless, destroying the lives of from 2,500 to 3,000 persons. It is said by those who have investigated the subject, that in the fires of that year territory was burned over as large as the State of New York, and \$100,000,000 worth of property destroyed. It seems beyond reasonable contradiction that there was a supernatural element in these terrible conflagrations. We have never seen a record in history of similar phenomena. There were strange conditions of the atmosphere, and peculiar exhibitions of electrical agencies never witnessed before. *Men thought the last great day had come.*

We give a few extracts from eye witnesses. Says Abel Palmer in the *Detroit Post*, who witnessed the Chicago fire from the top of the Tremont House:—

"A strong wind was blowing at that time, and yet the flames seemed to go in all directions, like an expanding scythe mowing great and increasing swaths with frightful rapidity. We could think of nothing else but hell. The flames were in some places like huge waves dashing to and fro, leaping up and down, turning and twisting and pouring—now and then a great column of smoke and blaze hundreds of feet into the air, like a solid perpendicular shaft of molten metal. In other places, it

would dart out long streaks like mammoth anacondas, with hissing, fiery tongues; then these serpentine shapes would swoop down over the blazing path into the yet unburned buildings, which seemed pierced and kindled instantaneously. . . . It was unearthly, hideous, terrific. Our eyes seemed riveted so that we could not withdraw them. There were miles of fire, mountains of flame, waves of light, flashes, clouds, brilliant scintillations."

The *Detroit Post* under the head of "The Great Fires Supernatural," says:—

"Those who were exposed to the terrible tornado during which Chicago, Peshtigo, Manistee, White Rock, and other towns on lakes Michigan and Huron were burned, testify unanimously that 'the air seemed to be on fire.' These words are almost invariably used in describing the phenomena. The fire did not spread gradually from tree to tree and house to house, but a great sheet of flame overcoming them like the clouds, and moving with the rapidity of a hurricane, rushed upon them without warning. It surrounded them. The atmosphere seemed filled with fire. Many people who inhaled the hot air fell dead. Corpses were found without a trace of fire upon them, or even upon the clothes which covered them. There were frequently no marks of fire upon the adjacent trees and fences. Many were killed in compact masses, as if by a blast of death. They were found huddled together away from trees and buildings. Fish were killed in the streams by the intense heat. Many of these people believed that the last day had come. The roaring of the whirlwind which preceded the blaze, sounded enough like the last trump to suggest a prelude to the final catastrophe. The black midnight sky suddenly burst into flame."

Mr. J. A. Richards in the Milwaukee *Sentinel* gives a description of the Wisconsin fires:—

"O God! what a scene met my gaze on every side. Here came the crisis of the storm; here the fiery elements controlled by a tornado and a whirlwind, made war on human hopes, hearts, and life. The half has not been told nor ever can be."

"The phenomena and results of this storm were mysteriously strange. In some places the forest trees lay in every imaginable position, while in others they were carried into windrows. They were mere sticks in the hands of a great power slashing and whipping the earth, and then made fuel for the work of death. The fields, woods, barns, houses, and even the air, were on fire, while large balls of fire were revolving and bursting in every direction, igniting everything they came in contact with; and the whole of this devouring element was driven before a tornado at the rate of a mile a minute. There can be little doubt that the air strongly charged with electricity helped on the work of destruction and death. Mr. Kirby says he saw large balls of fire in the air, and when they came in contact with anything, they would bound thirty or forty rods away. Others testify that they saw large clouds of fire burst into fragments, and in some instances great tongues of fire like lightning would issue from the dark clouds, and light upon the buildings. Pennies were melted in the pockets of persons who were but little burned. A small bell upon an engine and a new stove standing from twenty to forty feet from any building, were melted."

"Many thought the great day of his wrath had come. And why not? If persons who visit the ruins since the fire are forced to think that God hid his face in wrath and sent forth his thunderbolts of destruction; nay, that he gave the very fiends of hell the right and power to shake the place and burn it up, what must have been the feelings of those who passed through the fiery ordeals?"

Another paper of Oct. 15 says:—

"Later accounts from northern Wisconsin confirm all previous reports and rumors. The loss of life in the neighborhood of the burned district of Peshtigo will reach over eighteen hundred, and fifteen per cent of those injured cannot recover. The fire tornado was heard at a distance like the roaring of the sea. Balls of fire were observed to fall like meteors in different parts of the town, igniting wherever they touched," etc., etc.

We give these somewhat lengthy extracts from eye witnesses (though a vast deal more could be added), to give the reader some little idea of the "fearful sights" and terrific scenes in our world, which come as a consequence of the great electric storms and cataclysms in the sun, the great hub of our vast solar wheel, or system, whose influence so powerfully affects our world. The very stones were reduced to ashes in Chicago, and there were "heaps of dead at Peshtigo having no marks of violence upon them, but lying as if killed by a dynamo, and the melted iron lay around on the ground and the hydrogen clouds flashing with electric fire, held carnival all through the wideness of the west."

Says Taylor: "No man ever saw the like in all time's history."

On Feb. 4, 1872, was another marvelous electrical disturbance. All the telegraphs in the world were affected. They could work none of the great ocean cables, and no human power could check the powerful currents which took possession of the telegraphic lines. They were all controlled by the great electric magnet, the sun. All the batteries were overpowered. "The needle in the compass became wild." Strange fires of all shapes and hues were seen in various parts of the earth. Harper said:—

"Not only was this aurora one of the most remarkable of recent years because of the wide extent of its visibility, but it seems to have been attended with electrical disturbances that are as yet unparalleled in the annals of science for their intensity, if not for their duration and geographical extent."—*Magazine*, June, 1873.

Scientists are becoming astonished and alarmed at the wonderful exhibitions of disturbance in the body of the sun itself, seen in our time. Instead of its being something stable, solid, reliable, and sure, it is coming to be regarded as inconstant, and very possibly the ultimate cause of the utter ruin of all the worlds composing the solar system.

In the summer of 1872, the Italian astronomer Tacchini beheld through his glass the entire face of the sun overspread with burning vapors of magnesium. It was something never seen before.

"Then a great wail went up from a thousand thoughtful pens, and men mournfully exclaimed, 'Earth's sun is mutable! If the great, strong, central hub give way, what will become of the wheel?'"—"Great Consummation," p. 333.

The astronomer Herschel believed, as far back as 1801, that the sun's fires were electrical, a gigantic electric light. In 1873, Secchi at Rome said that there is a periodic variation in the size of the sun. This idea startled the world. Professor Langley says:—

"When we consider that the thickening of this solar atmosphere would bring back the age of ice, or its thinning carry our polar regions to tropical temperature, . . . we can feel no certainty of the future constancy of the solar heat, nor of our protection against such changes as seem to have befallen other suns in space, and against which we are powerless to guard." *Popular Science Monthly*, November, 1879.

The same author (an eminent astronomer) also tells us there has been a wonderful projecting outward of the vast equatorial region of the sun's luminous atmosphere, the flowing fire tongue reaching, as estimated by various authorities, millions of miles, some placing it as high as fourteen to thirty, or even forty millions of miles. "It possesses an aspect both astonishing and fearful." Some give the flames the name of "columns of magnetic light."

G. I. B.

(To be continued.)

FAST FULFILLING.

YEARS in the past, when upon the strength of the prophecies of the Bible, Seventh-day Adventists declared that the time would come when the "Sabbath question" would be the great question before the people of this country, we were looked upon by many people as chimerical,—as looking for something that we should never see realized. But suddenly the Sabbath question has forged ahead, and now, in city, town, and country, in national and State legislative halls, the question is being discussed. Shall we enforce the Sabbath (Sunday) by law? Shall we repeal the laws now existing? What day is the Sabbath? What right has Sunday to be called the Sabbath? Is the Sabbath a religious or a civil institution? Can it be enforced without infringing upon the religious liberties of the people? Such are the questions which are now agitating the public mind. In a leading religious paper now before me, is an editorial, from which I take the following sentence: "Groups of citizens on the streets, and about the hotels and depots in Harrisburgh, were overheard earnestly discussing the Sabbath question."

Seventh-day Adventists have not caused this particular discussion in this place, at least not directly. The time was, when if there was any agitation upon this subject, we had to arouse it ourselves. Now the case is very different. Let the agitation go on, no matter by whom the attention of the public is aroused upon this great question. Paul declared that some preached Christ with contention, but while he would have preferred to have him preach some other way, he rejoiced that he was preached even in that way. So we say, "Turn on the light." There are honest people everywhere,—people who love the truth,—people who can see without having church spectacles on to distort their vision. Let the foundations of the Sunday Sabbath be discovered. Then will many return to the observance of the Sabbath of Jehovah.

M. E. K.

—The Sunday-law people have, in very desperation, invented the phrase, "A secular Sunday," and promulgated the holiday theory of Sunday laws, in order to deceive and to preserve, under false pretenses, the union of the Church with the State.—*Ringgold*.

—If you want to lay up treasure in heaven, don't try to own too much property on earth.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

"GO WORK TO-DAY IN MY VINEYARD."

BY ELDER L. D. SANTEE.
(At Conference, Battle Creek.)

Go to the darkened lands where hearts are yearning
For knowledge of the pitying Saviour's love;
Go to the heathen, with your own heart burning,
And point them to the glorious home above.

Why should we be indifferent to their pleading,
Why shun the path that Christ for sinners trod?
O bring the bread of life, that they are needing,
And lead the erring to the Lamb of God.

Go to the heathen with the love of Jesus,
As they to us lift up imploring hands;
Remember that his eye of love e'er sees us,
In halls of home, or in far distant lands.

The Lord will come; the day is not far distant
When "seeking for the lost" will all be o'er;
O while our Intercessor is existent,
Tell darkened minds of the immortal shore.

Soon will probation close, our work be ended,
Our ripened sheaves we'll bear with joy on high;
Soon shall we be by angels bright, attended,
To the eternal gardens of the sky.

IOWA.

CRESTON, GLENWOOD, AND AFTON.—At the request of the Conference Committee, I began a series of meetings Nov. 19, in a school-house south of Creston. Much prejudice was manifest from the beginning. This prejudice was not so much from ignorance as from having heard and rejected the truth. Still because of the interest shown by a few, I did not feel free to leave, and continued preaching and visiting until Dec. 26. Four, heads of families, expressed a purpose to obey the truth, and about fifteen dollars were received in donations.

Dec. 30 meetings were begun at Burr Oak school-house, south of Glenwood, Mills Co. The interest was excellent, and the attendance continued good until the severe weather made it impossible for many to attend. Six or seven were observing the Sabbath, and several more pledged themselves to turn and serve the Lord. Most of those who were keeping the Sabbath had heard little or no preaching, and needed instruction in the word. They will have Sabbath-school and prayer-meeting. Forty-three discourses were given, and many visits were made. Six dollars and sixty-six cents were received in donations. Visits were also made to two excellent families in Glenwood. One of these families, I think, has decided to walk with God.

Feb. 10-15 was spent with the church at Afton. The Holy Spirit came with rich blessing, and the brethren gave thanks to God, and took courage. There was considerable interest manifested by outsiders, and an invitation was given by some of them, as well as by the church, to hold a series of meetings at that place. Five copies of the *Home Missionary* were ordered and one *Sentinel*. If this church is faithful to God, he will use them for a light to others. A loving Father has blessed me with health and freedom in speaking the word, for which I praise his name.

J. O. BEARD.

MINNESOTA.

ST. PAUL.—The fight here for freedom of conscience is moving on. Many are becoming interested in the Wacek bill, which proposes to repeal three sections of our Sunday laws. We believe this a move in the right direction, and sent petitions to our churches throughout the State. One section asked to be repealed is what is called the Barbers' law. As was expected, this aroused a spirit of opposition from that source. We took occasion to send out a petition favoring the repeal, with some National Religious Liberty literature, to over three hundred boss barbers in the State, with a letter addressed to each. Yesterday a letter was received from one of these, who said he received signatures from everybody in the village. He said: "I see the same spirit of persecution is here in Minnesota, that is in Tennessee. The head of that viper should be crushed. I am glad to stand by you in the fight." The encouragement received here in this city from some hotels where the proprietor offered to circulate our petition, led to the conclusion to send out petitions to a limited number of the leading hotels in the State. With these we send a letter and some literature. We are doing this in faith, and expect good results. Another bill was intro-

Seventh-day Adventist Medical Missionary and Benevolent Association," which is to have control of, and manage, the Orphans' and Old People's Homes, and take charge of our benevolent enterprises generally. More will be said concerning this hereafter.

It is also proposed to organize a local General Conference Association in Dist. No. 4, to be under the control of the General Conference. The object of this is to divide up the responsibility and the business of the General Conference Association as a whole, so that too much burden will not rest upon the parent society.

At the meeting of the General Conference, Feb. 23, an address and remonstrance against the interference of the government with the rights of conscience, and against religious legislation in Congress was adopted, and will be sent broadcast throughout the country.

The brethren in Australia propose to raise \$20,000 for a school in that Conference, if the brethren in America will assist them to the amount of \$10,000 more. The project is of more than local interest, as it will affect the work in Polynesia, Malaysia, and Australasia.

The report of Union College at College View, Nebr., showed that enterprise to be in a very prosperous condition. The present worth of the plant is \$191,471.29.

One matter which will be of general interest to our brethren throughout the field is the disposition the Conference proposes to make of laborers the coming season. Of the changes recommended the following may be noted: Elder H. Grant is transferred from Minnesota to labor in College View, Nebr.; Elder Fero goes to the North Pacific Conference; Elder Bagby to the Upper Columbia Conference; Elder R. S. Owen from Canada to Georgia; Elder C. Mc Reynolds to Kansas; Elder J. M. Rees to Arkansas; J. R. Eastman to Oakland, Cal., to connect with the Pacific Press; Anna R. Ingels to go to Sydney, to enter the tract society work in that field. J. B. Goodrich, of Maine, goes to Canada; J. E. Jayne, of Nebraska, to Maine; L. Dyo Chambers to Dist. No. 2, to take the secretaryship of the Southern Tract Society; W. F. Williams to Cape Town, South Africa; Elder J. F. Hanson to Chicago; A. S. Hickox to Queensland, Australia; Delos Lake and the Misses Georgia A. Burrus and Myrtle G. Griffin to India; Jennie Owen to return, and Mattie Sharp and Julia Parmelee go to labor in England; C. H. Keslake and wife to make England their field of labor, and Julius Christiansen to engage in tract and missionary work in Norway and Denmark; O. Nelson and wife to Sweden; F. H. Westphal to Illinois; H. W. Cottrell to New England; W. J. Stone to Montana, E. T. Russell to Oklahoma; Nora Fenner to South Africa; J. W. Collier to Dist. No. 2; E. W. Webster to South Carolina; Geo. B. Thompson to South Africa; J. W. Scoles to Illinois, and F. I. Richardson to the Maritime Provinces.

A stirring address was read from sister White to the Conference at its eleventh meeting, Feb. 26, full of words of courage and good cheer, and which aroused the Conference to the highest degree of enthusiasm.

At a meeting of the Religious Liberty Association Feb. 27, Elder Geo. B. Wheeler, of Vermont, whom we are most happy to welcome to our midst, lately a Baptist minister, but who has been led to connect himself with the Seventh-day Adventists, gave a very interesting talk respecting the position of the Baptist denomination in regard to religious liberty, reading extracts from their principles and current publications, showing how they are departing from the ground they have so long and honorably maintained for freedom of conscience.

At the meeting of the Conference, Feb. 28, Mr. James T. Ringgold, of whom our readers have previously seen frequent favorable mention in the REVIEW, having just arrived from Baltimore, was introduced to the Conference, and responded with a few cordial and happy remarks, expressing his great interest in religious liberty, and the work that we are doing in that direction, and consequently his interest in us as a people, on account of our efforts in behalf of those great principles. Mr. Ringgold also gave a short address on the evening of March 2, on the principles of religious liberty, which gave additional evidence of his entire

sympathy with us in this respect. The assembled Conference gave him a most cordial welcome, and showed their appreciation of his sympathy and co-operation in the good cause. Brethren Allen Moon and A. F. Ballenger also made interesting remarks on that evening, which was devoted to the religious liberty work.

Up to this writing the General Conference has held fifteen meetings, and the study of the Bible has been conducted each evening according to the program. The time is now drawing on to the close of this good occasion, and the Conference will be in the past before these lines reach the readers of the REVIEW. The utmost harmony and cordiality of feeling and a common interest in the work, have prevailed, and marked all the proceedings. The closing items must be deferred to another week.

THE FEASTS OF THE LORD, AND THE SABBATH.

IN Leviticus 23 mention is made of the feasts of the Lord, and the weekly Sabbath is apparently in the list. We say *apparently*; for we are certain that a careful and critical reading of the chapter will convince every honest person that not only is the Sabbath not included in the list of the feasts, but that it is carefully excluded. Those who take the position that the Sabbath is included in the "feasts," generally read the first three verses, and then rest their case. We think it a better way carefully to read the whole chapter, letting each statement have its due weight, and then decide, as the whole sense of the scripture upon this point shall appear to be the most harmonious and consistent.

We invite the reader to turn to the chapter in question, and study it with us, with the interest its importance demands.

The subject of the chapter is, "The Feasts of the Lord," which are to be proclaimed holy convocations. Having announced the subject, the Lord mentions the weekly Sabbath, but in verse 3, where the Sabbath is distinctly mentioned, he does not call it a feast, but says, "It is the Sabbath of the Lord in all your dwellings." He then again announces his subject and declares (verse 4), "These are the feasts of the Lord." Thence on to the 38th verse a minute description is given of these feasts, and it is expressly stated that they are "feasts." The day of the preparation for the atonement is called "a sabbath" (not the Sabbath), probably because the great solemnity of the day made it more like the weekly Sabbath.

Before going any further in the chapter, we wish to notice more particularly the first four verses. As we before stated, verse 4 announces the subject the second time, or *resumes* the subject which had been interrupted by the allusion to the weekly Sabbath. If the Sabbath of verse 4 is one of the "feasts" which are the subject of the chapter, why should the Lord, after mentioning the Sabbath, call attention anew to the feasts, saying, "These are the feasts," etc.? We know of no reason, only that the Sabbath was not properly included in the "feasts of the Lord."

Other and stronger reasons for so concluding may be drawn from verses 37 and 38. Verse 37 and the first part of verse 38 read as follows: "These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, everything upon his day: besides the Sabbaths of the Lord," etc. No one can dispute that the "Sabbaths of the Lord" here mentioned are the regularly recurring weekly Sabbaths, which occurred at intervals of seven days during the year, either between or upon the days set apart for yearly feasts.

A comparison of verses 2 and 37 will make it very clear that the Lord's, or weekly, Sabbath, is separate from the feasts. If the expression, "feasts of the Lord," in verses 2 and 4, include the weekly Sabbath mentioned in verse 3, then it inevitably follows that the same expression, "feasts of the Lord," in verse 37, also includes the weekly Sabbath. But as there are "Sabbaths of the Lord" "beside" these (verse 38), then, if this position is true, there must be, besides all the annual sabbaths and the weekly Sabbaths, some *other* Sab-

baths particularly designated as the "Sabbaths of the Lord;" and those who hold that the weekly Sabbath is included in the "feasts of the Lord," mentioned in Lev. 23: 24, 37, are under obligation to point out these other Sabbaths, tell us when they were instituted, and for what purpose they were established. As it is a manifest impossibility to do this, it therefore follows that the weekly Sabbath, instituted in Eden (Gen. 2: 2, 3), and in the decalogue called the "Sabbath of the Lord thy God," referred to by God through Isaiah as "my holy day" (Isa. 58: 13), was never included in the "feasts of the Lord."

As conclusive proof upon this point, we will now cite the reader to the 44th verse: "And Moses declared unto the children of Israel the feasts of the Lord."

This statement is emphatically true of the annual feasts of the Lord, but it is not true of the weekly Sabbath, which has existed before the birth of Moses, even from Eden, and was known to the children of Israel before they came to Sinai, and it was first formerly proclaimed to them by God himself; and at that time Moses stood with the rest of the children of Israel as a *listener*. (See Ex. 19: 24, 25; 20: 19-21.) Afterward he went up into the mount, and from the Lord received a knowledge of his will concerning these annual feasts, the sacrificial offerings, etc.

M. E. K.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

An astronomer in the New York *Sun*, May 23, 1870, said: "The sun is beginning to be an object of *great anxiety* to many scientific men, the spots assuming of late an *appearance which astonishes astronomers*, and is calculated to alarm that class which fancies that it can detect *portents* of the future in the heavens." The London *Spectator*, July, 1869, said that the vast changes thus going on in the physical constitution of the sun, powerfully affected the electrical condition of the earth, and might some day not only throw all telegraph cables into dire confusion, but even cause the sudden disappearance of our whole solar system, after the fashion of other solar systems that have thus disappeared.

The years 1880-86 are famous for astonishing solar disturbances. During these years occurred what astronomers designate as the "perihelia" of the four great planets, Jupiter, Neptune, Uranus, and Saturn. Their orbits being in the form of an ellipse, they come much nearer the sun at their perihelia than at other times; that term being used to designate the nearest point in their orbits to the sun. Their periods of revolution around the sun being of different length, it is most rare that all their perihelia occur about the same time, as they did on this occasion. Astronomers tell us that not since the Christian era had an approximation so close as this been seen.

They all teach that the attraction of these vast planetary bodies upon the sun greatly affected it, causing great disturbance in its mass. Huge spots on its surface appeared, tumultuous disorders were discovered, and fearful explosions were witnessed. Professor C. A. Young, at Hanover, N. H., saw the sun fires mount up to an elevation of 60,000 miles on Oct. 7, 1880, at a rate of 300 miles in a second, and finally continuing till it gained an altitude of 350,000 miles. Then it sank and finally disappeared.

Nov. 16, 1882, the astronomer Langley beheld a sun-spot with an area of 2,200,000 square miles. Lack of space forbids the mention of a large number of astonishing phenomena occurring in the sun and in our world in those memorable years. There were an immense number of cyclones, water-spouts, electrical storms, cloud-bursts, and drenching rain-storms, furious heat and abnormal cold, mock suns and comets, seven of the latter being seen in one year. In Cincinnati, Ohio, in July, 1881, 414 persons in six days died of sunstroke. Soudan reported the highest temperature ever recorded in England.

Many of our readers will remember the famous "yellow day," Sept. 6, 1881, which caused so much comment in the newspapers of our country. By noon it was nearly as dark as twilight. Many

great mills were closed, and in a large number of schools the scholars were dismissed, and lamps were lighted in a vast number of others. The barometer sank very low, and the magnetic needle was strongly affected, remaining in many instances in any position in which it was placed. Multitudes beheld it in sober, silent meditation, as if strange forebodings were passing through their minds. It was a strange, weird scene. Not a breath of air stirred. Numerous persons fainted away. It is thus described by M. E. B. in the *Boston Journal*:—

"When the brassy sky made daylight dark, every utterance, sacred or profane, concerning the time when this heaven and earth shall pass away, ran by some crooked path into the minds of sensible men and women. Even those of us who were able to look the supernatural straight in the face, were yet swamped in uncertainty as to the natural issue. Could anything less than a tornado, an earthquake, or some other dark outcome of the unknown forces of nature ever proceed from that sinister-looking canopy, which changed the most familiar things into something weird and uncanny? It was a mountain of momentous strangeness."—*"Great Consummation,"* pp. 349, 350.

Then followed in Aug. 26–30, 1883, the terrible mundane convulsions in the island of Java, when a mountain 7,000 feet high was split in two, and another "2,800 feet in height and five by three miles in bulk, was tossed into the air, and, sinking, almost disappeared."

"Sixty-five miles of circular mountain range sunk out of sight, and fifty miles square of territory was shattered or engulfed. A great tidal wave arose to a perpendicular height of 135 feet, and sea waves were propelled to the south shores both of Africa and South America, at the rate of 400 and 500 miles an hour. The roar and thunder of the agonized mountain was distinctly heard 3,000 miles distant, while all about the convulsed region the murky and impenetrable air, thick with dust, ashes, and pumice, made all as black as the most rayless night. Barometers all over the world were disturbed by the concussions and air waves. These swift and violent air waves traveled out in every direction from the great eruption! all over the earth, at a speed of 674 and 706 miles an hour, one wave moving west, and making the circuit of the globe three and a quarter times, or 82,200 miles ere it died away." "It was," says the *Boston Journal*, "the crowning horror of a year which was singularly marked with horrors."—*"Great Consummation,"* p. 352.

In Java's awful earthquake 50,000 square miles were shaken, and 100,000 persons perished.

The magnetic storms during the years above mentioned were most remarkable. Brief notice of but one will be given. It occurred Nov. 10–19, 1882, its greatest intensity being on the 17th. A huge sun-spot, embracing an area 120 times that of our whole globe (described in the *Popular Science Monthly*, of June, 1883) accompanied the storm. This storm affected telegraphic wires all over the earth. Some could not be worked at all. The great ocean cable became useless. From some of the wires sparks leaped forth, and in some cases switch-boards took fire and were burned, and keys were melted. In other cases, operators received shocks, and the telegraph was run without batteries. "Practical telegraph men said the power of the disturbance exceeded all previous similar visitations." It prevailed over the whole continent of America, and was as wide-spread and violent in Europe. In some large cities not a single wire could be used. In Milwaukee the current was so strong that an electric lamp was kept burning for hours. The whole heavens were lighted up with magnetic lights flashing, dancing, whirling, advancing, and retreating in various hues, shapes, and combinations in wondrous and diversified magnificence. "It surpassed any auroral phenomenon witnessed in the present generation."

It has become the prevailing opinion among astronomers and scientists that a close connection exists between sun-spots and cyclones, tornadoes, and other terrestrial phenomena. The subtle, mysterious, electric fluid, pervading in greater or less degree our earth, seems to be powerfully generated in the sun as a grand magnet. As these sun-spots become more numerous and extensive, these phenomena on earth increase. It is well known how numerous these have become of late years; till in western States in many cases the people have built caves in the ground, into which they hurriedly hasten when the dreaded, black, trunk-shaped cloud, so familiar of late years, is seen approaching, heralding the fearful cyclone.

Professor H. A. Hazen, who has written a volume on tornadoes, gives a table showing the number of sun-spots and tornadoes for a series of years. We sum up his table of the years from 1880 to 1888 inclusive, and find in these nine years 6,120 sun-spots, and the sum of recorded tornadoes 2,833. There were 589 tornadoes in the single

year 1883, and on Feb. 9, 1884, there were sixty tornadoes in one day. "These destroyed 10,000 buildings, killed 800 people, and wounded 2,500 others." Eight States were visited by them. In 1884 there occurred in fifty-nine days, in sixteen different States, 172 cyclones, destroying 1,054 lives, wounding 3,861 others, and inflicting a loss of property of \$10,000,000. Professor Hazen sums up the havoc caused by electric winds from 1873 to 1888 in this country alone, as numbering 2,221, destroying property to the amount of \$32,965,000. It is generally agreed that the principal cause of these terrible storms was electricity generated in the sun.

In view of the wonderful changes going on in the sun and the terrible effects of the electric storms on earth, consequent upon these changes, we cannot wonder that much has been said and written concerning them during the last fifty years, and that great alarm has been expressed by a large number of most eminent philosophers and scientists. They generally express the belief that great catastrophes await the sun and our whole solar system. They see in these solar disorders evidences of weakness, old age, gradual disintegration, and final extinction, and express it with plainness. Mr. Taylor, in the "Great Consummation," records a large number of these opinions, which we have not the space to insert. Some express the conviction that great destruction will yet be caused in our planet by these fearful sun storms of electric intensity, and ruin awaits our globe. There has been no single theme in astronomic science and investigation which has received such attention as this during the last half century, or caused so much alarm. And certainly the wonderful providence of the terrible cyclones of the last few years, caused by these sun storms, have aroused the deepest interest.

We cannot doubt these solar phenomena are among the "signs in the sun," foretold by our Saviour. They are precisely what his language describes. They came at the right time. Their effects are among the "fearful sights and great signs" of which he speaks. They produce perplexity among the great men who are studying the solar system. They suggest indeed with great force the coming of that day when under the fourth plague the sun will have "power" to scorch men "with great heat." Rev. 16:8, 9. It has heretofore been supposed to be solid, stable, sure, safe, and supremely potent to hold all of the members of its solar system in perfect order. But under the investigation of the wisest astronomers, with the most powerful glasses, it is now seen to be at times in wild disorder, fearful commotion, sending forth great tongues of flame thousands, yea, millions of miles above its surface, and having vast portions of its face spotted with great chasms, and sending forth influences affecting not only our earth and throwing it into the wildest disorder, but also the planets and the moon as well. No scientist can explain or comprehend what the forces are which produce these stupendous results, how they originate, or what will be their termination or final effects. They can only chronicle their manifestation and ponder with bated breath the dire calamities in store for our globe should these solar commotions break the bands hitherto holding them. Science is helpless in the presence of such forces and consequences.

But the child of God, with the blessed word before him, fears not. He worships One who made the sun, and holds all nature in his hand. He has full control of all its movements. The Son of God, who by the fiat of the Father and in the counsel of peace between them both created all worlds, clearly foretold these terrible commotions ages ago in this great prophecy. He pointed out these "signs in the sun" as heralds of his rapidly nearing advent. The humble child of God may rejoice that his redemption draweth nigh, while the scientist ponders, wonders, trembles with questioning and fearful looking forward to impending desolation, when the sun shall fail to bestow its proper light and heat.

In view of these terrible evidences of God's approaching wrath, as seen in the earthquake, the cyclone, the tidal wave, and the electric disturbance, how can we be innocent if we ignore them all and continue in careless indifference to the great signs of his coming? How could God more won-

derfully fulfill our Lord's predictions? How could it be done on a scale more grand and complete? How could the attention of the world be called to these things in a more emphatic manner? Yet all these striking events are but "signs." They are omens of a far mightier event yet to come. It has not been God's design to drive men to believe. But he will give them reasonable evidence that the great day approaches, by fulfilled signs long ago predicted. The wise will understand. But the world-loving, the careless, the lover of pleasure, the cold, incredulous skeptic, will continue to do wickedly, and they will not understand. So says in substance the holy Scripture. Dan. 12:10.

G. I. B.

(To be continued.)

SKETCHES OF TRAVEL.

THROUGH being delayed in effecting a landing at Jaffa, I was unable to reach the vessel I had intended to take from Port Said to Brindisi, Italy. At first it seemed inevitable that I should remain in this sin-darkened, coal-blackened town at the northern entrance of the Suez canal for five days. I had even engaged my room for that period of time, when through the courtesy of my agents, Thos. Cook & Son, I was permitted to change my route, and return to Alexandria just in time to get a steamer to Naples instead of Brindisi. I spent in all ten nights upon the Mediterranean Sea, and six of them I have no desire to live over again. When we landed at Naples, the snow was blowing furiously, and our hearts were filled with a supreme disgust for life aquatic. The boat was bound for Genoa; but I believe every passenger deserted her at Naples, those for Genoa preferring to repay their fare by rail rather than endure the discomfort and anxiety of another night at sea.

As we neared the Straits of Messina, that lie between the island of Sicily and the toe of Italy, a waterspout formed between us and the neighboring land. A black, cyclone cloud overhung the sea, and extended ashore. In the midst of the cloud was a pure white funnel cloud, revolving with great force. Where its apex rested upon the water, the sea was lashed and dashed into a fury of foam and spray, and was rapidly drawn upward into the main cloud, and emptied in torrents upon the adjacent shore. After watching the phenomenon for some time, it was a relief to discover that its course was not toward us. At the same time that this was attracting attention, Mt. Aetna, on the port side, was to be seen with his lofty head swathed in thick clouds. For about five minutes these broke away, and the great volcano, now active, appeared in majestic grandeur.

After our tossing, we enjoyed the peaceful waters of the straits about three miles wide, lined on either side by cities and towns. Just before dark, we had passed the Lepari Islands, the last of which was the volcano Stromboli. This mountain rises an abrupt cone out of the depths of the sea. A village nestles at its base, but its life seems exceedingly precarious.

Naples is celebrated as one of the beauty spots of the world. During my stay, its beauty must have been indoors, as the weather was exceedingly unfavorable for a display. Mt. Vesuvius is but eight miles distant. It emitted a column of smoke by day, and exhibited a crown of fire by night. But the snow rendered its heights inaccessible, much to my disappointment. A day in the extensive museum, another in Herculaneum and Pompeii, a visit to the mount of San Remo within the city, and to the aquarium,—all richly repay the traveler. Pompeii was buried in scoræ and ashes, and its excavation is comparatively easy, while Herculaneum lies under a bed of solid lava rock. The theater has been excavated at a depth of eighty-five feet. It is interesting to walk those ancient streets, and enter the houses dwelt in two thousand years ago. Two successive cities have been built above Herculaneum, but Pompeii stands desolate and alone, like a vast cemetery.

Leaving Naples in the afternoon, a railway ride of 162 miles brings us to Rome. It is said that "Rome never changes." But the remark must be confined to its meaning in reference to the church, and not applied to the city; for here a wonderful transformation has taken place since the revolution that limited the power of the papacy to the precincts of the Vatican. Before the triumph of Victor Emmanuel, Rome was away down in physical filth

Smith's Bible Dictionary says that Augustus made Tarsus a "free city;" and as Paul was born there, he had all the rights of citizenship. In chapter 21:39 he speaks of Tarsus as "no meancity." So, although he was by natural descent a Jew, being the son of Jewish parents, as a citizen of a free Roman city, he was, in that respect, a Roman; and he did not hesitate to make use of that privilege against his countrymen who were persecuting him.

302.—HUMAN SACRIFICES. LEV. 27:29.

Please explain for me a text which has given me no little perplexity. It is Lev. 27:29. Does this text teach the offering of human sacrifices, or the destruction of the life of human beings, as a vow to the Lord? I. E. K.

Ans.—According to the best Biblical critics, there were two kinds of vows; one, that might be called a common or ordinary vow, and another, a special vow. One was "holy" unto the Lord, the other was "most holy." Objects embraced in the first might be redeemed; while those in the other, could not be. It is evidently to the latter kind of vows that Lev. 27:28, 29 applies. Verse 28 reads: "Notwithstanding, no devoted thing, that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the Lord." Verse 29 may be taken to be an emphatic restatement of the fact affirmed in verse 28, that nothing but death could take one out of the condition in which he was placed by this vow. Professor George Bush has the most satisfactory note on this point of any we have seen. On verse 29 he says:—

"The legitimate import seems to be, to repeat in a more emphatic manner that part of the precept in the preceding verse, which had respect to man; or, in other words, simply to declare that when a person, whether child or slave, had been thus most solemnly and irrevocably given away to God, he was never on any consideration to be reclaimed or redeemed. But is it not said, however, that 'he shall surely be put to death,' and does not this imply that Israelitish parents and masters had the power of thus devoting their children or slaves to death? To this it may be answered that the original phrase, מוֹת יָמוּתָהּ, *moth yumoth*, 'dying shall die,' may without violence be interpreted in this connection, not of any violent death in consequence of the vow, but simply that he should remain in that devoted state until he died. This is the interpretation proposed by several distinguished commentators, and, indeed, considering this law in relation to the duty of private individuals, there seems to be no other sense that does not outrage the spirit of the divine code, which breathes such a tender concern for human life."

An illustration of this kind of vow we think may be seen in the case of Jephthah, in Judges 11:30, 31. He vowed, saying, "Whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering." The margin gives the true reading, "Or I will offer it," etc. If it was anything that would be proper to offer as a burnt-offering, he devoted it to the Lord in that way. If not, it was devoted by this kind of vow through life, to the Lord's service. His daughter came forth to meet him. Verses 34, 35. She could not be put to death, or offered up as a burnt-offering, but was devoted to the Lord, to live a life of perpetual celibacy. This explains the custom spoken of in verse 40.

THE DEVIL AT PRAYER-MEETING.

LET no one be surprised at the idea that the Devil attends prayer-meeting. There is no question about the fact. Not that he believes in and favors prayer-meetings; but as long as they are going to be held, independent of his assent, he makes it a point to be present. In fact, he never stays away unless he is actually shut out. Moreover, he is always punctual, and is not afraid to occupy a front seat.

If opportunity offers, he takes it upon himself to open the meeting. He will at least try to take a hand in this, if he cannot control it entirely. He knows that a good deal depends upon getting a right start. He is ready to take part in the opening song; indeed, he does not shun any part of the exercises. But does the Devil actually join in the singing?—Yes, he does, very frequently, and he sings with an audible voice. There is one way that you can always tell the Devil's singing, and that is by the time he keeps. It is popularly supposed that fast music is the kind he always furnishes, but this is a mistake. He never furnishes this kind at a prayer-meeting. When some good,

cheering hymn, ringing with faith and the Christian's hope, is sung about three times as slowly as it should be, it may be set down as certain that the Devil is beating the time. This is one of his most effective means of letting down the interest and offsetting any good impressions that may have been received; for no matter what the words say, the *tune* says just as plainly as anything can, that Christian life and experience is a dull, lifeless, tiresome thing. When the Devil can wind up a meeting in this way, he is especially delighted.

The Devil believes in long prayers at prayer-meeting, the longer the better. If prayers must be offered there, it is better, he thinks, that one or two should begin and pray "all around the earth," at the conclusion of which there will be neither time nor inclination for any further participation in the exercise. He is very solicitous lest the leaders should somehow get the idea that prayers at a prayer-meeting *can* be short, that they can be earnest, pointed, and effectual, and yet consist of only a few words.

After prayer he will immediately suggest to the leader that what those present need is an exhortation, to bring them up to a place where the meeting can go forward successfully. He does not say a *lengthy* exhortation, but he merely suggests that there are very many points connected with Christian faith and experience upon which the assembly need to be enlightened. Not that he favors having them enlightened upon such points, oh no; but he knows that they will hear all that anyway at other meetings, or perhaps have received such instruction many times already, while the object of the prayer-meeting is to give *them* an opportunity to speak, to give and receive the blessing of bearing testimony before one another; and he is determined to have just as little of this as he can. When at last the leader concludes his exhortation, and says, "Now the time is yours," he promptly suggests to each one that the remaining time is so short it would be better to let it be occupied by others who have more desire to speak. To timid brother S or sister T he suggests also that of course it would not do for them to say anything until brother A or brother B, or other leading ones in front, have spoken. It is not strange if under such circumstances the speaking lags.

But perhaps above everything else, the Devil is anxious to dictate the testimonies of those who take part in the meeting; for he knows that testimonies of a certain kind give more glory to himself than they do to God. He doesn't care how many testimonies are given, if they are only of this kind. There are certain distinguishing features by which the Devil's testimony is easily recognized. The tone of voice in which it is uttered is very doleful. The speaker tells of the trials that he meets and the many failures that he makes, and what hard work it is to be a Christian; and to each sentence the Devil says, Amen! for has he not over and over again himself asserted that the Christian life is a hard, toilsome, and gloomy one? He wants this impressed upon every mind. Then he whispers to the speaker that it will not do to be too positive in his testimony, lest he should be saying things that may not be true. It will not do to say that he knows his sins are forgiven, "for," says the Devil, "you know that is not so. You are not sure of it, anyway. You can say other things that will sound all right without saying that. Tell what you *want* to be, and then you will not be saying anything but what is true." So the speaker makes some good *general* statements, but nothing to show his own personal knowledge of the power of the gospel of Christ. To this kind of testimony the Devil is always ready to say, Amen.

If the Devil cannot dictate all of a testimony, he will dictate as much as he can. To one he will say, "You can't claim the righteousness of Christ; you know you do n't feel anything of the kind." To another he will say, "Be careful about praising God; you do n't want to appear like a fanatic;" and to another, "It won't do for you to say that; it wouldn't sound respectable; it would be altogether out of the usual order." (He fears that it might do something to break up formality.) To another he will say, "It will be a good enough testimony if you tell the people what you want to be and what you mean to do"—for the Devil does n't care a cent what a person is *going* to do, so long as he

doesn't *do* it. He has his suggestions fixed up to suit each individual case.

But while the Devil always comes to prayer-meeting, he does not always remain till the meeting is concluded. There is a way to be rid of his obnoxious presence, and that is by paying no attention whatever to his suggestions. He will stay as long as he has encouragement to do so, but when resisted in the name of Christ, he will flee. When freedom takes the place of formality, when the prayers are short and correspondingly earnest and pointed, the singing joyful and full of life, and the testimonies full of praise to God and faith in his promises, telling what God has done for each soul and claiming the righteousness of Christ, his Satanic Majesty speedily finds the meeting too uncomfortable for him to remain, and he is glad to depart and take all his imps along with him. There is nothing more distasteful to him than a clear positive testimony to the present power of the gospel of Christ to save a person from his sins. Discourage him at the start by having every exercise full of life and faith and hope, give him no chance to beat time to the singing, and his chances for turning the meeting to his own account will be discouragingly few.

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

"This generation shall not pass, till all these things be fulfilled."

The reader's attention is now called to a most interesting and important portion of this wonderful discourse,—the nearness of the great climax of this prophecy, the glorious appearing of Christ, when the signs preceding it have had their fulfillment. In the preceding chapters of this series we have dwelt at some length upon the various signs which were to precede and herald the visible advent of the Son of God. We have noticed every prominent statement made by our Lord of events marking the different periods of the gospel age, and especially of all those given as *signs* of his soon coming.

To refresh the mind of the reader, we briefly sum up these interesting themes as given by our Lord. The appearing of false Christs, wars, famines, pestilences, earthquakes, and changes of kingdoms; the destruction of Jerusalem; the great persecutions of the papacy during its long period of 1260 years, their beginning in A. D. 538, when the pope of Rome was made head of all the churches by the decree of Justinian, the Greek-Roman emperor; their termination in 1798, when the pope was carried into captivity by the French, and died in exile; the special signs of Christ's coming commencing near the closing year of this long period; the great earthquake of Lisbon, the wonderful sun-darkening of 1780, and others immediately following; the moon clothed in sackcloth; the astounding star showers, such as were never known before in history, in our own generation; the arising of false Christs and false prophets during this very generation, in which these great signs have been fulfilling; the tidal waves, tornadoes, electric storms etc., so closely connected with the signs in the sun seen so frequently, and of such an awe-inspiring nature, in the marvelous sun-spots and tremendous solar disturbances chronicled by the most eminent scientists of our age,—all these predictions have been literally fulfilled. Not a single prediction presented in this great prophecy as a sign to precede his coming, can be shown to be unfulfilled.

But this is a wholly inadequate statement of the matter. These signs have been of world-wide interest and comment, on a scale demanding and receiving the attention of vast numbers of mankind; studied by sages, philosophers, and scientists of world-wide reputation, and of such note and certainty that no intelligent man *ever* thinks of denying the facts of their occurrence; however much he may dispute or question the significance of their being actually heralds of Christ's return to our globe. But whether accepted as signs or not, this is certain, that if the events we have been considering are not the fulfillment of our Lord's predictions, in the very nature of things many of them never can be fulfilled. If the same events were to occur again,

would be but a repetition, destroying their whole force as a "sign." If two literal fulfillments of one predicted sign should occur, the query would at once arise, "Why not other similar occurrences *ad infinitum*?" Its whole significance would disappear.

Again: take for example "*the great tribulation*" of 1260 years, based on several distinctive prophecies, so defining it that no possible recurrence could meet the prophetic specifications; for the Roman empire and its subdivisions are now forever past. But the close of this long period marks the beginning of the "*signs*" themselves. God has so hedged this subject about that we are forced to conclude that these predicted signs are now fully given. Not one is unfulfilled. Christ has brought in each event in its predicted order, on a scale sufficient to satisfy all reasonable demands, and fully meet the requirements of a consistent faith.

How near, then, are we to the great event itself? This is a question to be approached by every humble, sensible Christian with the deepest reverence and greatest self-distrust, but with full confidence in the statements of our Lord himself. What are his own declarations concerning this subject? Does he teach that it is impossible for us to know anything about it? Why, then, should he predict all these events? Why give his disciples any signs at all? Does he, or does he not, desire us to know anything about the time of his advent? We will let him answer himself, in his own language, as quoted by all three of the evangelists,—Matthew, Mark, and Luke, the only Bible writers who give this discourse:—

"Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:32-34.

The testimony of Mark is almost word for word the same as that of Matthew, with no divergence of meaning whatever. Luke says:—

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away; but my words shall not pass away." Luke 21:25-33.

Before coming to a close, critical scrutiny of the exact words of our Lord, and their meaning, and of the positions taken by others concerning them, we notice briefly the general significance of this language. After giving in detail the order of events preceding his coming, our Lord mentions the specific signs to precede it, prominent among which are the signs in the sun and moon and falling of the stars. At the end of this series, he places the coming of himself in glory, in language most unmistakable and positive, clear, emphatic, and decisive. It is not too much to say that if the clear import of his language could be set aside as having little significance,—meaning nothing,—any language he ever uttered, or any doctrine, or subject, could be set aside as of no value.

The reader should never lose sight of the disciples' questions, which served to call out this discourse: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Matt. 24:32. Then follows the discourse announcing the grand events of the gospel dispensation till at last the special signs of the Lord's return are most impressively given; then are seen the great convulsions of nature connected with his coming, and the personal appearing of our Lord himself in the clouds of heaven, with power and great glory, and the glorious resurrection of all his faithful saints to himself from the whole circumference of the globe, and their ascension to him to go to heaven above.

And now, forever to silence all questionings, destroy all doubts of the certainty of these things, and remove every ground of unbelief from the mind of his disciples in all ages, and especially in the last generation, that it would be possible to

learn when his coming was near at hand, he presents three distinct considerations bearing upon this point, to make emphatic the sure certainty of his predictions that his coming would actually take place very soon after the signs he had given had been fulfilled.

(1.) He gives us the parable of the fig-tree, or, as expressed by Luke, "all the trees," a figure from nature with which all are familiar. When these put forth their leaves, the approach of summer is surely indicated. Summer does not at once appear in its full noontide radiance and warmth, but it is an unfailing omen of its near approach. *Was it ever known to fail*, that when all the trees put forth their leaves, summer was immediately at hand?—Such a thing was never known in all history. "So likewise ye, when ye see all these things, know that it [or "he"] is near, even at the doors." Just as certainly will Jesus soon return when these signs have appeared, as that summer will come when the trees put on their leaves. And there is nothing surer in all nature than this illustration of our Lord.

(2) "Verily I say unto you, this generation shall not pass, till all these things be fulfilled." We reserve this statement for a more critical examination soon to be noticed. But its general, natural meaning cannot fail to be understood by the considerate reader, taken in its connection with the subject matter of which our Lord is speaking. It is an impressive, emphatic statement that when the signs have all been completely manifested, the generation living at the time shall never pass away till Christ himself appears in the clouds of heaven.

(3.) Our Saviour knowing the unbelieving nature of men, and doubtless fully foreseeing the great prevalence of unbelief in the last days, and the many circumstances calculated to test the faith of his disciples who should be looking for the Lord's return at that period, saw fit to add one more statement as emphatic as he ever used to impress upon all who had any reverence for him, the certainty of his truthfulness: "Heaven and earth shall pass away, but my words shall not pass away." As we tread the solid earth, so firm under our feet, and behold the massive mountains which seem so impregnable, and gaze into the blue vault of heaven, in which for ages the earth has rolled with perfect regular orbit through the realms of space, how enduring and firm they seem to us. How natural to suppose they will thus continue forever! But the divine Maker of them declares they shall pass away. But his immutable word shall stand true to all eternity. He has declared with a solemnity and power never surpassed, that these signs shall surely testify the near approach of our coming King. When they appear, we may know he is near, "even at the doors;" the next great event thereafter, he is to enter. No multiplication of words can make these declarations of our Lord more clear, certain, and emphatic. They stand there in Holy Writ to serve as mighty monuments upon which to base our faith, firmer than mountains, unshaken as the throne of the Eternal.

In view of these statements, what can we conclude concerning the ideas so prevalent in the world in general, and in the teaching of popular theologians in particular, that it is not possible to tell with any certainty anything concerning the nearness of our Lord's return? They would have us believe that none but fanatics and "cranks" would seek to understand the prophecies, and look with expectancy for our Saviour's advent. They teach that Christ's coming, if it ever takes place at all, which many of them utterly disbelieve, will come like a clap of thunder from a clear sky, with no token of its approach. Our Saviour's great prophecy as a whole, stamps such sentiments as false, utterly irreconcilable with this whole discourse, and entirely contrary not only to reason and common sense and all the dealings of God with mankind in the past, but utter infidelity when compared with these strong statements of Jesus himself. They cannot be reconciled with his declarations.

We claim precisely what our Saviour taught himself, in the plainest language, no more and no less. Not that the day and hour of his coming may be ascertained; for he immediately declares: "But of that day and hour knoweth no man."

We know of no sensible person who claims, or has ever claimed, to know the day or hour of his coming. Our Saviour nowhere gives any data upon which to found such a claim. And not a line in all the Bible can be quoted upon which to base it. But that we may know when we are in the last days by the fulfillment of the signs our Saviour predicted, we have his own positive statement, which no true disciple should ever question. As our Saviour illustrates this point by a comparison from nature, we may draw profitable lessons from nature upon which to base our conclusions. When the trees put forth their leaves, we know summer is near. But we cannot tell the day nor the hour when summer will fully dawn upon us. We can be reasonably sure that fruit will ripen on the trees near a certain time, but cannot tell the day nor the hour when it will happen. We sow our various seeds, and if the conditions are favorable, we know they will germinate and come up; but the day and hour are wholly unknown to us. So of our Lord's return, as he himself has stated. The fulfillment of the signs he gives is positive evidence of their nearness. Then we are to watch, lest coming suddenly he find us sleeping. To watch is the constant command, repeated over and over, and constantly reiterated. But what nonsense to watch for something of which nothing whatever could be learned relative to its approach, and with no evidence it was near! But more concerning this command hereafter.

The view, therefore, of the vast majority of the religious world that Christ's coming is a matter of complete uncertainty, with no data given upon which to gather any light relative to the time of his coming, is a great, yea, a monstrous error, and one fraught with terrible danger, a rejection of the teaching of the Lord of glory himself. His coming again is the grandest event the world ever has seen, or ever will see, and it should interest every man and woman living on the earth. G. I. B.

(To be continued.)

DETRACTING FROM THE GLORY OF CHRIST.

A WRITER in *Our Hope*, referring to 1 Thess. 4:16, inquires, "Who are the dead in Christ?" The writer then attempts to show that the expression "dead in Christ" cannot include the just who lived during the patriarchal and Jewish ages. Thus he says:—

"Under the law and prophets, justification was by works, and not by faith alone. In the gospel age, it is by faith apart from works of law. It is evident that those who died under the law did not fall asleep in Christ, and are not the 'dead in Christ.' We must look to the gospel age for the 'dead who die in the Lord.' They are those who were converted and saved by the power of God through faith in him."

We are aware that the idea that men in the former dispensations were saved in a different way from what they are saved in the present, is quite prevalent among our Adventist brethren, who reject the authority of the law of God; but it is not often that we hear this position stated so frankly as this writer states it. He has the just men who lived before God was manifested in the flesh in Christ, know nothing of him, or of salvation by faith. But was it not an Old Testament prophet who first declared "the just shall live by his faith?" Hab. 2:4. And that the worthies of that age were saved by faith it is only necessary to read the 11th chapter of Hebrews, where many of these just men are mentioned by name, and it is expressly said of them that it was by *faith* that all their good works were wrought. And that this faith was faith in Christ, is susceptible of the clearest proof. Paul tells us (1 Cor. 10:1-9) that the being who guided the Israelites from Egypt to Canaan was Christ. "That spiritual rock that followed [margin, went with] them" was no other than Christ the Saviour of the world. When they murmured "against God and against Moses," Paul says they tempted Christ. And Moses their earthly leader, when brought to the great decision as to whether he would remain in Egypt or cast in his fortune with the people of God, decided upon the latter course, "esteeming the reproach of Christ greater riches than the treasures in Egypt." Heb. 11:26. Granting that the words "dead in Christ" only apply to the dead who believed in Christ, and were saved by the power of God through faith in him,

NEW ENGLAND TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1893.

No. of church-members,	828
reports returned,	96
letters written,	258
" received,	109
visits made,	659
Bible readings held,	63
subscriptions obtained for periodicals,	18
periodicals distributed,	7,534
pp. books and tracts distributed,	75,006
Cash received on subscription books, \$1,748.74; on books, tracts, and periodicals, \$445.82; on fourth-Sabbath donations, \$122.98; on first-day offerings, \$138.35; on Christmas offerings, \$1,192.96. Total, \$3,648.85.	

E. T. PALMER, Sec.

THE OHIO SCHOOL.

[ACCORDING to the action of the late General Conference, the Sanitarium at Mt. Vernon, Ohio, will soon be transformed into a seat of learning. Concerning this move, the Mt. Vernon *Semi-weekly Republican*, of April 15, says:—]

On the first day of May, 1893, the Mt. Vernon Sanitarium will close its doors as an institution for the care of the sick, and on or about the first day of September next, will re-open them as an academy or college.

This change was decided upon at a joint meeting of the stockholders of the Sanitarium company and a delegated committee from the General Conference of the Seventh-day Adventist Church, held at the Sanitarium on Tuesday afternoon and evening.

The decision was unanimous, and the Sanitarium will close its doors at the early date named, in order to give plenty of time to make all the changes and additions necessary for the carrying on of a large educational institution.

This will be, practically, a Mt. Vernon College. The buildings are in Morris township, but only a short distance from the corporation line, and therefore Mt. Vernon ought to give the institution her hearty support and best words. Not Mt. Vernon only, but indeed the whole county, which will be benefited by the presence of such a seat of learning as the Seventh-day Adventists propose to make of this.

President Gilmore informs the *Republican* that they have already assurances and pledges which make it safe for them to say that they will open their first term with not less than two hundred students. Their district embraces Ohio and the larger portion of the two Virginias, and the enterprise is backed by the denomination in Ohio, which numbers nearly sixty churches. Our citizens are well acquainted with the excellent character and reputation of these people, and will give them a hearty welcome.

The Seventh-day Adventists are opening a new sanitarium at 28 College Place, Chicago, which will soon be ready for business; but as the Mt. Vernon Sanitarium will close for alteration before that is ready, the patients here, and many of the Sanitarium family, will be taken to the Sanitarium at Battle Creek, Mich., in a special train, about May 1, and free tickets will be furnished all patients and nurses who may wish to go at that time. As soon as this Sanitarium is vacated, all the furniture and appliances not needed for the school will be taken to Chicago.

There are a great many details yet to be arranged, and the *Republican* will from time to time put its readers in possession of such information as will interest them regarding the progress of the enterprise. It may be well to state here, that while the College will be under the influence and control of the Seventh-day Adventists, its doors will be open to acceptable youths of any denomination, the object of its promoters being to make it a first-class seat of learning, and they hope to win for it a name and reputation equal to any.

REPORTS WANTED.

I AM a reader of the REVIEW, and am always anxious to get the latest copy of the paper. I turn first to the department headed "Progress of the Cause." I first glance to see what States are represented. I see Kansas, Wisconsin, South Carolina, Michigan, New York, etc., etc. But Tennessee is scarcely ever found in this department.

There are many readers of the REVIEW scattered over the State of Tennessee, and out of the State, who would be glad to hear of the good done in Tennessee. But nothing is found except an occasional letter from brother Kilgore, when passing through. There are many active in the cause who are capable of giving us good news. If anything is being done in Tennessee for the cause of the truth, I hope some one will take time to tell us.

A READER.

[How would it do for "Reader" himself to send in a report occasionally?—Ed.]

Special Notices.

OHIO STATE MEETING.

THIS meeting will be held at Yellow Springs, Ohio, May 22-29. Elder Loughborough, the director of the district, will be with us during the entire meeting. The annual Auditing Committee meets at this time; hence it is important that all laborers make out, and forward, their annual reports to the Conference secretary before this time. Plans for the summer campaign will be made during this meeting; therefore it is important for those knowing of good openings for tent, or other meetings, to write me at once, giving facts and particulars that will enable the committee to act intelligently in distributing the laborers.

As this is the first general meeting held in this part of the State for some time, we hope the brethren in the immediate vicinity will plan to avail themselves of this opportunity to enjoy the rich blessing the Lord has in store for us at this time. All the laborers in the State are expected to attend this meeting, as matters of importance will come up for consideration, in which all are expected to bear a part.

GEO. A. IRWIN.

ALBUNA DEDICATION.

THE dedication of the first church building in Ontario will take place in connection with the general meeting to be held at Albuna, Essex Co., May 24-28, 1893. This company extends a general invitation to all Sabbath-keepers in the province to be present, also such as can attend from the States. This being the first gathering of this kind for this province, it is very important that there should be a full attendance of all the Seventh-day Adventists in Ontario. At that time we expect a church will be organized, and opportunity given for baptism.

Those from the East will leave the Michigan Central railway at Blytheswood, situated on a branch of this road, and will be met at this station by brother George Bailey, if they will notify him by card. Those coming from the West leave the train at Ruscomb Station, and inquire for John McCanley, who lives near by. It will be well to bring bedding. Elders I. H. Evans, J. Fargo, H. M. Kenyon, and perhaps others will be present.

EUGENE LELAND,
A. O. BURRILL.

A SPECIAL MEDICAL MISSIONARY COURSE.

A COMPLETELY equipped medical missionary must necessarily be a physician; but there are various lines of medical missionary work which include not only the work of a missionary physician, but also that of a missionary nurse, and which might be termed the medical evangelistic work, since there is a gospel of health by good living as well as a mission of mercy for the relief of the suffering.

The manifest interest in the appreciation of the value of medical work as a gospel agent, and of the needs of practical instruction in health principles and the care of the sick, has created a desire on the part of many, especially those who are preparing to enter upon medical work in foreign lands, to obtain instruction at the Sanitarium. For the accommodation of such, the managers of the Sanitarium Medical Missionary Training School have decided to begin about the 1st of July next a special course of instruction for the benefit of those who have given themselves to missionary work, and who are desirous of obtaining the necessary knowledge of the missionary nurse in as short a time as possible. This course will include substantially the same instruction which is given in the first two years of the Nurses' Training Course of the Sanitarium, and will be thoroughly practical in character, besides some other instruction. The conditions are as follows:—

1. None will be received except those who are recommended by the General Conference Committee, the Foreign Missionary Board, or the Trustees of the Seventh-day Adventist Medical Missionary and Benevolent Association.

2. One hundred dollars will be charged for board for fifty weeks.

3. Tuition will be free, but each student will be expected to be engaged five hours daily in practical medical work, in order to gain the necessary medical experience.

Students will require the greater part of the remainder of the time for study. Those who have time to do extra work will be paid according to the value of their services, and thus be given an opportunity to earn something toward their expenses.

Those who wish to pay their board in work while taking this course will be given an oppor-

tunity to do so, but such will require two years' time for the completion of the work, instead of one. The purpose of organizing this special course is to give an opportunity for those who have calls to foreign fields, or whose time is, for other reasons, necessarily limited, an opportunity to obtain a good practical knowledge of hygiene, and an acquaintance with practical nursing, in as short a space of time as possible.

For further information, address the writer,
J. H. KELLOGG.

Battle Creek, Mich.

PENNSYLVANIA CAMP-MEETING.

DEAR BRETHREN AND SISTERS OF THE PENNSYLVANIA CONFERENCE: Our annual camp-meeting for 1893 has been appointed, as you will see by the REVIEW, from June 6-13, to be preceded by a workers' meeting from May 30 to June 6. After careful consideration, we have decided to hold our meeting at Williamsport. This place will be most convenient, and most central for our people from all parts of our Conference. It is on the line of the Philadelphia, Erie, & Northern Central, and Philadelphia & Reading R. R.

As our canvassers' school is to be held at the same place, from May 1-30, we shall expect to have our camp in readiness to begin our workers' meeting on time. It is intended that the time of our workers' meeting will be used in attending to the business of the Conference, and studying each branch of the message, such as religious liberty, which is the gospel itself, and also tract society, Sabbath-school, and health and temperance work.

All the laborers of our Conference are expected to be present at the beginning of our workers' meeting. We also request all of our brethren and sisters in our Conference who can possibly do so, to be present during this time and also all through the meeting. Brethren, this will be the most important meeting ever held in our Conference. And as we see new life springing up and taking fast hold of all Satan's agencies in our State, let us awake, come together, and help devise methods and plans, that the work of the Lord may be carried on more successfully. Come praying that the blessing of God may be with us. We have the promise of good help for our meeting. Elders A. T. Jones, I. D. Van Horn, and other good help will be present. All who are desiring to rent tents should send in their orders at once, giving size of tents desired. Send to me at Corydon, Pa. Other instructions will be given in regard to railroad rates and situation of grounds.

I. N. WILLIAMS, Pres. Pa. Conf.

The Sabbath-School.

"The entrance of thy words giveth light."—Ps. 119:130.

THE COMING OF THE LORD.

LESSON VII.—SIGNS OF HIS COMING NEAR.

(Sabbath, May 13.)

1. REVIEW questions:—

- (a.) Who are called children of light? Why?
 - (b.) What have we learned about prophecy and its interpretation?
 - (c.) Give proof that Christ spoke through the prophets.
 - (d.) How definite are the prophecies as to time concerning the second coming of Christ?
2. Where did Jesus say there would be signs? Luke 21: 25.
 3. What signs did Jesus say would be seen in the sun, moon, and stars? Matt. 24: 29.
 4. When did he say the sun would be darkened? Verse 29; Mark 13: 24.
 5. What is said of the character of this tribulation? Matt. 24: 21.
 6. What other great event did Jesus say would precede the darkening of the sun? Rev. 6: 12.
 7. What is connected with the great tribulation that helps us to locate it? (See note 1.)
 8. What persecution of the past will fulfill these specifications? (See note 2.)
 9. When would "the days" of the great persecution close? (See note 3.)
 10. How does Mark speak of the tribulation and the days? Mark 13: 24.
 11. Which closes first, the "tribulation" or "days"?
 12. What time did the tribulation cease? (See note 4.)
 13. Then between what two dates would the darkening have to come to be a sign? *Ans.*—Between 1776 and 1798.
 14. Was the sun darkened at this time? (See note 5.)
 15. Give a description of the dark day of 1780. (See note 5.)
 16. What great earthquake was felt prior to 1780? *Ans.*—

The Lisbon earthquake, in 1755. (See "Thoughts on Daniel and the Revelation," chapter 6.)

17. When was the sign in the moon fulfilled? (See note 6.)

18. What did Jesus exhort his people to do when they saw these things begin to come to pass? Luke 21:28.

NOTES.

1. There have been a great many tribulations through which God's people have had to pass. If the Saviour had only spoken of a tribulation, we should have been at a loss to know which one he meant. But he connects with it three specifications that locate it beyond a doubt; first, it is a great tribulation; second, there never was one like it before, nor ever will be another like it again; third, there is a certain time called "days" allotted to it.

2. There is one persecution, and only one, that meets the demands of the Saviour's words, and that is found in the papal persecution, from A. D. 538 to 1798. It was great in extent and severity. There never was a time when so many of God's people sealed their testimony with their blood. About fifty million people suffered martyrdom at the hands of this power. According to other prophecies, it was to have authority over the saints for "time and times and the dividing of times" (Dan. 7:25; Rev. 12:14); twelve hundred and sixty days (Rev. 12:6); or forty-two months (Rev. 13:5), which literally signifies twelve hundred and sixty years. (See "Thoughts on Daniel and the Revelation.")

3. The days began with the subjection of the Ostrogoths in A. D. 538, and, continuing twelve hundred and sixty years, would close A. D. 1798, when the papacy as a persecutor was overthrown.

4. The empress of Austria was the first European ruler to issue an edict of tolerance to Christianity, which took place in A. D. 1776. Owing to the work of the reformers, persecution ceased in the other States about the same time.

5. "In the month of May, 1780, there was a terrific dark day in New England, 'when all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived, 'men's hearts failing them for fear' that the judgment-day was at hand; and the neighbors all flocked around the holy man, who spent the gloomy hours in earnest prayer for the distressed multitude."—*American Tract Society, Tract No. 379, Life of Edward Lee*. "Candles were lighted in many houses, birds were silent and disappeared, fowls retired to roost. It was the general opinion that the day of judgment was at hand."—*President Dwight, in Connecticut Historical Collection*.

6. The evening that followed the dark day which should have had the light of a full moon, was shrouded in inky darkness. In the latter part of the night, the moon was visible, but had the appearance of blood. (See Rev. 6:12.)

News of the Week.

FOR WEEK ENDING APRIL 29, 1893.

DOMESTIC.

—The heavy rains in the Northwest, melting the late heavy fall of snow there, has raised the rivers, and many lowland farms are under water.

—The Michigan crop report for April shows that wheat in this State is not promising, owing to a lack of rain, but that the prospect for fruit is good.

—Storms on the Great Lakes were very severe April 19 and 20. There was much damage to shipping on Lakes Huron and Ontario; and considerable loss of life.

—Robert T. Lincoln, American Minister to England, sailed for the United States, April 22, leaving Secretary White in charge of the legation until Mr. Bayard's arrival.

—The famous Liberty Bell was removed from Philadelphia, April 24, preparatory to its removal to Chicago. It will be taken on a special train, and the mayor of Philadelphia will accompany it.

—A cyclone of almost unprecedented severity visited Oklahoma Ter., April 26. About seventy-five persons were killed, and 200 were injured. Thirty coffins were furnished by one undertaker at Norman.

—The new extradition treaty between the United States and Russia has been ratified by the czar, and by the United States Senate, and now only waits the proclamation of President Cleveland to complete it.

—It is announced semi-officially by the State department that the agreements with Brazil, and with Spain for Cuba and Porto Rico, are to be abrogated on the ground that the reciprocity arrangements practically have been a failure.

—The students in Amherst College, Massachusetts, are in rebellion against the rule making attendance on religious services compulsory. A series of resolutions expressing their minds upon this subject have been presented by them to the faculty of the College.

—A statue of Ericsson, the inventor of the "Monitor," was unveiled in Battery Park, New York City, April 27, with appropriate ceremonies. The Swedish people of New York took a prominent part in the ceremonies. The "Miantonomah" thundered forth a salute as the statue was unveiled.

—The great Krupp cannon, now at Chicago, has been presented to the city of Chicago by the maker. A fort covering five acres will be built, and the great gun mounted as soon as the fair is over. It will protect the whole lake front of the city from any vessels that may be sent against it.

—The demand for gold to ship to foreign countries has so drawn upon the government treasury, that the \$100,000,000 free gold in the treasury has been treasured upon by \$3,000,000. The Secretary of the Treasury secured enough gold from other sources to make up the deficit, and refused to issue bonds, at which the Wall street bankers are very angry.

—The fleet assembled in Hampton Roads, comprising thirty-nine vessels, and representing the governments of England, France, Germany, Italy, Spain, Russia, Holland, Brazil, The Argentine Confederation, and the United States, sailed from the Roads for New York City, April 24, where they arrived the following day. No fleet of such power and representing so many nations was ever before seen.

FOREIGN.

—Preparations have been made by the Catholics of Germany to erect a monument to the late Herr Windthorst, in his native town of Meppen.

—A man suspected of having an intention of murdering Mrs. Gladstone, was arrested by the police, April 27. He resisted arrest, and fired at the officer. He is believed to be insane over the question of home rule.

—Ninety-six soldiers of the Provisional government of Hawaii showed decided symptoms of being poisoned, April 11. It is believed to have been done by some adherent to the queen's party. None of the men died.

—The refusal of King Oscar, of Sweden and Norway, to grant to Norway her own consular service, is exceedingly offensive to the latter country, and the Norwegian papers attack the king savagely for pursuing such a policy.

—The Chinese government is considerably stirred by the enforcement of the Exclusion bill in regard to the Chinese in the United States. It is feared that the Chinese will retaliate by driving the American missionaries out of China.

—There is great danger of a conflict between the Orangemen and the Nationalists at Belfast, Ireland. Both parties are thoroughly armed and prepared for battle. Nothing but the presence of the military, which is kept between the two rival factions, prevents bloodshed.

—The Russian Hebrew Committee in London has advice from St. Petersburg that the Minister of the Interior has ordered the governors of Livonia and Courland to expel all Hebrews from these two provinces before next Nov. 1. More than eighty thousand Hebrews will be expelled under this order.

—An earnest appeal has been sent out to the governments of Europe by the Belgian Anti-slavery Society, asking that diplomatic action be taken to stop the growing supply of arms to the Arab slave-hunters in Africa. The society says that it has conclusive proof that both England and Germany are tolerating this traffic.

—The heavy taxes imposed by the Catholic Church upon all the people of Ecuador is at last becoming intolerable, even to that long-suffering and priest-ridden country. The people are growing rebellious, and threaten to do as many other South American countries have done—throw the oppressive church overboard and run their own business.

—The Australian Joint Stock bank has failed, with liabilities amounting to \$65,000,000. The deposits amount to nearly \$55,000,000. The bank has 200 branches in Australia. Within a month three great Australian banks have failed, with liabilities aggregating nearly \$150,000,000. The effect will be disastrous to the business welfare of the colony.

RELIGIOUS.

—The Canada Presbyterian General Assembly will be held this year at Bradford, Ont., during the second and third weeks of June.

—Catholic papers complain that ex-President Harrison was the only civilized ruler in the world who failed to send a letter of congratulations and a present to Pope Leo XIII., on the occasion of his jubilee.

—Dr. Talmage's church is liable to lose its church building, the Brooklyn Tabernacle. The debts on the church are so great that they fear it will have to be sold. If it is sold, it will probably be used for a theater.

—The Roman Catholic missionary at Pedong, on the Indian border of Thibet, is translating the Gospel of John into Thibetan. This he proposes to have printed and sent into Thibet by the traders who pass that way.

—The question as to whether the doctrine of a future probation should be approved or not, was lately submitted to the American Board of Foreign missions. The majority of the members reported themselves as opposed to the doctrine.

—The pope has ordered that prayers for rain be offered by Catholics throughout Italy. Rain has not fallen for two months. In other countries of southern Europe the drouth has been hardly less persistent. In southern Russia the crops have sustained great damage.

—Another movement for the recovery of the Holy Sepulcher, is being inaugurated by the Catholic Church. It is not an armed crusade, but an effort to obtain by peaceable purchase the exclusive right to this historic spot. The society which is being organized for this purpose is called the Army of the Holy Cross.

Appointments.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

CAMP-MEETINGS FOR 1893.

DISTRICT NUMBER ONE.			
Pennsylvania, Williamsport,	June	6-13	
New York,	"	15-25	
Canada,	"	29 to July 4	
DISTRICT NUMBER THREE.			
Indiana,	Aug.	8-14	
Ohio, Yellow Springs,	"	11-21	
Michigan (State),	Sept.	21 to Oct. 1	
Michigan (northern),	Aug.	21-28	
Illinois (State),	"	28 to Sept. 4	
Illinois (southern),	Sept.	13-19	
DISTRICT NUMBER FOUR.			
Wisconsin, Portage,	June	1-12	
Minnesota, Minneapolis,	"	13-20	
South Dakota,	"	21-28	
Nebraska,	Aug.	22-29	
DISTRICT NUMBER FIVE.			
*Iowa, Des Moines (Ingleside Park),	May	30 to June 6	
Texas,	Aug.	10-20	
Arkansas,	"	24 to Sept. 3	
Colorado,	"	30 to " 10	
Kansas,	Sept.	7-17	
Missouri,	"	20 to Oct. 2	
Oklahoma,	Oct.	3-9	
DISTRICT NUMBER SIX.			
California, Oakland,	May	11-21	
Upper Columbia, Milton, Oregon,	"	24-30	
North Pacific, Portland, Oregon			
(East Side),	May	30 to June 6	
Montana, Livingston,	"	15-21	

Appointments marked by a star will be preceded by a work ers' meeting. GEN. CONF. COM.

THE twenty-first annual session of the Iowa Tract Society will be held in connection with the State camp meeting, at Des Moines, Iowa, May 30 to June 6, 1893, for the election of officers for the coming year, and for the transaction of such other business as may come before the society. C. A. WASHBURN, Pres.

THE thirtieth annual session of the Iowa Conference of Seventh-day Adventists will convene at Des Moines, Iowa, in connection with the State camp-meeting, May 30 to June 6, 1893, for the election of officers for the coming year, and for the transaction of such business as may come before the meeting. IOWA CONF. COM.

LABOR BUREAU.

WANTED.—A position on a farm by a boy of sixteen years in South Dakota. Address Box 23, Shelton, Buffalo Co., Neb.

JOHN CROSS, South Woodstock, Me., would be glad to secure a home with some Sabbath-keeping family, paying his board in whole or in part by what he may be able to do. Address him as above.

ADDRESSES.

THOSE wishing to write to Dr. Joseph E. Caldwell, for missionary, or other purposes, will please address him at 204 East Main St., Knoxville, Tenn.

THE P. O. address of Elder Wm. M. Jones, of London, is changed from Northampton Park, to 13 Park Villas, Newington Turnpike, Highbury New Park, London, N. Eng.

PAPERS WANTED.

CLEAN post-paid Seventh-day Adventist literature is wanted for missionary purposes by G. E. Norwood, Fayetteville, Washington Co., Ark.

CLEAN copies of *Sentinel*, *Instructor*, and *Little Friend* are wanted for missionary work. Send post-paid to Susan Turner, Norcatur, Decatur Co., Kans.

cover all who intend to come, and then if any card-orders remain unused after the camp-meeting, they may be returned to me. Isolated members desiring to come, may apply to me, direct for their card-orders. The meeting is to be held in Williamsport, June 6-13, with a workers' meeting beginning a week preceding. The nature of the workers' meeting will be mentioned more at length in next week's issue. A beautiful site is selected, and arrangements nearly completed for obtaining it.

E. HIBBARD.

SOUTH DAKOTA CAMP-MEETING.

DEAR BRETHREN AND SISTERS: It has been decided to hold our annual camp-meeting at Madison, So. Dak., June 21-28, preceded by a workers' meeting, beginning the morning of June 14. Arrangements are being made to have the preparation of the camp so far completed before the workers' meeting begins, that at least four religious services may be held daily during this preliminary meeting.

Able help for this meeting is to be furnished by the General Conference, so you see that during the first week much valuable instruction and help will be given, as well as at the regular camp-meeting. During the regular meeting, efficient laborers are promised in the German, Scandinavian, and English languages.

The usual accommodations will be provided, including a provision and dining tent, where food may be secured at very reasonable rates.

Teams will meet all trains, and convey passengers and baggage to and from the grounds, free of charge.

We expect the usual reduction of fare over the different lines of railroads of the State, but further particulars in regard to this matter will be given later. Tents will be pitched on the ground for all who attend, so none need order tents this year; but come right along, and select your tent when you reach the camp.

Determine at once to come to this most important of camp-meetings ever held in Dakota. Last year we all agreed that we had a most precious meeting, but now we are one year nearer the perfect day, one year nearer the perils that are to try men's souls. How much we need more of God's blessing for the growing responsibilities of the flying moments that carry us so rapidly toward the judgment.

Since our last camp-meeting, we have had some drops, yes, even showers of the latter rain; but may we not confidently look for much greater blessing at our annual feast of 1893? Not only do we earnestly beseech you all to be diligent in arranging your business so as to attend this meeting, but what is more important, we sincerely hope that you will each attend to your spiritual preparation by an earnest heart searching and seeking after God, that you may not only bring light with you for others, but that you may be prepared for the reception of the light that God will reveal at this time.

N. P. NELSON.

The Sabbath-School.

"The entrance of thy words giveth light."—Ps. 119:130.

THE COMING OF THE LORD.

LESSON VIII.—SIGNS OF THE NEARNESS OF HIS COMING.

(Sabbath, May 20.)

1. REVIEW questions:—

(a.) What sign was there to be in the sun and in the moon?

(b.) Give an account of its fulfillment.

(c.) How can you prove that the dark day of 1780 is the one referred to in the prophecy?

2. What sign was to appear in the stars? Matt. 24: 29.

3. What is said of the manner of their fall? Rev. 6: 13.

4. Was it the real planetary stars that fell? (See note 1.)

5. In what marked way was this prophecy fulfilled? (See note 2.)

6. Have there not been many meteoric showers? (See note 3.)

7. Then how can we know that the one of 1833 is the one referred to by our Saviour? (See note 3.)

8. What signs were to follow the falling of the stars? Luke 21: 25, 26.

9. Have the nations of the earth been particularly distressed since 1833? (See note 4.)

10. What marked disturbance of the seas has been witnessed in the last sixty years? (See note 5.)

11. What effect do all these things have upon the people? Verse 26.

12. At this same time what can be said of the mental improvement of the people? Dan. 12: 4.

13. What do noted men say of the increase of knowledge in this century? (See note 6.)

14. Name some of the principal inventions since 1833. (See note 7.)

15. What are we to know when we see all of these things? Luke 21: 31.

16. How near? Matt. 24: 33, margin.

17. What expression is used that shows the coming of the Lord very near? Luke 21: 32. (See note 8.)

18. Then what may we expect within the present generation? Rev. 6: 14; Matt. 24: 30.

19. What will he do when he appears? Matt. 24: 31.

NOTES.

1. "This language of the prophet (Rev. 6: 13) has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by 'aster' in Greek and 'stella' in Latin the smaller lights of heaven. The refinement of modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore, the idea of the prophet as it is expressed in the original Greek, was literally fulfilled in the phenomena of yesterday."—*Henry Dana Ward, in Journal of Commerce, Nov. 14, 1833.*

2. "The meteoric phenomenon which occurred on the morning of the 13th of November last, was of so extraordinary and interesting a character as to be entitled to more than a mere passing notice. . . . The lively and graphic descriptions which have appeared in various public journals do not exceed the reality. No language, indeed, can come up to the splendor of that magnificent display, and I hesitate not to say that no one who did not witness it can form an adequate conception of its glory. It seemed as if the whole starry heavens had congregated at the point near the zenith, and were simultaneously shooting forth, with the velocity of lightning, to every part of the horizon, and yet they were not exhausted, thousands swiftly following in the track of thousands, as if created for the occasion."—*Christian Advocate and Journal, Dec. 13, 1833.*

3. There is a record of not less than sixteen star showers between 902 and 1868 A. D. None of those previous to 1780 could be the one referred to by the Saviour. Since that date we have a record of six of these showers that have been noticed in different parts of the world. The skeptic may ask, "How can you know which of these is the fulfillment of the prophecy?" This is easily determined by reading Rev. 6: 13. It is the one in which the stars fall as untimely figs. This was true only of the one in 1833. The astronomers speak of the shower of 1833 as the most important one that has yet been seen.

4. We have a record of more disastrous storms and fires, extraordinary sights in the heavens, and famines and pestilences within the last half century than has ever been seen in the same length of time before. There may have been times when some one of these may have been greater, but, taking the combination, it can be truly said that there has never yet been a half century that contained so many destructive agencies which were at work at the same time to bring distress upon the earth. (See "Facts for the Times," pp. 134-136.)

5. "The tidal disturbances are the most remarkable and extensive of which there is any record. It is said their velocity was about one thousand miles an hour. Both the great ocean waters of the Atlantic and Pacific have been agitated in their whole extent. We mention in particular the tidal waves at St. Thomas and all the neighboring islands, which were full fifty feet in height. . . . It is said by those who have witnessed these waves that the ocean's roar is exceedingly frightful."—*New York Tribune, of Nov. 12, 1868.* (See "Facts for the Times," pp. 149, 150.)

6. "In the education of the intellect, mankind has made great strides since the birth of this century. Whether we regard the number taught or the knowledge imparted, the progress made has been marvelous."—*Horace Greeley.*

7. Reaper and mower, 1833; telegraph, electrotype, and phonography, 1837; photography, 1839; electric light and sewing machine, 1846; submarine cable, 1851; telephone, 1876; phonograph, 1877; audiphone, 1881.

8. From the record in Matthew 24, it might be inferred that the period spoken of as "this generation" might begin with the darkening of the sun; but when we compare this with the record of Luke 21, we see that the generation must begin later than the darkening of the sun. He mentions the sun, moon, and stars, then adds, "And upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Then he says, "When ye see these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." The beginning of the signs was seen in the sun, moon, and it may be the falling of the stars. After speaking of the figure, he says: "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

News of the Week.

FOR WEEK ENDING MAY 6, 1893.

DOMESTIC.

—A Catholic has been elected governor of Missouri, for the first time in the history of that State.

—A home for aged Jews was dedicated at Chicago, April 30. The cost of the building was \$75,000.

—The Spanish vessels which took part in the naval parade at Hampton Roads and at New York, have sailed to Cuba.

—After July 1 the State of South Carolina takes control of the liquor business of that State, and will appoint agents for its sale.

—There is a great rush of immigrants to this country from Europe this spring. Ten thousand Italians sailed from Marseilles, France, on eleven steamships, a few days since. There are also 13,000 immigrants from northern Europe ready to sail from Bremen.

—As a result of the recent hazing at Delaware, Ohio, the Ohio House of Representatives, by a vote of sixty-one to two, passed a bill prohibiting hazing, and making the penalty a fine of from \$10 to \$100, and an imprisonment of from thirty days to one year.

—The World's Columbian Exposition at Chicago was formally opened to the public, May 1. President Cleveland touched the button, Mr. Milburn, the blind chaplain of the Senate, offered prayer, and the mud and the 400,000 people on the Fair ground did the rest.

—Ex-President Harrison will begin his course of lectures on international law at the Stanford University, California, next October, when the new school of law will be opened. Besides general instruction in law, the course includes training in branches that will fit students for the public service.

—The \$200,000 appropriated by Congress for the entertainment of the foreign fleet now in United States waters having been all expended, prominent railroad men are arranging a special excursion of the officers of the foreign ships to Chicago and return to New York City.

—General Castelar, the Spanish premier, and noted Liberal, has written an address to the people of the United States, in recognition of the opening of the World's Fair, in which he predicts great progress among all the nations of the earth, and the final formation of the "United States" of our planet.

—The Russian consul general at New York City has refused to sign the passport of an American lady who desires to visit Russia, because she is a Jewess. Much indignation is naturally felt by the Jewish citizens of the United States at this unjust discrimination, and the case will be presented before the United States Secretary of State.

—At the British Woman's Temperance Association, which met in London, May 3, Lady Somerset was elected president. Before the election, the ladies indulged in many bitter speeches against each other, much after the fashion of their masculine brothers. Upon the announcement of Lady Somerset's election, the minority, who were opposed to her, immediately left the house.

—Some of the students in the Wesleyan University at Delaware, Ohio, lately committed most brutal outrages on other students. They were overpowered, and their faces so burned by the application of nitrate of silver as to disfigure some of them for life. Girls attending a ladies' seminary in the same town committed the same kind of outrage on other girls the same night. The object was to prevent their attending class receptions and entertainments. Suits with damages aggregating \$100,000 have grown out of the affair.

FOREIGN.

—Nearly one hundred newspapers were lately suppressed in Mexico in one week, because of their opposition to President Diaz.

—The rebellion in the Province of Rio Grande do Sul, Brazil, has not yet been put down. A bloody battle has lately been fought there. Eight hundred were killed. Both sides claim the victory.

—May 1, known now as Labor Day, passed quietly in all the cities of Europe, with the exception of Marseilles, France. In that city a mob attacked the police, who finally succeeded in dispersing them.

—A revolution has been started against President Sacasa, of Nicaragua. It is reported that several skirmishes have been fought in Granada and Masaya. Telegraph communication with the interior of Nicaragua is interrupted, but reports of serious trouble may be expected.

—Official reports show that the heights of Quebec are crumbling. The rampart wall facing the Parliament buildings has fallen, and reveals cracks and fissures in the solid rock, such as indicate that large sections of

Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believeest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." John 14:8-10. His whole ministry of three and a half years, which was just closing, was for the express purpose of showing the Father to the world; to reveal God in such a manner to the human family, fallen and sinful, might comprehend him; and Jesus Christ revealed the Father not simply in his words, but his life was a revelation of God's life. When he healed the sick, it was but showing forth the character of the great Healer. When he was lifting up those who had fallen down, he was showing forth the willingness of God to be the mighty helper. That was the way Christ was revealing to the world the character of God. One purpose of his mission was to reveal God to the world in human flesh, that humanity might have correct idea of the true character of God the Father.

Christ came as the outflowing of the love of God. "God so loved the world, that he gave his only begotten Son." It was because God loved the world that he gave Christ to die. The purpose of his mission was that he might reveal to humanity God's idea concerning humanity—not simply that he might reveal God, but that he might reveal the image of God, as God intended it should be revealed in man. So Jesus Christ, the Christ of Judea, was the ideal man; he was our example of what man should be. In the beginning God said, "Let us make man in our image," and Jesus Christ was the one through whom this was carried out; for without him was not anything made that was made." Jesus Christ was the agent of God in creating the nature of man, which he himself afterward to bear in this world.

W. W. P.

(Concluded next week.)

TO CORRESPONDENTS.

44.—In 1 Thess. 4:16, 17 Paul speaks of the coming of the Lord, of the resurrection "of the dead in Christ," and of the taking up of the living; but what comes of the living wicked? C. R. B.

See 2 Thess. 2:7-10 and 3:8.

45.—If God is not the God of the dead, but of the living only (Matt. 22:32), and as Abraham, Isaac, and Jacob died many years ago, does it not follow that they have an existence in another state? J. R. W.

No; we think not. By reading the preceding verses it will be seen that the resurrection of the dead was the subject in question; and Jesus was proving out of the Pentateuch, in which the Sadducees believed, though they rejected most of the Old Testament, the resurrection, which they denied. If God is still the God of Abraham, it shows that Abraham will have a resurrection. This was the argument, otherwise it would seem to have no force.

46.—(1) How long was Noah building the ark? (2) That would have been the result had Esau instead of Jacob received the blessing from Isaac? S. S. L.

I am not aware of any definite information. Noah preached for one hundred and twenty years. See Gen. 6:3, and "Patriarchs and Prophets," p. 96. Peter writes that Noah preached "while the ark was a preparing."

1 Peter 3:19, 20. It would seem appropriate that while the invitations of mercy were being held out, the means of salvation should also be preparing. (2) All through those patriarchal days we are struck by the value that was attached to the father's blessing. This blessing was conferred by the laying on of the hands. Gen. 48:13-19. This custom was transmitted to the gospel church. By the apostles the Holy Spirit was conferred by the laying on of the hands. By this means they were capable of transferring the blessing which they had received and enjoyed. It is probable that this was the case in patriarchal days. It rested with the father, as the priest of his own house, to place upon the son of his choice the special blessings that God had vouchsafed him. That the value of this blessing was not an imaginary thing, the bitter tears and lamentations of Esau abundantly testify. But in the case under question, I suppose that had Rebecca and Jacob trusted the matter to God, he would have seen that the blessing was placed where it belonged, on Jacob, and the long years of separation and servitude need not have been endured, and Esau would have suffered no wrong. It is thus, by taking the work out of God's hands, that some of our most grievous mistakes are made. The case presented in the question is not supposable; or if it be so, we cannot tell how things would have been if they were not as they are.

47.—Where did the twelve tribes originate? how did they preserve their tribal relations? and how long did they continue? E. P.

The best answer to these questions is to be found in a study of the historical books of the Old Testament. Briefly, the tribes originated with the sons of Jacob. Genesis 46. The land of Canaan was parceled out to the tribes, and their boundaries clearly defined. See the book of Joshua. These distinctions seem to have been well preserved until the division of the kingdom in the time of Rehoboam. 1 Kings 12. After that the principal distinction was between Judah and Israel. The first embraced the tribes of Judah and Benjamin, and the second the other ten tribes. The Jews are the descendants of the former, while the latter became extinct as a separate people during wars and captivities with Assyria.

48.—(1) Does the expression, "And there was no more sea" (Rev. 21:1) mean that there will not be any bodies of water called seas in the new earth? (2) To whom does the Lord refer in Job 38:2, "Who is this that darkeneth counsel by words without knowledge?" to himself, Job, or Elihu? F. S.

(1) It is not unreasonable to suppose that the meaning of the expression is that the vast wastes of water which now cover three fourths of the earth will be no more. There will be rivers and streams there (Rev. 22:1; Isa. 35:6), and we may believe there will be pleasant lakes, but no oceans. It is probable that these were produced at the time of the flood. (2) To Job, undoubtedly. The Lord was answering Job's arguments; but he had no reproof for Elihu.

49.—(1) Please explain Rev. 9:15 through the REVIEW, as several are interested. It appears to me that this is a prophecy of time. (2) Please explain Prov. 26:4, 5.

(1) You are right. The prophecy relates to the time of the supremacy of the Ottoman empire, and is one of great interest and value. But in this place we could hardly give space for its exposition, with the attendant facts. See "Thoughts on Daniel and the Revelation,"

page 480 and onward. (2) It is difficult to know how to treat people who act foolishly, for if you answer them according to their folly, you make a fool of yourself; and if you answer them in wisdom, they cannot comprehend your meaning, and therefore consider their arguments unanswerable. Either way, there is difficulty. These are maxims, rather than commands. Solomon was not in favor of answering a fool, but of putting a rod on his back. Verse 3.

50.—Please explain Num. 28:18: "In the first day shall be an holy convocation; ye shall do no manner of servile work therein." A. M. H.

Reference is made to the first day of the feast, not the first day of the week. See verses 24 and 25. These were annual sabbaths. Lev. 23:24-39.

51.—Please harmonize Matt. 1:16 with Luke 3:23. An infidel here says it cannot be done. He wants an answer. * * *

A comparison of the two genealogies of Christ will show that they separate after David. Matthew gives David, Solomon, Rehoboam, etc.; and Luke gives David, Nathan, Mattatha, etc. They have no further agreement until they reach Joseph, the "supposed" father of Christ. Matthew follows the line of Joseph, and Luke follows that of Mary, both together showing that Christ was of the seed of David by a double line of descent. Joseph's name is inserted in the place of Mary's by Luke because the Hebrews never permitted women to enter their genealogical reckonings. When a family ended with a daughter, her husband's name was inserted instead of hers.

52.—G. H. O. wishes the REVIEW to notice some marked paragraphs of a report of one of Ingersoll's lectures, for the benefit of several inquirers. They are in substance as follows: (1) "The Bible says, After the flood some seventy people went into Egypt, and in fifteen years they had increased to 4,000,000. It says that there were 600,000 men of war. (2) We read that David built a temple forty-five feet high, with a porch one hundred and eighty feet high. Probably the architect was inspired. (3) Matthew says that Christ was born when Herod was king, and Luke says that it was when Cyrenius was governor; but according to Greek history and the annals of Rome, Cyrenius was not made governor until ten years after Herod was dead."

Following up Robert Ingersoll, or any other railer against the truth, is not a profitable business. It is like following a crane, who tempts you into a swamp. He is at home in the muck and mud, while you will soon get stuck. However, these so-called criticisms are sometimes thrown into our faces in a way that it is difficult not to notice them. To criticize is one of the easiest things in the world. While the Lord has provided abundant grounds for faith, he has left sufficient room for doubt to those who choose it.

(1) This is one of Ingersoll's mistakes. The children of Israel were in Egypt at least two hundred and fifteen years. The Bible does not give their number at the exode. The length of life was greater then than now. It is true that the result shows an unusual increase, and the Bible claims that it was so. Ex. 1:7. But reckoning their number at 3,000,000, the ratio of increase would be by no means impossible, even if there were no miraculous intervention. (2) What of it? The portico, or façade, of the temple rose high above the main part of the building—a mode of architecture not uncommon then, nor unknown now. All the representations of the temple show it that way. (3) Various methods of explaining this apparent difficulty have been employed by commentators. One of these,

which does not seem improbable, is that instead of the Greek word *πρώτη*, translated "first," we should have the two words *πρὸ τῆς*, in which case it would read: "This taxing was made before that when Cyrenius was governor of Syria." But to my mind it is wholly unnecessary to twist the record to accommodate our imperfect understanding of the secular history of those days. It is not at all improbable that Cyrenius did occupy some place of authority before he was formally appointed governor. One thing is certain; we cannot afford to throw away the great weight of evidence we have in favor of the inspiration of the Bible because such men as Ingersoll can throw dust on some obscure points like the above.

53.—Would the following be a correct proposition?—God told Noah that the days of man should be one hundred and twenty years. Christ says, "This generation shall not pass, till all these things be fulfilled." The generation of Noah was one hundred and twenty years. From the dark day in 1780 to 1900 is the same period. This would bring the end in 1900. What do you think of it? A. M.

I think it is unnecessary speculation, not sustained by the circumstances. "This generation" means the people living at the time referred to.

54.—(1) Please explain 1 Cor. 1:18, last clause. Can we say we are saved to-day? (2) Would it be right for me to cook pork for my husband, who is not a Christian?

(1) The salvation provided by Christ is a present salvation. Because some people make an extreme of that grand truth, we should not take the opposite extreme. A man rescued in mid ocean is saved if he abide in the ship, though of course he can jump overboard. Christ rescues, cleanses, saves, those who come to him. (2) Your best way will be to learn to prepare more healthful food in such a good and attractive shape that your husband will not care for swine. But if he requires it, you do not do wrong in heeding his wishes. Unbelieving husbands are to be won by the godly deportment (conversation) of their Christian wives, rather than exasperated by refusals to comply with what are to them, at least, reasonable requirements.

55.—Please harmonize John 14:19 and Rev. 1:7. One says, "The world seeth me no more," and the other says, "Every eye shall see him, and they also which pierced him." J. D. B.

The principal difficulty in this case, as in many others, is in not taking the Bible in its evident meaning, but putting a strained, unnatural meaning in its place. Jesus says, "Yet a little while, and the world seeth me no more." That is, he was going to heaven, where they could not see him. And there is no occasion for putting this statement into opposition with one concerning his second coming, when all will see him. The world had seen him, and had an opportunity to believe in him, but he was now soon to go away.

56.—Is it wrong for a Seventh-day Adventist to hold a place in a village treasurer's office? A. J. B.

It would not be inconsistent for a Christian to work for a town treasurer. The question of holding an elective office is another thing, and is frequently so beset with worldly entanglements as to make it difficult to maintain an earnest, Christian life. I do not hold that it is in itself sinful to hold an official position; but the present state of public affairs is inconsistent with pure and undefiled religion, and the drift is making it more and more so.

57.—Please harmonize the apparent contradiction found in Acts 9:7 and 22:9. S. W. S.

It seems evident that those who were with Saul heard the sound, but it did not strike them as articulate speech. Once when God spoke to Christ, those who stood near said, "It thundered." So now; they heard the sound, but not the voice of speech. G. C. T.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

LIFE'S DECLINE.

BY W. W. NORTON.*
(Northfield, Minn.)

I HAVE this day completed my sixty-fourth circuit around the sun. I have journeyed far, but am now—

"Nearing the bound of life,
Where burdens are laid down."

The outward man is failing,
Its strength of youth is gone;
Life's banner low is trailing,
By feeble hands scarce borne.
Late march is sadly tiring
To those o'ertasked ere noon;
Hark! sunset guns are firing,
And rest now cometh soon.

We thank thee, glorious Saviour,
Who called us by thy grace,
And trusted us with treasure,
And gave to us a place
To use for thee, our Master,
To work with thee, our Lord;
And then, toward disaster,
Became our guide and guard.

But as thou didst constrain us
Through love to work with thee,
Bear with us, and retain us,
Who didst our failures see;
For this we owe thee ever
Adoring, grateful love,
Which we can pay thee never,
While endless ages move.

We give to thine own keeping
Our life's poor work, and pray
There may be some glad reaping,
Some fruit for thee, that day
When, waking from their slumber,
The dead to judgment come,
And thou as thine shalt number
All whom thy love hath won.

* It will interest some of our readers to know that the writer of these lines is a brother of the mother of Elder I. N. Williams, who is over eighty years of age.—Ed.

BURMA.

BURMA lies east of the Bay of Bengal, and covers a range of country stretching from the 10th to the 27th parallel of north latitude, a distance of nearly one thousand two hundred miles. It has a very extensive seaboard, and an area of 280,000 square miles; or, in other words, it has three and one-third times the area of the United Kingdom of Great Britain and Ireland, and a population not much more than one fifth as great. Its resources are great, and the country is developing very rapidly.

It is divided into two great divisions,—Upper and Lower Burma. As a rule, the country is undulating, and the soil very productive. It is well watered by numerous rivers, the largest of which is the Irawadi, navigable throughout the year for over nine hundred miles, and for purposes of commerce forming the great artery of the province. The internal commerce is extensive, and the foreign trade large and profitable. The commerce of Rangoon exceeds that of Madras. The principal exports are rice, teak timber, cutch, and india-rubber. Many of the tropical fruits are extensively grown. Cotton, tobacco, tea, coffee, and cinchona are produced in various parts of the province, and Indian corn, millet, peas, and sesamum are extensively grown in Upper Burma. A number of the useful and several of the precious metals are dug from the earth.

Though England has had commercial connection with Burma for more than two centuries, her first permanent connection dates from 1824, when the foolish king, who was a very cruel despot, declared war against Great Britain, and prepared golden chains to bind the governor-general of India; but a mere handful of British defeated his army of 60,000 men, and England took a large portion of his territory. In 1838 England took some more territory from the king of Burma, and about ten years ago, deposed the king, and all Burma became a British province.

The rapidly growing population—now more than eight million—is said to be composed of as many as forty-seven different races, which often mingle closely together in both town and country. The Burmese are by far the most numerous, and number 6,200,000. There are 500,000 natives of India, 40,000 Chinese, and 21,000 Europeans and Eurasians in Burma. The Burmese language is generally used, being the language of the courts, of commerce, and of literature. The Burmese are smaller in stature than the European races, yet they appear to be a hardy and robust people. They belong to a race which is considered to be intermediate between the Chinese and the Malay race. Their faces have an open, wide-awake expression, and not the sleepy eyes of the Chinaman. They are polite in their manner, and most of the men are able to read.

Buddhism is the prevailing religion, and the people are free from the fetters of caste which bind their neighbors across the Bay of Bengal; thus they are much happier socially than the people in India. The women, who are far better looking than the men, dress very neatly. They are great tobacco-smokers, and very independent; they usually carry the family purse. Very few of them know English.

This presents a difficulty in my work; but the time has come, and the work must be done. The hand of the Lord is in this work, and I am having fully as good success as I had in India or even better. I liked India as a missionary field, but I have rather fallen in love with Burma. I love to work for these people; they are so good in many respects. It is a saying among the Europeans that a Burman would divide his last morsel of food he had, if he saw a person in need, and I believe that there is a good deal of truth in it.

There are 121,000 professed Christians in Burma, making one sixty-sixth of the entire population Christian. A very large portion of these are from a tribe known as the Karens, who number 631,000. There is a tradition or belief among this people that salvation would be brought to them from the far west, and so large numbers of them readily received Christianity when it was brought to them by the missionaries, and these converts are said to be very good Christians. During the first seventy years of missionary work in Burma, but few converts were gained from the Burmese proper; but within the last decade a great change has come over them, and they are manifesting a very encouraging interest in Christianity. The spirit of God is working upon their hearts, and preparing them for the reception of the last message of mercy; and may God help us to reach the condition of the people in these far-away lands, and our duty toward them as it really is.

This nation stands with its doors wide open, and many of the people are pleading for the light. Now we have golden opportunities to spread the truth in this land, and they should be improved, for they will not last long. Soon a time of trouble, spoken of by Daniel the prophet, will burst upon us, and war, famine, distress, and perplexity will cut short the blessed privilege of rescuing souls. O let us arise and labor as never before! "For as the earth brings forth her bud, and as the garden causeth to spring forth things that are sown in it to spring forth, so shall the Lord God cause righteousness and peace to spring forth."

standing in the way of their children. How strange it is that parents who love their children, and who pray and toil and sacrifice for them, will entirely commit unto others the work of instructing them in the way of eternal life. The most powerful influences for good that can possibly be thrown around the youth are in the safeguard of home religious training. The idea should not be simply to acquire a knowledge of the words of truth, but each truth should be made practical to the daily life of each member of the family. There is power in the word of God to enable us to resist temptation. That power will be plainly manifest in the homes where his word is a frequent topic of conversation.

It is not always necessary to take unoccupied time for family study. While at work, at the dinner hour, or whenever opportunity offers, the points of the lesson may be spoken of.

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Isa. 28:9, 10. "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6, 7.

READING CIRCLE STUDY.

S. N. H.

THE books of Daniel and Revelation bear one characteristic peculiar to themselves,—their prophecies are consecutive. Anciently, instead of books, there were scrolls, so rolled together that a seal could be removed, and a portion unrolled without opening the remainder. A book of this description was taken to illustrate this line of prophecy. In unfolding the future, one period follows another, as the seals were broken one by one. The purity and the triumph of the gospel in the apostolic age are illustrated by the white horse which went forth conquering and to conquer. During the first thirty years after the gospel went to the Gentiles, every person, in every nation, kindred, tongue, and people, heard the gospel, and there were converts in all parts of the world. Rom. 1:8; Col. 1:5, 6, 23.

During the second century, Satan, through paganism, did his best to destroy the people of God. Nero lighted his gardens by burning the saints, who had been covered with pitch, or something of like nature. In the great Coliseum at Rome thousands of persons would assemble to see the saints—men, women, and even helpless babes—destroyed by wild beasts. Nearly all the apostles suffered persecution or martyrdom during the first and second seals. Rome at this time was a universal kingdom, and there was no safety for God's people on the earth. It continued thus until the beginning of the fourth century.

The red-horse period took peace from the earth, but during this time there were remarkable triumphs of the power of God. When Polycarp was asked to abjure his faith, he said, "Eighty and six years I have served the Lord, and now I can not deny him." The flame formed an arch over him while at the stake, and he was not burned. Finally his executioner thrust a spear into his body, thus ending his life, and the blood extinguished the fire. However, his body was afterward burned. Others spoke after their tongues had been removed. The church stood faultless during this period, as described in Rev. 2:8-11.

Persecution, martyrdom, and unpopularity in the world are the purifiers of the church. Satan signally failed in destroying God's people; for martyrs were the seed of the church.

In the period represented by the third seal, Satan changed his tactics, and emperors arose who favored the believers. Worldly policy came in. The Christian religion was weighed in the worldly balances; church and state were united. Worldly positions were offered the people of God. By compromise the Christian religion became popular. The hellish black banner of Satan was erected amid the professed people of God. This was far more dangerous to the purity of the church than persecution. It is illustrated by a black horse. But amid all this amalgamation with the world, God preserved his people, not suffering the oil and wine to be hurt.

The period of time covered by the first three churches and the first three seals is the same. It was during this time that the faith of the church became adulterated with error. What Satan could not accomplish by force he now accomplished by worldly policy. It was this spirit that taught Balak to overcome Israel. First, he led them to commit sin, and by it they were weakened. Num. 25:1-5.

The fourth seal opens the twelve hundred and sixty years of papal persecution. Here was a culmination of the development of the man of sin, the antichrist of 2 Thess. 2:2-8 and of 1 John 2:18, 19. It is variously estimated that from sixty to one hundred millions perished on account of their faith during this time. A little later John saw them under the altar, slain. They had not gone to heaven, for the altar upon which they sacrificed their lives, and under which their blood cried for vengeance, was upon the earth. As the world looks back upon this time of persecution, all now attribute to every one of them the white robe of Christ's righteousness.

The sixth seal opened with the great earthquake of 1755, when the city of Lisbon was destroyed, and nearly the whole world felt the shock. May 19, 1780, the sun was darkened and the moon turned to blood, and Nov. 13, 1833, the stars fell. When the signs began to be seen, the coming of the Lord was *drawing near*. When they were seen as signs, it was *near, even at the door*. This defines the generation in which Christ will come. Luke 21:25-32. This is the only text which shows that the signs in the heavens were to be consecutive.

Prophecy had marked out thirteen characteristics which were all fulfilled in these signs, as follows:—

1. Preceded by a great earthquake. Rev. 6:12.
2. Signs consecutive. Luke 21:25-32.
3. Sun black as sackcloth. Rev. 6:12.
4. Darkness to cover sun, moon, and stars. Joel 3:15.
5. Dark night to be with the dark day. Amos 5:8.
6. Darkness to begin in the morning. Isa. 13:10.
7. Darkest at noon. Amos 8:9.
8. To come in a clear day. *Id.*
9. Sun covered with a cloud. Eze. 32:7, 8.
10. Moon became as blood. Rev. 6:12.
11. Immediately after the tribulation. Matt. 24:29.
12. In the twelve hundred and sixty years, after the tribulation. Mark 13:24.
13. Stars to fall like unripe figs. Rev. 6:13.

The latest point we could fix for the generation to begin was after the signs had been preached as signs in 1844; and a person must be from ten to fifteen years of age to appreciate them. So at the present time we are at least from sixty-five to seventy years in the last generation. The next events are the scenes described in verses 14-17. It is the Lord's description of what is just before us. We can refer the reader to only a few other scriptures

to be studied with these: Amos 8:11, 12; Zeph. 1:2-18; Hab. 3:3-18; Psalm 91; Isa. 33:13-16; Jer. 25:30-38. It is the day of God's wrath without mercy. It brings to view scenes that human language can not portray so that the mind can grasp its awfulness. Imagination usually overdraws things, but here it fails, as the terribleness of the scenes just before us exceeds the strongest imagination. Our only safety is to hide in God, and prepare to meet him who, to his people, will be the chiefest among ten thousand, the one altogether lovely and greatly to be admired.

BEREAN LIBRARY STUDY.

Revelation 6; "Thoughts on the Revelation,"
Pages 402-434.

DAILY READING, NOVEMBER 25 TO DECEMBER 1.

Sunday, "Thoughts on the Revelation," verses 1-7
Monday, " " " " " 7-11
Tuesday, " " " " " pages 414-419
Wednesday, " " " " " 420-426
Thursday, " " " " " 427-434
Friday, article on Reading Circle Study on this page.

QUESTIONS.

1. What is the significance of the book being sealed with seven seals, and of the Lamb opening them one by one? Who invited the prophet to behold the opening of the first seal?
2. What did the color of the horse indicate? What was the significance of the bow and the crown?
3. What period of time was covered by the first seal? How widely was the gospel preached during this period?
4. Who invited John to behold the second seal?
5. How much time was covered by the second seal? What condition of the church was indicated by the red horse? Who was given power to take peace from the earth? What was indicated by the sword given the rider?
6. How much time is included under the third seal? What condition of the church is indicated by the black horse, and the balances in the hand of the rider?
7. From what place does the prophet hear a voice? What is said? What do the oil and the wine represent?
8. Who take an especial interest in the opening of the seals, and invite John to behold the first four?
9. What period of time is covered by the fourth seal? What was the condition of the church during the time?
10. When the fifth seal was opened, what did John see? Was the altar in heaven, or on earth, where the martyrs were slain? Then where were their souls?
11. What are they represented as saying? Can lifeless objects call for revenge? Gen. 4:10.
12. Has the world, as well as God, given the martyrs white robes of character?
13. What work was carried forward in the earth during the time of the fifth seal?
14. What event marked the opening of the sixth seal? When did it take place?
15. What signs were seen in heaven? When did they take place? How were the stars to fall? How many and what are the characteristics of the signs in the heavens?
16. What is meant by the heavens departing as a scroll? How were the mountains and islands affected?
17. How many classes of men will hide themselves in the dens and rocks of the mountains? What will they say to the mountains and rocks?
18. Why will they seek to hide?

wiser than men; and the weakness of God is stronger than men." When apparent disaster comes to God's work, we should not be disheartened, but we should inquire of God to find his way and to learn what lesson he desires to teach us. The chastening hand of God is sometimes laid in love upon his children as the only way of saving them from the fruit of their own doings. Let us be strong and of a good courage, but let us diligently inquire of the Lord for the meaning of these very marked providences. Who can fail to understand that there must be a lesson in these things,—not a lesson of doubt and despair, but a call to learn the way of the Lord? It is time for us to ask ourselves the question which we have urged upon others, "What do these things mean?"

The Review Office

In the shadow of a great calamity, we are of good courage. We have no disposition to draw back in the face of untoward circumstances. Fire has wiped from the face of the earth the visible symbol of what has long been regarded as an object of love and veneration. But God lives, and his truth endures. The original office building erected on the removal of the work to Battle Creek in 1855, still stands. The publication of *The Advent Review and Sabbath Herald* was begun by Elder James White at Paris, Me., in 1850. In August, 1851, the office was established at Saratoga Springs, N. Y. Seven months later it was removed to Rochester, N. Y., and in 1855 to Battle Creek, Mich. The first issue from Battle Creek was dated Dec. 4, 1855. In May, 1861, the Seventh-day Adventist Publishing Association was incorporated. In the summer of 1857 an Adams press was procured, also a steam engine to furnish power. The association immediately erected a new brick office building two stories in height. In 1871 a second building was erected, and in 1873 a third building was added. In 1878 the first and third buildings were united by a large four-story building, with two three-story wings. In the year 1881 a large press room was added to the right and rear, increasing the floor space to forty thousand square feet.

All this space was equipped with first-class machinery for printing, folding, book-binding, electrotyping, stereotyping, photographing, photo-engraving, mailing, shipping, etc., to which equipment had recently been added three typesetting machines. The machinery was most modern in all its branches. This is the building which has gone down before the flames. It was the expensive and delicate machinery which helped to swell the aggregate loss to a large amount. Against this there was only one hundred thousand dollars' insurance. But the promises of the Lord are sure. He

has promised to go with us, even to the end of the world. The strength of the cause is the love for his appearing, which we bear, and our willingness to respond to any demands which his providence may lay upon us.

U. S.

Former Things

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me." Isa. 46: 9. The readers of the *Review* have not failed to notice what appeared in the paper last week, at the close of the volume, entitled, "The *Review* for 1903." With the sentiments there expressed, the editorial workers on the *Review* are in the most hearty accord; and in the policy outlined for the paper, our hearts are fixed in the most steadfast purpose and determination. That purpose is to make this paper an exponent of the "present truth," the bearer of "good tidings of great joy" to all its readers, and "an inspiration to a complete consecration of heart and life to the work of hastening the coming of the blessed Master." The aim will be to make it of such inestimable value to all who love his appearing, that it will lead them to identify themselves with this great movement to give the advent message to all the world in this generation, regarding it as indispensable to the carrying out of their purpose, to "co-operate intelligently with other believers in this closing work."

This strikes the keynote of the work in our hands, namely, the sounding of the advent proclamation in all the world, before the generation beginning at a definite point in the past, and now nearing the utmost limits of its existence, shall have all passed off the stage of action. The prophetic announcement and its limitations are set forth in this scripture: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." In Matt. 24: 29, reference is made to certain days of tribulation; and it is said that immediately after that tribulation, phenomena in the sun and the moon, unheard of and unexplainable, were to take place. The sun was to be preternaturally darkened, and the moon was not to give her light. This was all literally and impressively fulfilled in the notable Dark Day of May 19, 1780, and in the following night. Fifty-three years and fourteen days later, Nov. 13, 1833, came the wonderful shower of meteors, known as "the falling of the stars." This was to be followed, after an indefinite interval, by the shaking of the powers of the heavens. This will be fulfilled when Heb. 12: 26 is fulfilled, and the heaven and the earth shake at the voice of God. Rev. 16: 17, 18; Joel 3: 15, 16.

But these are parts of the great day itself, when kings and chief captains, the rich and mighty men of the earth, call for rocks and mountains to fall on them, and hide them from the face of him that sitteth on the throne; for they then testify with terrible emphasis, that "the great day of his wrath is come; and who shall be able to stand?" Rev. 6: 14-17. But the events prophesied of in Matt. 24: 29, except the shaking of "the powers of the heavens," occur long enough beforehand to arouse the world, and to act as signs and precursors of the coming of that day. We stand right between verses 13 and 14 of Revelation 6, with the falling of the stars as the last sign in nature to herald to us the coming of the Son of man. What follows in this line of events is too late to be signs and warnings to us. Now note the climax of this instruction in Matt. 24: 32-34: "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it ["he," Christ, margin] is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

The writer of this may be allowed a word of personal application on this point: Born May 2, 1832, he easily reckons himself as coming within the generation which was living at the time of the falling of the stars, Nov. 13, 1833, the last tabulated sign in the heavens to foretell the near coming of the Son of man, and at the time of his baptism by an Adventist elder, in good standing under the first message, in the early summer of 1844, of sufficient age to see (historically) "all these things," these phenomena in the heavens, and contemplate their value, as signs of the end, and on this evidence to raise from the doorsteps of his home in West Wilton, N. H., the cry, "The Lord is coming," as far as the voice was able to reach relatives and friends in the neighborhood.

On that doctrine he has never had a misgiving from that day to this. And there he still stands, on the authority of the words of Christ, as we can but interpret them, "This generation shall not pass, till all these things be fulfilled." Whether or not the writer lives till the Lord appears, there will undoubtedly be a sufficient number of that generation alive at the end to make good the prophecy. For the Lord says, "My words shall not pass away."

In endeavoring to comply with the prophetic injunction to "remember the former things of old," the object has been in these introductory lines to ascertain how far experiences of a personal nature could be linked with any work which God is developing in the earth, or any fulfillments

of his prophetic word. This has led to a consideration of what is meant by "this generation," one of the crucial points of New Testament prophecy, for we finally reach a point in which it can be said, "This generation shall not pass away, till all these things," not only the preliminary signs, but the events of the great day itself, shall take place. This inquiry is liable to lead to startling conclusions; for when we enter the little space of this generation, we enter ground which challenges the attention of the world. And we are happy to find a series of events set apart in the Scriptures as "these things," covering "this generation," the beginning of which clearly antedates the writer's birthday. And now the question arises how long a generation can continue, the youngest members of which are upward of seventy years of age. We have not to wait for a new generation to arise, pass its period of infancy, youth, and middle life, before we reach the end, but only for a section of the human family to retire its old men, already fast disappearing, before all these things are closed up and finished. Happy they who have a part in this work now!

U. S.

Three Phases of the Church-and-State Movement in the United States

In the thirteenth chapter of Revelation there is a prophecy which has not yet reached its fulfillment, but which is to be fulfilled in our day, in connection with the proclamation of the message giving a world-wide warning against the worship of the beast and his image. This belief Seventh-day Adventists have long held, and it has moved them in the past to a commendable activity in the prosecution of their appointed work.

The beginning of the fulfillment of this prophecy was seen in the rise and work of the National Reform Party, which was organized by the Reformed Presbyterian Church. The avowed purpose of this organization was so to "reform" the government that God should be recognized in the national Constitution, and Christian observances in this country placed on a legal basis in the fundamental law. This meant nothing else than a union of church and state.

By means of the pulpit and the press, the doctrines of this new party were widely disseminated, and many religious and educational leaders were enlisted in the movement. It was denied that just government rests upon the consent of the governed, and the Constitution was held up as a godless document, which it was necessary so to amend that the government would be bound by it to execute the will of God.

To observers of the Bible Sabbath,

the progress of this movement was of great significance. They saw it gaining adherents among men of national reputation. They beheld it laying siege to Congress, and making demands upon State legislatures, while from it an influence went out which put life into legal relics of the Dark Ages, and made men offenders for conscience sake. And as they saw powerful allies coming to its support—the W. C. T. U., the American Sabbath Union, the Christian Endeavor Society, and other organizations—and saw the fires of religious persecution kindling in various sections, bringing imprisonment and confiscation of goods upon many for their allegiance to God's Sabbath law, it seemed to them that the expected crisis was upon them, and that the climax of the struggle which the prophecy foretold, was at hand.

But this activity in religious circles was not all that was necessary to the end in view. That alone could not bring about the situation which the prophecy describes. It was one phase of the movement which was to accomplish this work, and there have been two other phases since, each no less significant than the first, though not so directly connected with religion. The state must join with the church before the latter could have power to enforce a false worship upon the people, and in this country the state was fundamentally opposed to any interference with religious freedom. The rights of conscience were protected by the principles upon which the government was established. A change in the national policy was to be looked for, and the change came. The essence of that change was expressed by the assertion made and maintained on the floor of the United States Senate, that governments derive their just powers from the consent of "some of the governed." This statement was substituted for that one in the Declaration of Independence which recognizes all men as possessing the same inalienable rights, which it is the true purpose of civil government to preserve. The vital part of the Declaration was repudiated, and this sentiment was echoed and defended by representatives of the government from the president down, by leading clergymen and educators also, and was approved by a majority of the people. It has become a part of the political creed of the nation.

Who are "some" of the governed? This is a question that must be settled. From what portion or class of the governed is the government to derive its authority? What class of the people, in other words, is to control it and exercise authority over the rest? Will it be a large class? or will it be only a few? Does "some of the governed" mean men of a certain race only—the Caucasian race? Does it mean the millionaires? Does

it mean the members of the labor unions? Does it mean the adherents of a certain church, or of a church combine? The Constitution is no longer a guarantee of the rights of all the people, with the power of all for their protection. There is now left only a struggle between the different classes for the mastery; and the sounds of that struggle are already in the air.

The third phase of the church-and-state movement began with the rise of the labor unions, in the gigantic contest between labor and capital. The labor unions have become a great power, and their power is steadily increasing. In many places the will of the labor unions stands for law. It sets aside the law, and steps into the place of the government. Unionized labor has two weapons which all men dread—intimidation and the boycott. The first is chiefly exercised in connection with strikes, and the second is in perpetual use, silent but deadly. Not all the authority of the law can so quickly or so fully bring an individual to terms as does the dread of ruin which the menace of these weapons inspires.

The contest of unionized labor with capital is developing a new and revolutionary form of government in this country. In the settlement of the great coal strike it was found that there was no power in the State or national government that would avail anything—that republican government in this country, so far as this strike was concerned, had vanished—and it was necessary to resort to a new procedure outside of all constitutional provisions to restore peace. This new procedure took the place of the law, and in the place of popular government there was instituted government by arbitration.

But under this form of government there must be an arbitrator, some third party not identified with either of the contesting parties. It must naturally be some body of persons or some organization outside of the ranks of labor, outside of the trusts, and distinct from the civil power. There is one such organization, and that is the church. But when the church steps into this position, the church becomes the government, and in all matters where its arbitration is invoked, there is a union of church and state, full and complete. To this it need only be added that the question of which church shall be selected remains to be settled, and that the Catholic Church, by reason of its control of the leaders of the labor unions and of those elements within the unions which are most active in fomenting strikes and disorders, is the one that must naturally be chosen. And when this is done, Rome becomes the government and dominates the nation, and there is a union of church and state which is a perfect "image

Christ as their Redeemer had it not been for these misfortunes. How important it is for us that we seek to obtain a broader and more far-reaching view of the experiences that overtake us in this eventful life. How many times we have drawn —

Hasty and Unwarranted Conclusions

regarding the deportment of some brother or sister who we thought had pursued a wrong course; but after we had considered the matter in a more deliberate way, we saw where we were mistaken, or were near-sighted. All such experiences emphasize the fact that we are blind, and can not say, as did the young man whose eyes Jesus opened, "One thing I know, that, whereas I was blind, now I see."

Remedy

It is by the medium of the Holy Spirit that men are convicted of sin; for the Saviour says: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin."

Many have sought in vain to heal themselves, or have tried to obtain salvation by some works or efforts of their own. It is the Holy Spirit that gives assurance to the child of God, as is emphasized by the words of the apostle in 1 John 2:27, 28. Through the Spirit's cleansing, the true children of God, when Jesus appears, will have "confidence, and not be ashamed before him at his coming." If, when Jesus appears, one is to be so confident that his peace has been made with God, he must now, in this present life, be able to say, "One thing I know, that, whereas I was blind, now I see."

Takoma Park, D. C.

Seeing Not and Hearing Not

E. R. LAUDA

"HAvING eyes, see ye not? and having ears, hear ye not? and do ye not remember?" Mark 8: 18.

The thought expressed in this scripture is one of personal interest. The disciples had had the opportunity of seeing with their eyes the miraculous power of God, and hearing with their ears the praises offered to Christ from those who had been healed. They had been instructed by the Great Teacher concerning his mission and the experience he must pass through; but the discouraging condition expressed in the text was now visible. They had eyes, but saw not; ears had they, but heard not; nor did they remember the teaching of their Instructor.

Can it be true that the above scripture has its application in our time, that we are in the same predicament? Let us consider a few facts: We have been privileged to see the dark day of May 19, 1780; the falling stars, Nov. 13, 1833; signs in the earth and among the nations; and the third angel's message going to all the world.

The inventions of our day are a fulfilment of Daniel's prophecy. The low

ebb of Christianity, the prevalence of crime, and other signs are all heralds of Christ's coming. Notwithstanding the unmistakable omens of our Lord's return, our lukewarmness is clearly observed when we do not see in these the writing "Jesus is coming," nor hear the thundering tones from heaven "Get ready, the Lord cometh." If we do not sense the meaning of these signs, we need to awake and renew our hold on this blessed truth. We should study anew the way-marks pointing to the eternal rest, so as to experience the blessing recorded in Matt. 13:16: "Blessed are your eyes, for they see, and your ears, for they hear." If alive when our Lord returns, we shall see him as he is. O, what comfort will then be realized! If sleeping, we have the assurance from Christ that when the hour arrives, we shall hear his voice and come forth clothed in immortal bloom, never more to die, never more to sorrow, but to be happy through all eternity. It pays to serve Jesus. May we hold on to the arm of the Master, and soon, very soon, be privileged to see him as he is.

Newcastle, Ind.

The Sure Word of Prophecy

R. L. UNDERWOOD

THE prophecies are given us as a sure guide. Let us for a moment notice the words of Peter. He was favored with the grand privilege of being present at the transfiguration on the holy mount. He was an eye-witness of Christ's majesty. He says: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1:19.

This word of prophecy was what saved Noah at the time of the flood. It cheered the heart of Abraham in his long sojourn without receiving the promise. It moved Moses to give up the riches of this world, and to undertake the great task of leading the children of Israel out of Egypt. Prophecy cheered God's people while in Babylon, the Lord having foretold their deliverance. It gave to John the Baptist the time when his message would be due.

So it is the prophecies of the blessed Bible that tell us when this earth's history shall close. Can we know anything about it? If we are students of prophecy, we can. The apostle Paul, referring to this class, says, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4.

In order that we be firmly established for the trying hour that is just before us, we must study to show ourselves approved unto God, workmen "that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

Newbern, N. C.

"DEAD flies cause the ointment of the apothecary to send forth a stinking savor: so doth a little folly him that is in reputation for wisdom and honor."

The Women Find Jesus Risen

ARTHUR. V. FOX

JOSEPH of Arimathæa and Nicodemus had wrapped the body of Jesus in linen, with spices, when they laid it in the tomb. John 19:40. This was the custom with the Jews. These women knew it; nevertheless they bought spices, too, to anoint him. It was not enough that others had done it; they would do it also. It was a service of love; and love is not content to serve by others. We see their love also in their being at the sepulcher so early, "at the rising of the sun." This was on the first day of the week, Sunday. Then they bought the spices, and came to anoint the body. They had rested on the Sabbath, the seventh day of the week, "according to the commandment," which to-day is as binding on Christians as ever.

But they had seen a great stone placed at the entrance. They thought of this as they were coming, and spoke of it to one another. That morning they could think and speak of no subject but one.

Unless the stone was rolled away, they could not get to the body; it was a great stone, too great for their strength; who would help them? No man was near. Upon arriving at the place, they saw, even in that dim light, that the stone was rolled away. Now therefore they could go in. God often rolls away the stone for us when, wishing to do him service, we see some difficulty in our way. No human help appears, perhaps the case is even beyond the help of man; but when we come up to the place,—when we are brought face to face with the work we have to do,—the stone is gone, the difficulty is removed. We should have more faith beforehand. Now the women went in, to apply, as they thought, their spices. But no, the body was gone. The Lord had risen.

Instead, therefore, of doing honor to the dead body of the Lord, these women were to spread the news that he was alive. Their work was quite different from what they had expected. But so it often happens with the servants of God.

The women were to tell the disciples, especially Peter. The last thing we saw of him he was going out to weep after denying the Lord. Well might he think himself cast out from the number of disciples; well might he go apart from all, and hide himself in shame. But his and our most gracious Lord sent him a special message. He was a disciple still, for he was to meet Jesus in Galilee with the rest. The message was, in fact, a message of forgiveness. The Gospel of Mark is the only one in which it is mentioned.

No wonder Peter loved to tell of it; often, no doubt, had Mark heard him do so. There is comfort for us here, great comfort. The Lord had seen Peter's tears. Even thus does he still deal with those who mourn because of their sins. He forgives them, and sends them messages of comfort.

Los Angeles, Cal.

The General Conference

Thirty-Eighth Session, May 15 to June 8, 1913

Eighth Meeting

May 19, 2:30 P. M.

L. R. CONRADI in the chair.

Elder J. E. Jayne offered prayer.

The eighth meeting was occupied in continuing the reports of the Foreign Department of the General Conference. Reports were presented of the Jewish work, French work, the Danish-Norwegian Seminary, the Swedish Seminary, and the German Seminary; also of the work among Russians in North America. The secretary of the Department of Education also rendered his report during this session of the Conference. These reports must be deferred for the present.

Ninth Meeting

May 20, 10 A. M.

A. G. DANIELLS in the chair.

Prayer by G. B. Thompson.

A. G. Daniells: We have the following recommendation from the brethren in the Bermuda Island Mission:—
"Dear Brethren, Greeting.

"As loyal believers of the Seventh-day Adventist body, we would cordially ask you to receive our brother, Thomas MacKay Doe, as delegate to represent the Bermuda Mission field.

"In behalf of the members of the Seventh-day Adventist Bermuda Mission.

"(Signed)

"M. ENOCH,

"L. O. MACLAN,

"OWEN AIRTH FIRTH."

It was voted that this request be granted.

A. G. Daniells: The first of our reports this morning will be from the secretary of the Sabbath School Department.

This report will be published later.

Following the rendering of the report of the Sabbath-school work, reports were presented by L. A. Hansen, assistant secretary of the Medical Department; of the North American Negro Department by the secretary, Elder A. J. Haysmer; and of the work of the Press Bureau by the secretary, L. W. Burgan. These reports likewise must be deferred until a later issue.

At the close of his report, Brother Burgan showed the Conference an immense scrap-book, containing thousands of clippings from the newspapers, reporting features of our work. He stated that already reports had come in from thirty-three States in which newspapers had given notices of this Conference session. At this point Conference adjourned.

Tenth Meeting

May 20, 2:30 P. M.

A. G. DANIELLS in the chair.

J. E. Fulton offered prayer.

By vote of the Conference, the fol-

lowing-named brethren were seated as delegates: T. H. Branch, J. M. Campbell, U. S. Willis, W. D. Ford, and Sydney Scott.

At this meeting reports were rendered by various brethren of the European Division, including Germany, Great Britain, Scandinavia, and Russia. We regret that we have only space for the general report of the European Division, which has already been given. Many interesting features, however, of these reports from various sections of the European field will be printed later in the REVIEW.

Eleventh Meeting

May 21, 10 A. M.

L. R. CONRADI in the chair.

U. Bender offered prayer.

L. R. Conradi: We will now listen to the report of M. E. Kern, secretary of the Young People's Missionary Volunteer Department.

This report, which was read by Professor Kern, will appear in a subsequent issue of the REVIEW.

Report on European Memorial

The chairman then called for a report of the committee on plans regarding the memorial from the European Division presented in the seventh meeting.

Guy Dail, secretary of the committee on plans (reading):—

"The committee on plans and resolutions would recommend:—

"1. That, in response to the memorial submitted by the European brethren to the fall council, 1912, we adopt the general plan of organizing important territories and groups of union fields into General Conference divisions, and that this form of divisional organization be effected in the various fields as the conditions of the work require.

"2. That the numerical basis of representation from the division conferences and division missions to the General Conference be that called for by the General Conference constitution.

"3. That the general mission funds of the division be reported quarterly to the treasurer of the General Conference, and that they be included in the financial statements of the General Conference.

"4. That steps be taken at this Conference for the organization of the European Division Conference, with a constitution in harmony with the provisions of the General Conference Constitution."

There was also presented at the same time a draft of the constitution for the European Division Conference. As this is published in full in the *Bulletin*, it does not seem best to repeat it here.

At the eleventh meeting reports were rendered of the Atlantic Union Conference and the Columbia Union Conference by Elders W. B. White and B. G. Wilkinson, presidents of the same.

Twelfth Meeting

May 21, 2:30 P. M.

L. R. CONRADI in the chair.

A. T. Robinson offered prayer.

Elder W. J. Fitzgerald rendered a report of the British Union Conference, followed by a report of the Scandinavian Union Conference by Elder J. C. Raft. Reports were likewise presented of the Latin Union Conference by Elder L. T. Tieche; of the work in Spain and Portugal by W. T. Bond and C. E. Rentfro. After the rendering of these reports showing the progress of the work in these fields, Elder J. N. Loughborough spoke of the organization of the General Conference fifty years ago and the fact of this being the fiftieth anniversary of the event. His remarks follow:—

J. N. Loughborough: It so happens that on this camp-ground there are two anniversaries. I have told you about one,—the dark day of May 19, 1780. Now I want to tell you about the birth of a little child. You know old folks are all interested in little children. This was one that was born fifty years ago this very day, May 21, 1863, and I think it was at about this hour that we got it where we could call it a living child. It was the General Conference. Do you think I am interested in hearing these reports? Well, I can hardly hold my breath sometimes when I hear them. How that little child has grown!

Well, at the time of that meeting, we had been talking for two years about having a General Conference. We had the State conference of Michigan, organized in 1861. Perhaps you have read in the old papers about the conferences they had in those days. I have a report of one that was held in 1859. Why talk about conferences in '61 and '63, when you had one in '59? I can even tell you about a conference where there were only twelve present. Well, this leaflet [holding it up] is a report of it. What a little *Bulletin*! It contains a report of a sermon on Systematic Benevolence; that is, being so benevolent as to pay the Lord the tithe that really belongs to him. The report of business transacted in that three days' conference covers four pages. There was a \$160 debt for running a tent the year before, and they wanted to get pledges and cash to make up \$500 to meet that debt, and to keep the missionary work going that year. They lacked about \$110 of that, and they thought that by soliciting from the brethren they would be able to make it all up. And then, too, they wanted a committee of three men to take charge of the money when it should be collected. You see we went at it business style back there.

Now, in 1863 a call was made for a General Conference, signed by James White, J. N. Loughborough, and John Byington. We got together and had a delegate conference. There were twenty delegates, from seven States. Two of them had one delegate apiece. One was the State of Wisconsin, and one was the State of Minnesota; and, I declare, Michigan had most all the rest! Well, they wanted a committee on a constitution, and they appointed it fifty years ago this morning. The committee reported fifty years ago today. The constitution adopted was not nearly so long as the one you read here today, but it served the purpose.

Some of you have been in the army, and when the others were all shot down around you, and you were left alone, you began to feel lonesome, with the bullets flying around your head. Well, out of those eight men who in consultation and much prayer drew up that constitution, how many are alive?—Just one man besides your speaker, that other being past ninety years of age, Elder Isaac Sanborn. And where are my friends that were there?—Ah, they have fallen. Out of twelve men on two committees at that meeting, four apostatized, and the rest have died—died in the triumphs of faith.

How many persons do you suppose there are in this audience that were in the city of Battle Creek when the General Conference was organized? I know of only two, Sister Kilgore and myself—save one who was not old enough to take part in the proceedings, but who carried water for us, it being a hot day. He was W. C. White, then not quite nine years old. How the work has grown! I thank God that I am here, and that the message is going. I am glad that the little child that was organized fifty years ago has grown to be as strong a being as it is now. However, I expect to see it grow faster yet. Yes, this is the anniversary day of the birth of the General Conference.

Thirteenth Meeting

May 22, 10 A. M.

W. T. Knox in the chair.

J. T. Boettcher offered prayer.

The secretary read the report of the committee on plans regarding the European Memorial, found on the preceding page.

W. T. Knox: Is there any discussion on this? I believe Brother Daniells wishes to say something.

A. G. Daniells: I have been requested to make a general statement on the plan of organization and the reasons for it. I shall try to be very brief in making such a statement, and outlining the reasons for this recommendation before us.

This suggestion is made for the purpose of giving efficiency to our endeavors in carrying on our work throughout the world. There was a time when each local conference was directly connected with the General Conference; and we may even go back of that, to a center with its remote parts. Before we had any organization at all, we had a center of administrative and properly constituted authority, with the units scattered about over the field. That center rested in the leaders. Elder James White, Elder Joseph Bates, and a few of their associates, before ever a conference was organized, before a constitution was framed, or an association was made, were administrators of this work and movement. They had a word to speak, they had counsel to give, they had commands, so to speak, to issue, and decrees to send forth. God was leading out a people, and the brethren and sisters scattered about over the territory recognized this leadership, and paid heed to the counsels given. But after a while it was seen that this administration needed to be defined, these leaders to be chosen by the people, and this authority needed to be recognized in a proper way, and the limitations set. So they framed local con-

ferences for the remoter parts, and a General Conference for the center. For many years the General Conference received its delegation from the local conferences, and the local conferences themselves dealt directly with all the affairs relating to general interests.

Well, the work moved on; the people increased; new fields were entered, and new divisions sprang up, until away out in Australia, across the Pacific Ocean, nearly ten thousand miles from the central headquarters, a people were raised up, and conferences were organized; and there we came to feel as never before the need of something more in the way of organization to expedite our work. Perhaps I might tell you what we experienced, for I was out there. We had our conferences—one in New Zealand, one in Victoria, one in New South Wales, mission fields in Queensland, South and West Australia, and in Fiji, and all about there. Well, we had no authority out there outside of each local conference, and it was our understanding that all matters outside of the conference questions must be referred to headquarters. We were loyal, and we referred our questions, our needs, to them. We could not always control the character of the question raised, nor limit the time when it needed attention. But we would send the question on. It took about four weeks to get to the headquarters, and four weeks for an answer to get back. And, possibly, while we were writing in, the secretary and members of the committee were out holding camp-meetings in remote parts, and the question could not receive attention when it got there. I remember that we have waited three or four months before we could get any reply to our questions.

Sometimes after two or three months we received a note or five or six lines from the secretary, saying our matter had come, but the Conference brethren were scattered, and when they got together in the fall, they would take the matter up. Well, if it were the case of hanging, the answer would be too late, and in many cases it was as important as that. We found continually that our work was hindered. Sometimes when the committee got together, they could not quite see through our questions, and wrote us for more light. After six or nine months, perhaps, we would get the matter settled. This was impeding the progress of the work; it was hampering us. So when Elder Olsen, president of the General Conference, was out to see us in 1894, he and Elder W. C. White put their heads together and fixed up a union conference organization. This was effected. That was for the purpose of bringing all those questions together and dealing authoritatively, administratively, with South Pacific Ocean questions, Australasian problems, so that any conference might get this word from a center of authority right there.

Now, I know some of our brethren thought then that the work was going to be wrecked, that we were going to tear the organization all to pieces, and get up secession out there in the South Sea islands. But we did not get up any secession; we did not raise any rebellion; and our brethren have found that out there in the Australasian field where this new division was created, the people have been as loyal to this denomination, and as loyal to this organi-

zation, too, as anybody in the wide world. No one in the United States has been truer to this organized movement than the Australasian brethren.

We worked away at this for seven years, and then the brethren came to see the advantages of it. In 1901 the General Conference recognized or recommended the organization of union-conferences throughout the world. Today we have twenty-five of these, whereas we had but one or two twelve years ago. Now it has been demonstrated that this organization thrown in between the local conferences and the General, has proved a great advantage in our administrative work. Well, time has passed on. Twelve years have gone by since the union conference came to stay with us and be a part of our organized work, and nineteen years since the first union was formed.

Now we come before this delegation with a recommendation for the putting in of another important piece in this great machine that is built up. (And I use the word machine in a proper way, and a sacred way, because it is a great facility in the hands of the Lord for carrying on the world-wide movement.) This is what is proposed: we find that our brethren in Europe have been doing and growing and developing, as you have seen from the reports which have been brought to you. Now over the sea, across the Atlantic, we have a constituency of thirty thousand people, and these people are in all these countries [pointing to the map]. Here is the United Kingdom; here are the countries of Scandinavia; here are the different parts of Germany, and the Latin countries, with France, Italy, Spain, and Portugal. Here are the more eastern countries, the Balkan States, and this great empire of Russia, and Asiatic Turkey, and the northern part of Africa and Egypt. In all these lands this message is planted to stay, and there are earnest, active, consecrated believers all through these countries to the number of thirty thousand.

Now, we find that we have separate unions there. They are union conferences, units, it is true, but they have become so large, the problems have become so great in conference administration, the institutions have become so numerous, and they overlap and intermingle so closely, that they feel the need of some kind of binding, uniting, authoritative organization that will enable the people in all this overlapping situation, with these big problems, to act together in administrative work, and to act together in the support of their institutions. I will relate an instance to show the need of some sort of organization like this. Twelve years ago Norway was hit hard by a financial crisis, and our printing-house at Christiania was greatly hurt and imperiled, and you know we were obliged in this country to come forward and save the institution. We raised sixty-six thousand dollars to pay the people in Christiania what was due them. We were all glad when the last dollar was paid, and those mercantile and banking interests were satisfied. But, brethren, when that was done, there was still a great debt on that institution, amounting to—

L. R. Conradi: The mortgages on it were something like forty thousand dollars.

right example. Even if the money is in sight [provided beforehand], they should not use more than is absolutely needed." "We must also remember that our work is to correspond with our faith. We believe that the Lord is soon to come, and should not our faith be represented in the buildings we erect? Shall we put a large outlay of money into a building that will soon be consumed in the great conflagration?"

"God desires that the humble, meek, and lowly spirit of the Master, who is the Majesty of heaven, the King of glory, shall ever be revealed in our institutions. Christ's first advent is not studied as it should be. He came to be our example in all things. His life was one of strict self-denial. If we follow his example, we shall never expend means unnecessarily.—*Id.*, Vol. VII, pages 91, 92.

Webster's New International Dictionary defines debt as follows: "That which is due from one person to another, whether money, goods, or services; that which one person is bound to pay to another, or to perform for his benefit: thing owed; obligation; liability."

When it comes to our churches, sanitariums, schools, and publishing houses, these properties are not realizable in the same sense that private homes are, in that they are not usually of such a nature as to be sold to advantage, although adapted to our work. Consequently all the more important is it that these be established and kept free from debt.

The Wide-Spread Occurrence of the Signs in the Heavens

D. E. ROBINSON

THE question is sometimes raised, Why were the signs in the sun, moon, and stars, as foretold by our Saviour, seen only by the dwellers in the United States?

It is worthy of note that at the proper time to fulfil the specifications of prophecy these signs were seen in various parts of the world.

Our readers are familiar with the fact that on May 19, 1780, there occurred in the eastern portion of North America a darkness "so intense that many who were but a little way from home, on well-known roads, could not without difficulty retrace the way to their own dwellings."—*John W. Whiton*, in "Sketches of the History of New Hampshire," page 144.

Darkness in Europe

In 1783 a mysterious darkness rested over all Europe, extending far into Asia on the west, and into the northern regions of Africa on the south.

The darkness was first experienced at Copenhagen on the twenty-fourth of May, and spread southward and westward, until by the end of June it had spread over all Norway, France, Italy, Austria, Sweden, Russia, and other European countries, and by the middle of July it had penetrated into Asia as far as the Altai Mts. Leaves fell from

the trees in June, as they usually fall in the autumn.

"The obscurity prevailed a greater portion of the summer, imparting to the sun an unnatural color of a dull, rusty red, and causing both the days and the nights to wear a weird and gloomy aspect. The atmosphere was highly electric, and nature was greatly convulsed."—*D. T. Taylor*, in "Great Consummation."

The *Hamburger Neue Zeitung* of July 18, 1783, speaks of the appearance of the sun, and says that it was gradually dimmed, till it appeared as if its rays had passed through thick smoke or dark glass.

Dark Days in Canada

"On the ninth of October (1785) there was an uncommon darkness in Canada, while the atmosphere was of a very luminous appearance. This was followed by squalls of wind and rain, with severe thunder. On the fifteenth occurred a still greater obscurity, succeeded also by lightning, thunder, and rain.

"On the sixteenth, the morning was calm and foggy. At ten o'clock arose a wind from the east, which partly expelled the fog; and soon after commenced the darkness of midnight. The people dined by candlelight."—*Dr. Noah Webster*, in "History of Epidemics and Pestilential Diseases," Vol. I, page 280.

A Dark Day in France

In the REVIEW AND HERALD of Oct. 29, 1867, a lengthy article is quoted from the *Advent Herald*, entitled "A Dark Day in France." The writer of this article quotes the following from the "Encyclopedia, First American Edition, Philadelphia, 1798," found in the article on the "French Revolution:"—

"We cannot here avoid mentioning a physical event which assisted not a little in producing many of the convulsions attending the revolution, a general scarcity of grain, which occurred about that time. On Sunday, the thirteenth of July, 1788, about nine in the morning, without any eclipse, a dreadful darkness suddenly overspread several parts of France. It was the prelude of such a tempest as is unexampled in the temperate climates of Europe. Wind, rain, hail, and thunder seemed to contend in impetuosity; but the hail was the great instrument of ruin. . . . The country people, beaten down in the fields on their way to church, amidst this concussion of the elements, concluded that the last day had arrived; and scarcely attempting to extricate themselves, lay despairing and half suffocated amidst the water and the mud, expecting the immediate dissolution of all things."

A Solemn Impression

On these dark days the predictions of Scripture regarding the darkening of the sun came to the minds of many. Men and women who were usually irreverent, prayed for mercy. In the churches many of the preachers read to their congregations those portions of

Scripture that foretell the coming of the day of judgment.

One writer declares that on May 19, 1780, "hosts of people believed that the end of the world had begun to come; men dropped to their knees to pray in the field; many ran to their neighbors to confess wrongs and ask for forgiveness; multitudes rushed into the meeting-houses in towns where they had such, where pious and aged ministers, pleading repentance, interceded with God in their behalf; and everywhere throughout this day of wonder and alarm, the once careless thought of their sins and their Maker."—"History of the Town of Antrim, New Hampshire," by W. R. Cochrane.

Dr. Noah Webster also speaks of the "haziness in the atmosphere," which spread over "all parts of Europe, Great Britain, Italy, Sicily, France, and even the Alps," and says:—

"This caused universal consternation, as a similar appearance had preceded the earthquake in Sicily on the fifth of February. The churches were crowded with suppliants. The French astronomer Lalande attempted to quiet the popular fears by ascribing the phenomenon to a superabundance of watery particles in the earth, from the moisture of the preceding year, which were then exhaled by the summer heats."—"History of Epidemics," Vol. I, page 267.

Causes of These Dark Days

So long as these dark days occurred at the time specified by the prophecy, need we contend that they were supernatural? However, the differences of opinion among scientists is at least significant. Dr. Noah Webster does not regard the explanation offered by Lalande as satisfactory, and he attributes the darkness in Europe of 1783 to volcanic dust from Mt. Hecla.

The famous German meteorologist, Alexander Von Humboldt, in turn, doubts the plausibility of Webster's explanation. He says: "On account of the magnitude of the phenomena, I have always regarded as exceedingly improbable the opinion which is even still sometimes expressed, attributing the remarkable darkness which . . . overspread a considerable portion of Europe and Asia as well as of the north of Africa . . . to great volcanic action in Iceland and to the earthquakes in Calabria."—"Kosmos," Vol. III, page 414 (German edition).

Some thought that this darkness was the result of the earth's having entered the tail of a comet. Others regarded these dark days as having been caused by an eclipse, while others have suggested that the darkness may have been caused by smoke from forest fires. Thus we see that there is no agreement among scientific writers as to the real cause, and Humboldt admits that "for such phenomena no general satisfactory explanation has been assigned."—*Ib.*

We can only conclude that be the cause what it may, supernatural or natural, these dark days were, like the great darkness which enshrouded Egypt, a

manifestation divinely foreseen and divinely foretold.

Thus it will be seen that there seems to have been a period of a few years, beginning with the darkness of May 19, 1780, in which the inhabitants at least of the Christian portion of the globe witnessed the sign in the heaven that reminded them of the words of Christ.

The Falling of the Stars

The same conclusion may be reached regarding the falling of the stars, which was the next sign foretold by Christ after the darkening of the sun and moon. The first star shower of the magnitude that has been witnessed within these last days was on the night of Nov. 12, 1799. It was described by Alexander von Humboldt, who with Aime Bonpland, a French scientist, was then traveling in Venezuela. Their statement, as recorded by Amedee Guillemin, is as follows:—

"Between the hours of two and five in the morning, the sky was covered with innumerable luminous trains, which incessantly traversed the celestial vault from north to south, presenting the appearance of fireworks let off at an enormous height; large meteors having sometimes an apparent diameter of one and a half times that of the moon, blending their trains with the long, luminous, and phosphorescent paths of the shooting stars."—*The Heavens*, translated into English by Norman Lockyer, page 166.

In his "Kosmos" (Vol. I, page 115), Humboldt says that by the observations he had brought together, this fall of meteors was shown "to have extended simultaneously over the new continent, from the equator to New Herrnhut, in Greenland, . . . and from 46° to 82° of west longitude from Paris."

For further statements regarding the splendor and extent of this celestial exhibition, see Humboldt's "Relation Historique," Vol. I, pages 519-527; also Andrew Ellicott's "Transactions of the American Society," 1804, Vol. VI, page 29.

Star Shower in Europe

A splendid meteoric shower was witnessed in Europe on Nov. 12, 1832.

"This phenomena was seen in England, France, Switzerland, southern Germany, Belgium, on the Rhine, in Berlin, Warsaw, Riga, St. Petersburg, and at Odessa. At Suczowina, in the Bukowina, according to Dr. Rohrer's observations, the stars were so many and fell so thickly that they resembled a heavy rain of fire."—*Poggendorff's Annalen der Physik und Chemie*, Vol. XXIX, page 447.

In the United States and Canada

"But the most sublime phenomenon of shooting stars of which the world has furnished any record, was witnessed throughout the United States on the morning of Nov. 13, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained; but it covered no inconsiderable portion of the earth's surface."—*Burritt's Geography of the Heavens*, page 163, edition 1854.

A Sign of the End

As was the case during the dark days, many who witnessed these brilliant spectacles thought of the words of the Scripture referring to the event, and were filled with fear and apprehension. The following statement, which appeared in the *Old Countryman*, New York (quoted in the *Portland Evening Advertiser*, Nov. 26, 1833), no doubt expresses the conviction of others besides the writer:—

"Many things now occurring upon the earth tend to convince us that we are in the latter days. This exhibition we deem to be a type of an awful day fast hurrying upon us."

Sanitarium, Cal.



The World's Armageddon Battle in Prophecy

R. C. PORTER

WHEN Turkey is finally driven from Europe, he will plant his temporary capital in Jerusalem. He will there come to his end, with none to help him. Dan. 11:45. The overthrow of the Ottoman dominion in Asia is the sign that the Armageddon battle is about to break upon the world.

The River Euphrates Dried Up

In the book of Revelation the scene of this great conflict is thus described: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16:12-21.

When probation for sinners closes, Christ comes to minister in the heavenly

temple, and the seven last plagues are poured out upon the earth. Rev. 15:8. The restraining Spirit of God ceases to hold in check the war spirit among the nations. Rev. 7:1-4. The spirits of devils then take complete control of the nations of earth and lead the whole world into the Armageddon battle, with which the history of the world closes. Christ comes as a thief upon the nations thus engaged in war and strife. From the throne he announces the close of earth's history. His voice scarcely ceases to reverberate through the earth when other voices and thunders and lightnings, followed by the most terrific earthquake of which the human mind can conceive, occur. Then comes the final hail-storm that shall sweep away every refuge of lies. Eze. 13:10-16. Every stone weighs about fifty-seven pounds. Rev. 16:21.

The overthrow of the Ottoman Empire in Asia does not mark the beginning of the Armageddon battle. It marks the beginning of a time of trouble for the nations, which, under the sixth plague, ends in the Armageddon battle. The Turkish dominion in Asia is overthrown before the first plague falls. Dan. 11:45; 12:1; 7:9-14. It is not until the sixth plague that the Armageddon battle is fought. Rev. 16:12-14. The river Euphrates is first dried up as a special judgment under the sixth plague. It is not a long process, it is the work of the sixth plague. This does not mean that the literal water shall be dried up, but that the power occupying the territory of the Euphrates shall be scourged and ravaged under the sixth plague until it shall no longer be an obstruction to the kings of the East when they shall gather in the Holy Land for the Armageddon battle. Rev. 16:12; 17:15. The Armageddon battle cannot take place until the power controlling the territory along the Euphrates is dried away like the drying up of a river, under the sixth plague. The Ottoman Empire has controlled the territory of the Euphrates for centuries. For the last seventy years the Ottoman Empire in Europe has been wasting away. In every war this power has lost a strip of its great possessions in Europe until it now stands in the ridiculous position of having a capital with practically no territory in Europe. This is not the drying up of the river Euphrates under the sixth plague, but a prelude to it. That drying up is the result of the sixth plague, and cannot take place until the time of the sixth plague; the same as the fifth plague falls upon the seat of the Papacy. Rev. 16:10-12.

Under the heading "Death Knell of Turkey," the *London News of the World*, Nov. 10, 1912, said:—

"With swift and overwhelming tragedy the Turkish Empire in Europe has been laid in ruins. The defeat of the Ottoman army at Lule Burgas, and the subsequent action, in which the Turkish rear-guard were cut up, forms one of the classic downfalls of history."

In the same issue, under the heading

THE COMING CONFLICT. WHAT DO THESE THINGS MEAN?

This Extra should be read in every home, hence the low price for free distribution



Price of this Extra, 50 cents per hundred; \$4.00 per thousand, postpaid

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

VOL. 91

TAKOMA PARK STATION, WASHINGTON, D. C., MONDAY, AUGUST 24, 1914

No. 35



The Greatest War of the World's History

The Present European Conflict, Is It Armageddon?

By F. M. Wilcox

THE great war of the centuries is now being waged. Not within the history of the world have such gigantic forces of men and armament been pitted against each other on the field of mortal combat as are now engaged in the European conflict. At the time (August 22) United Germany and Austria are opposed to the combined forces of Great Britain, Russia, France, Belgium, and Serbia. Other powers have declared their neutrality; but as the conflict deepens and complications arise, these, too, may be drawn into the strife.

Practically all Europe is a great armed camp, a veritable battle field of contending armies. Before the beginning of actual hostilities, when efforts were being made to bring about a settlement of differences between Austria and Serbia, Sir Edward Grey declared that if these efforts were ineffectual, "the greatest catastrophe which can befall the concert of Europe will result, and its consequences will be incalculable."

The Conflict of Mighty Forces

Mighty forces are drawn up in battle array. Never has the world witnessed such an alignment of contending human elements. This is evident as we consider the strength of the armies engaged in the struggle for the supremacy.

The fighting strength of six nations engaged in this terrible conflict is given as follows:—

In 1815, when Napoleon engaged in his final struggle for European supremacy, there were pitted against the French emperor Austria, Russia, England, Holland, and Prussia. Napoleon commanded an army of 360,000 men. The forces arrayed against him amounted to 669,000 men. That indeed was a mighty conflict, a struggle of gigantic forces. But compared with the present conflict, it almost sinks into insignificance. In the present struggle the troops of Germany and Austria on a war footing comprise a total of 7,200,000 men. The forces arrayed against this dual alliance, those of Russia, France, England, and Belgium, make up a fighting army of more than 10,600,000 men. And these armies as no armies which have ever preceded them, are drilled and skilled in the science of war. They are supplied with the most modern and effective fighting machines and battle equipment.

Says ex-Pres. William Howard Taft of the present war:—

Nothing like it has occurred since the great Napoleonic wars; and with modern armaments and larger populations, nothing has occurred like it since the world began. It is a cataclysm. . . . The future looks dark indeed, but we should not despair.—*Independent*, Aug. 10, 1914.

Opposing Forces on the Sea

But the large number of soldiers is by no means the only important factor in the equation. There must also be considered the immense navies opposing each other on the high seas. The following comparison shows the rela-

Comparison of the Navies					
	DUAL ALLIANCE		TRIPLE ENTENTE		
	GERMANY	AUSTRIA	ENGLAND	FRANCE	RUSSIA
Superdreadnaughts	21	3	14	2	5
Dreadnaughts	20	12	40	22	4
Cruisers (all types)	43	12	125	31	12
Destroyers	129	83	228	85	1
Torpedo boats	47	83	100	200	1
Submarines	26	1	85	89	1
Other classes	1	1	1	1	1
Crews and reserves	143,500	15,500	140,000	114,000	60,000

* Exact figures not obtainable.

Total personnel—Dual Alliance, about 150,000; Triple Entente, about 314,000.—*Washington Post*, Aug. 6, 1914.

The Battle in the Air

And there must be taken into the account not only the equipment of these nations on land and on sea, but in the air as well. Alfred W. Lawson, editor of *Aircraft*, makes the following comparison of the aerial strength of the powers engaged in this controversy:—

The Creation of National Debts

A backward glance at some of the great wars of history will enable us to measure more accurately all that is involved in the present conflict. The last ten years have witnessed an unprecedented increase in expenditure for offensive and defensive purposes. Ac-

Comparison of the Aerial Fleets of European Powers

	NUMBER OF DIRIGIBLES	GAS CAPACITY IN CUBIC FEET	AEROPLANES	GOVERNMENT EXPENDITURES IN 10 YEARS
Germany	30	17,000,000	1,000	\$100,000,000
Austria	7	2,000,000	400	16,000,000
France	20	12,000,000	1,100	\$116,000,000
Russia	18	9,000,000	800	\$60,000,000
Great Britain	7	1,000,000	400	40,000,000
Totals	45	22,000,000	2,300	\$115,000,000

France, Russia, and Great Britain approximate.

The aerial fleets of these nations form no unimportant factor in their operations. As never before through the aid of these airships, may the movements, position, and strength of the contending armies be determined.

"An Immeasurable International Catastrophe"

In the conflict of these mighty forces, who can forecast the outcome? Peasants and princes, kings and people, wealth and science, brawn and muscle, inventive skill and genius, all the forces of education, talent, and ingenuity, are cast into the balance. Well indeed does Mr. Asquith, the British premier, declare that Europe today faces "an immeasurable international catastrophe." In what condition will the nations emerge from it? What international boundaries will be obliterated? What changes will be made on the map of the world? What will be the cost in wealth and blood and human life, in ruined hopes and blasted ambitions, in heartaches and poignant grief, and wearing, grinding misery? God pity men in their blindness and madness!

cording to Edgar Crammond in the November (1913) number of the *Nineteenth Century and After*, "the debt of practically every nation has either originated or been built up by the processes of war." This writer gives the following immense sums of money which have been consumed in some of the great wars of the last century:—



"THE HOUR OF GOD'S JUDGMENT IS COME"

Crimean	1854-1856	\$1,700,000,000
Italian	1859	300,000,000
American Civil War	1861-65	1,700,000,000
Northern army		
Southern		
Italy		
Franco-German	1870-71	1,000,000,000
Turko-Russian	1877	1,000,000,000
Chino-Japanese	1894-95	1,000,000,000
Spanish-American	1898	1,000,000,000
South African	1899-1902	1,350,000,000
Russo-Japanese	1904-05	2,315,000,000
Balkan War	1912-13	1,200,000,000

Fighting Strength of Nations Engaged in Terrific Conflict

COUNTRY	PEACE STRENGTH	RESERVES	WAR STRENGTH	TOTAL OF OTHERS AVAILABLE FOR WAR—UNORGANIZED
Germany	870,000	4,430,000	5,200,000	1,000,000
Russia	1,200,000	3,300,000	5,500,000	5,200,000
France	720,000	3,280,000	4,000,000	1,000,000
Austria	300,000	1,610,000	2,000,000	3,000,000
Servia	32,000	320,000	361,000	150,000
England	254,500	476,500	730,000	2,000,000
Totals	3,556,500	13,425,500	17,981,000	12,350,000

Compared With the War of 1815

It has been nearly a hundred years since Europe faced a similar situation.

tive naval strength of Germany and Austria compared with England, France, and Russia:—

"Son, give me thine heart;" "today if ye will hear his voice, harden not your heart;" "acquaint now thyself with him, and be at peace." Peace in the midst of the present strife and turmoil, peace throughout eternity,—this is the heritage of the child of God. To

this satisfying, enduring peace he invites you by his Spirit.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Rev. 22:17.

Signs of the Approaching End

By W. A. Spicer

SEATED with his disciples on the Mount of Olives overlooking Jerusalem, Christ gave an outline of events reaching to his glorious appearing in the clouds of heaven. Looking down upon the city of Jerusalem, all careless of its time of visitation, Christ had foretold the destruction of the sacred temple. The disciples, astonished, said, "Tell us, when shall these things be?" and, evidently associating the end of the earthly temple with the end of the world, they added, "and what shall be the sign of thy coming, and of the end of the world?" Matt. 24:1-3.

The Saviour's answer is equally for us who live in these latter days. Briefly he sketched the scenes of confusion and tumult that were to quickly follow in their own time, as the doom predicted by the prophets of old should fall upon Jerusalem. The signs that he gave meant deliverance and escape to the Christian believers in the day of Jerusalem's fall. "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh," he said. "Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them which are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled." Luke 21:20-22.

The unbelieving of Jerusalem and Judea could not conceive such a thing as the destruction of the favored city; but at the first compassing of Jerusalem by the Roman armies the Christians recognized the sign and knew that the fateful day was at hand; and when for a time the siege was suddenly lifted and the armies retired, the believers heeded the warning and fled to safety. Watching the signs of the times and being ready, they were delivered when the day of desolation came a few years later. Even so are we to watch the signs of our own times that we may escape the things coming upon the earth, and "stand before the Son of man."

Having foretold the destruction of Jerusalem and the desolations that would attend it, Christ's prophetic discourse answered the second part of the disciples' question, "What shall be the sign of thy coming, and of the end of the world?" The prophet Daniel had foretold a time of great tribulation that was to come upon the church, with persecution of the saints of God through long, dark centuries until the time of the end. The Saviour's prophetic vision reviewed this long period. "Then shall be great tribulation," he said, "such as was not since the beginning of the world to this time, no, nor ever shall be." But for the elect's sake, he said, for the sake of the Lord's people and the cause of truth on earth, those days were to be shortened. Even so the rise of the reform movement of the sixteenth century, and the setting free of the Word of God, cut short the days of tribulation, and brought the dawn of the era of light and knowledge that was to come with the time of the end. Dan. 12:4.

Next the Saviour's prophecy begins to deal with the signs by which believers may know when the end is drawing near. That no false theories of a secret coming of the Lord or of a quiet breaking of a millennium on earth

might deceive those who are awakened to watch, the Saviour first of all describes the manner of his coming and warns against teachings that were to arise in the last days advocating a mystical, secret second advent:—

The Warning—Christ's Coming Visible to All

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:23-27.

Hastily, in few words, let us review the prophetic outline, watching to catch the true signals as earnestly as the mariner strains the eye to read surely the shore beacons on a dark night. The signs cannot fail us, for Christ said:—

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:25-28.

He that hath eyes to see, let him see these signs of his coming Lord:—

1. Signs in the heavens.

"Immediately after the tribulation of those days [the prophetic time of tribulation reaching through the Dark Ages] shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matt. 24:29.

These signs began to appear at the appointed time, "immediately after the tribulation of those days."

"The Sun Shall Be Darkened"

On May 19, 1780, came the wonderful darkening of the sun, known in the list of unexplained phenomena as "the dark day" of 1780. Thoughtful hearts were impressed that the mysterious darkening of the sun was a sign from heaven. In a sermon preached by the Rev. Elam Potter, on May 28 of that same year, reference was made to the occurrence as follows:—

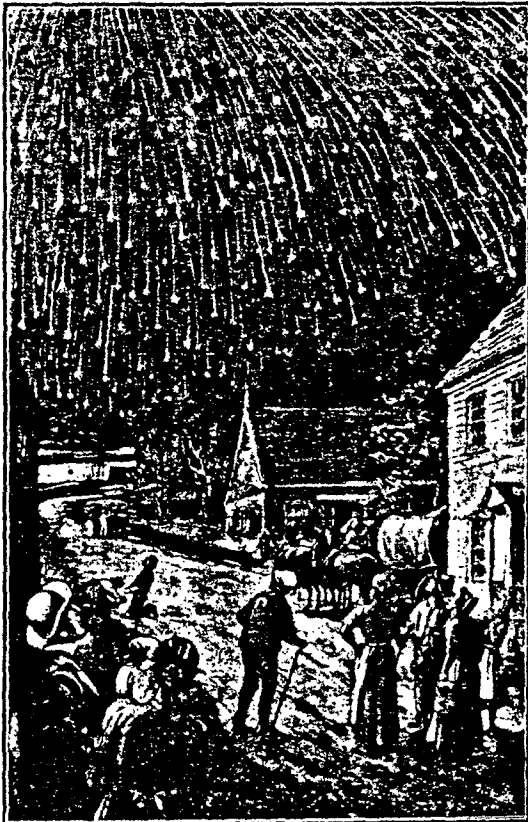
Then, as in our text, the sun was darkened; such a darkness as was probably never known before since the crucifixion of our Lord. People left their work in the house and in the field; travelers stopped; schools broke up at eleven o'clock; people lighted candles at noon-day; and the fire shone as at night.—"The Coming King," page 114.

The note of solemnity is caught in the following from the proceedings of the Connecticut House of Representatives, which adjourned when the great darkness came on. A Mr. Davenport rose in his place, urging that the session continue:—

Mr. Speaker, it is either the day of judgment, or it is not. If it is not, there is no need of adjourning. If it is, I desire to be found doing my duty. I move that candles be brought, and that we proceed to business.

"And the Moon Shall Not Give Her Light"

That old-time sermon by Dr. Potter says of the night following the dark day: "The moon, though in the full,



THE FALLING STARS

gave no light, as in our text." R. M. Devins, in the work "Our First Century," says:—

The darkness of the following evening was probably as deep and dense as ever had been observed since the Almighty first gave birth to light; it wanted only palpability to render it as extraordinary as that which overspread the land of Egypt in the days of Moses.

"And the Stars Shall Fall From Heaven"

Years passed, and men's hearts were stirred as they studied the Word and saw that the great historic prophecies taught that the coming of the Lord was drawing near. In Europe and in America there was a revival of the preaching of the advent idea. Thousands of ministers of all denominations saw that the doctrine of Christ's second coming was to be emphasized. Just here came another great sign to cause men to give heed to the significance of passing events. On Nov. 13, 1833, came the thrilling display of falling stars, which is listed as one of the remarkable phenomena of the astronomical story. Professor Olmsted, of the astronomical department of Yale College, wrote:—

Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the

creation of the world, or at least within the annals covered by the pages of history. . . . The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface. From the middle of the Atlantic on the east to the Pacific on the west, and from the northern coast of South America to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance.

It was indeed such a picture as that described among latter-day events by John in the Revelation:—

"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6:13.

Over the whole Atlantic coast, from New England to the South, men witnessed what one writer describes as the greatest spectacle "ever beheld by man;" and an observer living at the time in Georgia wrote: "Everybody felt that it was the judgment, and that the end of the world had come." Rather was it a signal that the hour of God's judgment was drawing near at hand; for very clearly the Scriptures tell us that the time of the last generation is to be the judgment hour in heaven. Every case comes in review as the records of heaven are opened both of the living and of the dead; for when Christ comes the judgment has already determined to all eternity who are the righteous and who are the wicked. These signs, therefore, were to warn men to prepare for the judgment hour, and to arouse the church of Christ to do the work that must be done in proclaiming the gospel message just before the end.

2. Signs in the social and industrial world.

"And upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26.

The prophet James describes latter-day conditions with a warning to the careless rich, and a warning also to the laborer and the poor not to be drawn into strife and contention for this world's possessions while the judgment hour is passing in heaven above and the righteous Judge is at the door:—

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in the day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door." James 5:1-9.

It is well known that some of the nations of Europe have felt that only a plunge into war could for the moment heal the dissensions due to social discontent and industrial strife. Yet war can but intensify the conditions, and impoverish the survivors. But a few years ago Lord Avebury, better known as Sir John Lubbock, discussing the impoverishing of the European countries by preparation for war, said in the "Review of Internationalism":—

The religion of Europe is not Christianity, but the worship of the god of war. . . . Unless something is done, the condition of the poor in Europe will grow worse and worse. It is no use shutting our eyes. Revolution may not come soon,

not probably in our time, but come it will, and as sure as fate there will be an explosion such as the world has never seen.

Mr. Frederick Townsend Martin, of New York, wrote an earnest warning concerning these conditions, in *Hearst's Magazine* for September, 1913. Addressing his words to the "idle rich," he said:—

The Romans were overconfident, and they were swept from the earth. The French overdid the thing, and rivers of blood flowed. The English again and again have forced the workers into open rebellion. All countries, including ours, seem ripe for revolution.

Fifty years ago there was scarcely a voice of protest; indeed, there was hardly anything to protest against. Twenty-five years ago the protest was clear and distinct, and we understood it. Ten years ago the protest found expression in a dozen weekly publications; but today the protest is circulated not by hundreds or thousands of printed copies of books, pamphlets, magazines, and newspapers, but actually by the million.

This propaganda of protest has its daily papers that are distinctive and published for that purpose, and that purpose only. It has its magazines and tens of thousands of weekly papers. Only a fool sneers at such a volume of publicity as that.

The warnings that hundreds of us are uttering may be ignored. The squandering may go on, the vulgar bacchanalia may be prolonged, the poor may have to writhe under the iron heel of the iron lord—the dance of death may go on until society's "E" string snaps, and then the Vesuvius of the underworld will belch forth its lava of death and destruction. Anarchy may reign for a period, values may be cast aside, reason may be flung to the winds, and history may reenact one of its red dramas; then out of the chaos and disorder will come as there always has come a new society.

But this time, we know by the sure word of prophecy, there will come, not a new order of things on earth, but the utter end of this wicked, warring world, with the destruction of sin and sinners.

3. Signs in the political world,—the arming of the nations.

As the hour of God's judgment came in heaven, according to the view of the prophet, he saw the nations rousing to the strife, and heard voices in heaven crying:—

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged." Rev. 11:18.

The prophet Daniel describes this judgment scene in heaven that closes Christ's ministry before his second coming. (See Dan. 7:9, 10.) This investigative judgment begins with the dead, reviewing every case as recorded in the books above, and closing with the cases of the living. While this solemn work is proceeding in the heavenly temple, on earth the nations are angry, preparing war, as the prophet Joel long ago said; waking up the mighty men, even the weak saying, I am strong; beating plowshares, or the products of the field, into swords. This is the picture that prophecy gives of the last days. And the prophecy says also that while the nations are fulfilling this word, multitudes of the thoughtless and the unprepared will be crying, "Peace and safety," and talking about beating swords into plowshares and learning war no more. All through this generation we have seen these prophecies fulfilling before our eyes, and now the earth fairly shakes with the shock of titanic combat. Events are hastening on to the end.

4. The most joyful sign,—the gospel message to the world.

Surest and brightest and gladdest sign of all of the coming of the Lord is the world-wide missionary movement, sending the light shining into every dark corner of the earth. Christ's own word declared:—

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

What does it mean? It means that the time of the prophecy has come; and while the nations are preparing for the final conflict, the message of the gospel of peace must reach the yet unevangelized peoples in all the dark portions of the earth. About 22,000 missionaries are in the field, and many thousands of trained native converts are spreading the Word of God. This remarkable development has come in our time, and is a fulfillment of prophecy.

The last century has been a century of missionary activity, culminating in a truly world-wide work in our own time. Century after century passed after these prophecies were uttered, and the world saw no such movement. But with the coming of the latter days we have seen just such a world-wide gospel movement as the prophecy demands for the time of the last generation.

The last phase of this gospel work, according to the vision given John in the Revelation, was to be the rise of a movement proclaiming the soon coming of the Lord, declaring the hour of God's judgment come, and calling all men—in Christendom as well as in heathendom—to take their stand upon the

New Testament platform of the "commandments of God, and the faith of Jesus."

Read the plain and graphic description of the movement in Rev. 14:6-14, ending with the coming of Christ in the clouds of heaven.

When the time of this generation came, this special gospel movement of the prophecy arose; and the special reform message of the prophecy is being carried swiftly to all the world today. We thank God for what all the great missionary societies are doing to spread the gospel of Christ's kingdom. But the "sure word" demands that in these last times there shall be this special closing proclamation of the "everlasting gospel;" for when this gospel of the kingdom has reached all peoples with its call to prepare to meet the Lord, the day of human probation closes; then quickly must come the loosing of the four winds, the great battle of the day of God Almighty, the quaking of the earth, the coming of the Lord, the destruction of sin, and the eternal salvation of all who have put their trust in God and have put away their sins through faith in Jesus Christ.



Christ's Second Coming

A Bible Study

1. What promise did Christ make concerning his coming?

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

2. To whom is salvation promised at Christ's appearing?

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28.

3. Following the signs of his coming, what did Christ say would take place?

"And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:27.

4. Has the exact time of Christ's coming been revealed?

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24:36.

5. In view of this fact, what does Christ tell us to do?

"Watch therefore: for ye know not what hour your Lord doth come." Verse 42.

Manner of Christ's Coming

6. At his ascension, how did the angels say Christ would come again?

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as

ye have seen him go into heaven." Acts 1:9-11.

NOTE.—When Jesus was taken up into heaven, he left his disciples, visibly and in person, "and a cloud received him out of their sight." So also, according to this promise, when he comes the second time he will come visibly and in person, and seated upon the clouds of heaven; for, said the angels to his disciples, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

7. How did Christ himself say he would come?

"For the Son of man shall come in the glory of his Father with his angels." Matt. 16:27. "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30. "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Luke 9:26.

8. How many will see him when he comes?

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him." Rev. 1:7.

9. What wonderful demonstration will accompany the Lord's coming?

"The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trumpet of God; and the dead in Christ shall rise first." 1 Thess. 4:16.

10. How visible is his coming to be?

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27.

The Object of His Coming

11. For what purpose did Christ say he would come again?

"I go to prepare a place for you. And if I go and prepare a place for you, I

will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3.

12. What part will the angels have in this event?

"And he shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other." Matt. 24:31.

13. What takes place at the sounding of the trumpet?

"For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trumpet of God; and the dead in Christ shall rise first." 1 Thess. 4:16.

14. What is done with the righteous living?

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:17.

15. What change will then take place in both the living and the sleeping saints?

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53.

He Will Come for His Own

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Mal. 3:17.

He comes not as a thief in the sense of stealing in stealthily and quietly upon the world and purloining goods to which he has no right. But he comes to take to himself his dearest treasure, his sleeping and living saints, whom he has purchased with his own precious blood, whom he has wrested from the power of death in fair and open conflict, and for whom his coming will be no less open and triumphant. It will be with the brilliancy and splendor of the lightning as it shines from the east to the west. Matt. 24:27. It will be with a sound of a trumpet that shall pierce to earth's lowest depths, and with a mighty voice that shall wake the sainted sleepers from their dusty beds. Matt. 24:31, margin; 1 Thess. 4:16.

We Must Be There

We must back in the smiles of God, to whom we have become reconciled, and sin no more; we must put off the rent garments of our warfare, for the white robes of triumph, and feel that the conflict is ended and the victory gained; we must exchange the toil-worn, dusty girdle of our pilgrimage for the glorious vesture of immortality, and feel that sin and the curse can never more pollute us. O day of rest and triumph and every good, delay not thy dawning! Let the angels at once be sent to gather the elect. Let the promise be fulfilled which bears in its train these matchless glories.

"EVEN SO, COME, LORD JESUS."

The Advent Review and Sabbath Herald

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

Terms in Advance
One Year.....\$2.00 Six Months.....\$1.00
Three Months.....\$0.50

No extra postage is charged to countries within the
United States and Canada.

Make all Post-office Money Orders payable at the
Washington, D. C., post office (not Takoma Park Station).
Address all communications and make all Drafts
and Express Money Orders payable to

REVIEW AND HERALD
Takoma Park Station Washington, D. C.

[Entered as second-class matter, Aug. 14, 1903, at the
post office at Washington, D. C., under the act of Congress of March 3, 1879.]

The Advent Review And Sabbath Herald

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

VOL. 91

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, OCTOBER 1, 1914

No. 41

THE SERMON

The Present Crisis *

THERE is no doubt about the crisis; the very nerves of the world have been tingling over this crisis for more than a month. Six weeks ago the first page of the morning paper was taken up with what seemed to be important news,—a great strike somewhere, or perhaps the latest word concerning the home rule question, as people were waiting from day to day to see whether there would be a revolution in Ulster; or very likely it was the Mexican war, and we were almost breathless at times to see whether this country would be involved. But for the last month industrial troubles, the home rule question, and the Mexican war have been altogether subordinate; they have been given little space on the inside of the newspaper, and the first page has been filled with glaring headlines of such news as we have never read before. It has not been a local crisis; it has not been a special trouble in one nation; many nations have been involved. The calendar for the last month is certainly very striking; just let me give you a sketch of it: War has been declared among the nations during this month as follows: August 1, Germany against Russia; August 3, Germany against France; August 5, Great Britain against Germany; August 6, Austria against Russia; August 8, Montenegro against Austria; August 10, France against Austria; August 13, Great Britain against Austria; August 23, Austria against Japan; August 28, Austria against Belgium. It is no wonder that with remarkable unanimity the papers, both secular and religious, have put that word Armageddon over their accounts of this war,—no wonder, I say; for in all its history the world has never seen a conflict like this. One writer in speaking of this matter closed his article with this brief statement: "We face perhaps the most awful winter that mankind ever faced."

There is one thing very striking about this situation, and that is that the most terrible conflict of all the ages comes

after years of prophecies of peace. And it certainly was almost ironical that some of the delegates who went to Europe this summer to attend the Peace Conference were unable to reach their destination on account of war. It is no wonder that a cartoonist has pictured the Peace Palace at The Hague with the sign in large letters, "For sale on account of war."

What have been some of the reasons given for these peace prophecies? They are worth noting. You have heard them; you have read them. A writer in the *Bible Magazine* for September, sums up the matter in these words:—

"The reflective reader of history has found his mind returning again and again from the sensational features of the situation, and from the immediate issues of conflict, to the exploded theories, striking anomalies, contradictions, and surprises incident to the upheaval. Ever since the Franco-Prussian War peace lovers have been giving assurances of the unlikelihood of another great struggle among the nations representing Western civilization, assurances that had come to have almost axiomatic force. What now?

"The doctrine of the brotherhood of man was advancing, they said; the world was becoming one; a great war would never come again. But the first shot sent race hatred to a white heat, and expressions of national pride became absurdly extravagant.

"Modern civilization, we were told, was too far advanced to tolerate a great conflict. It was actually found less advanced than the preparations for war.

"An international peace tribunal, housed in a magnificent peace temple at The Hague, surely marked a distinct stage in the peaceful adjustment of international disputes. Today it is even suggested that this newly dedicated edifice be used as a military hospital. . . .

"The magnitude of international commerce must simply forbid such a disturbance of the world's business; for were not the affairs of nations chiefly commercial today? Already international trade has lost its tens of millions, but its voice is scarcely heard in the uproar.

"Since the world's bankers controlled the 'sinews of war,' without their permission armies could not make a hostile move. The armies moved first, and the bankers have been adjusting themselves to the situation as best they can.

"But there was the balance of power, so completely developed since the Triple Alliance was paralleled by the Triple Entente. The balance was too nicely adjusted; the assassination of one man upset it all.

"In the presence of such immense armies and armaments, what government would dare to start a great conflict? But the burdened nations had come to feel that the only way to rid themselves of the intolerable weight was to settle the question of supremacy by war rather than by the never-ending strain and tension of costly preparation for it.

"Solemn alliances and treaties between nations should weigh heavily against the opening of hostilities. What became of the Triple Alliance after Germany and Austria became involved with other powers? Did the opposing powers really believe it would hold together when the test came?

"The neutrality of Belgium and of Luxemburg was an additional factor on the side of peace. But the treaties that guaranteed the security of these small states proved as frail as the paper on which they were spread.

"And so on through the list of obstructions that humanity had vainly placed in the way of the great historical forces."

These are some of the prophecies of peace, and they have all failed, and today the world faces a situation which it is impossible to describe in words. We get brief glimpses of it; but we can hardly imagine what it means to have lines of actual conflict extend for hundreds of miles; to have machine guns in operation that mow down whole ranks of men as a mowing machine cuts down the blades of grass. And the war is not confined to any one element; we have contending forces on the land numbering millions on each side; we have contending forces on the water with dreadnaughts and superdreadnaughts, and destroyers of all kinds; and wonderful to say, and new to tell, we have conflicts in the air. No one has ever known of such a situation.

This situation is not confined to the Old World; that is to say, the crisis

* Address delivered by W. W. Prescott, Aug. 30, 1914, Washington, D. C., reported by Miss Margaret Weir.

itself is not confined there. I was reading in the morning paper today a report of a discussion in Congress only yesterday when the leader of the majority party of the House of Representatives used these words: "The American people are facing a crisis — one of the most serious crises that this country has faced since the Civil War — brought about by conditions over which they had no control." The whole world is involved in this crisis.

And now I want to ask you one simple question: Why have all these prophecies of peace failed? why have they come to naught? It is because these prophecies were not founded on the Word of God; it is because they were human speculation. There has been a sentiment created — a false sentiment — that the world is growing better, that we are approaching a millennium of peace and good will, and that there can therefore be war no more. And while these words were, as it were, upon the lips of the peace prophets, this terrible struggle broke out. Mark it and remember it, these prophecies of peace have failed because they are contrary to God's Word. This emphasizes the importance of the prophecies of the Bible and a proper understanding of them. I know very well that there have been absurd, illogical, fantastic interpretations of prophecy; I know very well that for a generation, again and again, somebody has risen and set a definite time for the world to come to an end, and has based his prediction upon a so-called interpretation of prophecy; and just as these peace prophecies have utterly failed, so have these other prophecies come to naught.

But there is a safe and sane interpretation of the prophecies of the Scriptures. They are given for our benefit; they are not given to tantalize us, merely to arouse false hopes, to set false ideas afloat. They are given for our instruction. In 2 Peter 1:19 we read as follows: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." This is the estimate placed upon prophecy in the Scripture, and there is no effort better worth the attention of intelligent people at this time than to seek prayerfully, intelligently, an understanding of the prophecies of the Scripture.

In order that we may be able to make a correct interpretation and application of prophecy referring to the present situation, I propose to call your attention briefly to an outline of this world's history extending over a period of over twenty-five hundred years. Necessarily this must be a mere outline. I think many who are here have heard a more definite exposition of these prophecies in this tent. I shall be obliged to take for granted some things. But I want to call your attention to a sweep of the prophetic word which will take you down through history until this very day, and I do this in order that you may see in a clear way that there are scriptures that

apply to this very hour,— scriptures that explain this very situation far differently from these prophecies that I have read here. Let us notice, then, first in the book of Daniel, chapter 2, the dream of Nebuchadnezzar:—

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay."

The head of gold is Babylon; the breast and arms represent the Medo-Persian kingdom, which succeeded the Babylonian kingdom in 538 B. C. The thighs represent Grecia, which succeeded Medo-Persia in 331 B. C. "And the fourth kingdom shall be strong as iron." In this you at once recognize what Gibbon has called the iron monarchy of Rome. The fourth kingdom was to be divided. Mark the situation which existed in Europe when the present war broke out. The marriage relation bound together nearly all these large kingdoms; they seemed to be united as one brotherhood. "But they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Now mark the outline of this prophecy,— Babylon, then Medo-Persia, then Grecia, then Rome, then divided Rome, and an effort to unite these divided kingdoms in one. "But they shall not cleave one to another. . . . And in the days of these kings [in the days of this divided state of the fourth kingdom] shall the God of heaven set up a kingdom." The record does not say that it shall gradually absorb and convert all these other kingdoms, but, "It shall break in pieces and consume all these kingdoms, and it shall stand forever." No basis there for looking for a millennium of peace at the close of this world's history! It is more in harmony with that scripture in the second psalm, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." That is the picture that the prophetic word gives of conditions and experiences at the close of this world's history.

In the seventh chapter of the book of Daniel, an outline is given again of these four kingdoms, with an added specification; and I read concerning the fourth beast: "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." The interpretation of this

prophecy is given in this very chapter, in the seventeenth verse: "These great beasts, which are four, are four kings, which shall arise out of the earth." Then the prophet desired to know more about the fourth beast, and this answer was given him: "The fourth beast shall be the fourth kingdom upon earth, . . . and the ten horns out of this kingdom are ten kings that shall arise." Here we have a very definite prophecy of the division of the four kingdoms into ten kingdoms. And this whole prophecy closes with this prediction: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." These prophecies carry us down from the time of Babylon in one grand sweep of the world's history until the close of earth's history and the setting up of the everlasting kingdom of God.

We have prophecies in the New Testament that cover the ground from the first advent to the second in a more definite way, filling in, as it were, the outline of these prophecies. I can only refer to them.

The second and third chapters of the book of Revelation record the prophecies of the seven churches, covering the experiences of the church from the time of the first advent to the time of the second advent. I wish to note just the closing words concerning the last church: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. The seventh church, or the period covered by it, closes with the overcomers on the throne. That corresponds exactly with the prediction in the seventh chapter of Daniel, where it says the saints shall take the kingdom and possess the kingdom. Mark that it is a question of a kingdom, of what kingdom shall be established on the earth; whether it will be these world powers, or whether they shall be cast aside and another kingdom set up on the earth which shall stand forever. The conflict closes with the overcomers on the throne.

In the sixth chapter of this same book we have the prophecy of the seals, and there are seven of these seals. The sixth seal is the last one describing conditions on the earth. Let me read it: "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6:12, 13. That earthquake was the great earthquake of Lisbon, in 1755; the sun and moon were darkened in May, 1780, and the stars fell in November, 1833. We are under the sixth seal, the last one describing earthly conditions.

"And the heaven departed as a scroll

when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Verses 14-17. Those are the events under this sixth seal. The seventh seal introduces us to heavenly experiences.

Chapters 8 and 9 of this same book of prophecy give us another line of history under the symbol of the seven trumpets. Note the fullness of these prophecies. The seven churches cover the time from the first advent to the second advent, and give the spiritual side of the church. The seven seals cover practically the same time, and give the history of the church under oppression. The seven trumpets deal with about the same period, and give the history of the political powers used as a scourge against the church because of apostasy.

We have four trumpets mentioned in the eighth chapter. These four trumpets represent the attacks of the barbarians upon the Western Roman Empire. The first trumpet represents the attack of the Visigoths under the leadership of Alaric. This trumpet begins with A. D. 395, when these invasions began. Then came the Vandals from North Africa under the leadership of Genseric, from 428 to 476; meantime we have also Attila, who called himself the "Scourge of God," leading the Huns against the Western Empire; and the history of the Western Empire as one empire, closes with the downfall of Western Rome in 476, with Odoacer of the Heruli, as the new ruler. This brings us to the year 476, when we find that the prophecy in the second chapter of Daniel, "the kingdom shall be divided," and that in the seventh chapter of the same book, that out of the fourth beast should come ten horns, are literally fulfilled.

In the ninth chapter of Revelation we have the fifth and sixth trumpets, and these deal with the invasion of the Mohammedans against the eastern division of Rome, whose capital was Constantinople.

The fifth trumpet describes the campaigns of the Arabian Mohammedans, beginning with their earliest operations after the rise of Mohammed, their prophet. The period assigned to them after "they had a king over them . . . whose name in the Hebrew tongue is Abaddon," is the symbolic period of five months, or 150 days, or 150 years of literal time. This began with the invasion of Nicomedia under the leadership of Othman. This period, beginning in 1299, would end in 1449. The fifth trumpet was followed immediately by the sixth trumpet, which describes the work of the Turkish Mohammedans, and the period assigned to them is in prophetic time "an

hour, and a day, and a month, and a year," or 391 years and a fraction. Reckoning this period from 1449, it would extend to 1840, at which time the power of the Mohammedans "to slay the third part of men" would be restricted.

We have now covered in outline the time from that first prophecy in Babylon, about 600 B. C., to our own generation, A. D. 1840. There may be some in this audience who can remember what happened in 1840, when Turkey really lost its power and became subject to the world powers. From that time until now Turkey has been known as the "Sick Man of the East."

After 1840 comes the seventh trumpet, and I read its announcement: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. 11:15. Away back, over six hundred years before Christ, Daniel, the Hebrew captive in Babylon, made an outline of history and looked forward to the time of the division of the fourth kingdom. And he said, "In the days of these kings shall the God of heaven set up a kingdom, . . . and the kingdom shall not be left to other people." And away down in the stream of time the prophet John was given his vision of the seventh trumpet, and there was a voice in heaven answering, as it were, the voice of the prophet in Babylon, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

Next the prophet gives a picture of what goes on in connection with Christ's taking the kingdom that he might reign forever and ever. Let me read it: "And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come." A madness seizes upon the nations. What better evidence can we have of such madness than we see at this very hour? It hardly seems that the cool judgment of sane men would lead in such a conflict as this. "The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." "The nations were angry, and thy wrath is come,"—a time of judgment, a time of reward. Daniel the prophet looked forward to this same time when he said, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time;" and he adds, "Thy people shall be delivered, every one that

shall be found written in the book."

Every pulpit in the city of Washington ought this very day to be resounding with these prophecies. Why is it that those who ought to be expounding the Word to the people to give them clear vision concerning this time—not human speculation, not fantastic, illogical interpretations, but the simple, clear interpretation of God's Word that the people may "know the time—are not doing it? No matter what any one may say to you, if you find light and evidence of God's leading and God's interpretation in what you hear under this tent, give it serious and candid consideration.

But what is the apparent cause of this situation? A Servian student shot Archduke Ferdinand and his wife, of Austria, as they were on a trip in Bosnia. Austria interpreted that as meaning that there was a Servian conspiracy against the Austrian monarchy. You will remember that it was only a short time ago that Austria seized upon Bosnia and Herzegovina. No wonder that there was a spirit of unrest. Servia really humbled herself in the dust before Austria, but declined to yield her very life, and Austria declared war. What was at stake in this? It was this question of the kingdom. Austria thought there was a conspiracy against the kingdom. It must be put down at all hazards, and Austria declared war on the basis that there was a conspiracy against the kingdom to overthrow the government.

Sin is a conspiracy against the government of God. Have you ever analyzed sin to make it mean to you that sin involves the dethroning of God and the putting of oneself in the place of God? That is what is involved in sin. Sin, if allowed to go on, would mean simply the dethronement of God and the taking of the kingdom by another. The whole question is a kingdom question. In the fourteenth chapter of Isaiah there is a description of such a rebellion, and mark that the leader of this rebellion is Lucifer: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north."

Sin means to dethrone God and put another government in the place of the government of God. That has been the purpose from the time sin was introduced into the world. The whole conflict from that time to this very hour is over the question of the kingdom. Shall it be a kingdom in defiance of the law of God, or shall it be a kingdom of peace and righteousness, the kingdom of God? That is the question that is being tried out upon this earth. This battle began in heaven, and was transferred to this earth. In the twelfth chapter of the book of Revelation, the seventh verse, we read: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels."

It was Satan's plan to obtain a foothold here by usurpation, by deceit, and to become the god of this world. Our Saviour recognized him. He said, "The prince of this world cometh, and hath nothing in me." At the very time of his crucifixion he said, "Now is the judgment of this world: now shall the prince of this world be cast out." That was through the cross of Christ.

I should like to have you note, in passing, that the law of the kingdom of God is the very foundation of his throne; it is the very constitution of his government; it cannot be overthrown and the world survive. And the weakness of the world at this present time, in this most fearful of all crises of the world's history, has come upon the world because it has rejected God and his law.

The foundation of this world is the law of God; justice and judgment, righteousness and truth, are the very foundation upon which the government of God rests, and the security and stability of this world actually rest upon the firmness of this law. To reject this law, to set it aside, to attempt to substitute something else in its place, to attempt to put church legislation in the place of the law of God, means treason, rebellion, and finally absolute ruin. Here are the words of the prophet:—

"The earth also is defiled under the inhabitants thereof: because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. . . . And the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Why?—They have transgressed the everlasting covenant. They have broken God's law, therefore these things come necessarily.

The purpose of the gospel of Christ is to restore in this world the supremacy of this law of God,—that law just as it was given on Sinai. I have here a statement which I think is worth reading, because it presents in a few words the principles involved. I ask you to give it careful thought:—

"Revelation exhibits the restoration and establishment of the supremacy of the moral law.

"Herein it crowns the system of nature with perfection and completeness. The law of subordination leads up, step by step, to the supremacy of the moral law. But though in the world system the moral law is supreme by right, it is not supreme in fact. Its rule is disregarded and overthrown. The Bible unfolds the plan, and traces the story of the restoration of its supremacy. . . .

"The Bible is the story of a rebellion vanquished and subdued. It is the account of the victory of the divine goodness. In its course evil is overcome by good. The cross conquers. Love overcomes. The hand that holds the scepter was pierced on Calvary. The universe worships at the feet once fastened to the shameful tree. The anthem of its praise is, Worthy the Lamb! Through Jesus Christ all things are subjected to God. And when that subjection is complete, the Son himself shall give up the

kingdom to the Father, 'that God may be all in all.'

"Thus the natural and the spiritual form *one system*. One law of subordination reigns throughout:—

"1. Inorganic nature subserves the organized world.

"2. In the vegetable kingdom inferior forms of life subserve superior forms.

"3. The vegetable kingdom subserves the animal.

"4. Lower animal races subserve the interests of higher.

"5. The material world subserves the mental.

"6. The physical subserves the moral.

"7. In the realm of mind all is subordinated to moral law.

"8. Moral law, though supreme in the world by right, is not supreme in fact.

"9. Revelation exhibits the restoration and establishment of the supremacy of the moral law."

Thus you see, step by step from the inorganic world up to the very highest intelligences, all are linked together, and are therefore sustained by the eternal, immutable law of God. The inevitable consequence of disregarding that law is that from the highest fallen angels down through man to the very lowest inorganic nature, the creation itself suffers, goes to rack and ruin; because at the head, angels and men have disregarded God's law, the very foundation of his whole government. This is why, the earth becomes weak; this is why it staggers to and fro like a drunken man; and it shall fall and not rise again, because of the disregard of God's law.

Now this restoration of the supremacy of God's law involves the whole work of Christ,—his incarnation, the first advent, his sacrifice on the cross, his resurrection from the dead, his ascension on high, his ministry in the sanctuary at this very time, and his second advent in glory. From the book of Genesis to the last book of the Bible we have prophecy upon prophecy foretelling this order of things, up to the very last step, the second advent. Of the first advent we have the time predicted. Daniel the prophet said, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." The time of the first advent was so well known, so well understood, that when John the Baptist appeared, men mused in their hearts whether he could be the Christ. Our Saviour's life upon earth, his rejection, his death, are foretold in the fifty-third chapter of Isaiah. There are prophecies concerning the second advent, not telling the day or the hour, for "of that day and hour knoweth no man," but telling the very generation that should see the event; and that generation is our generation. To his disciples, who saw him taken up into heaven, it was said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "Behold, he cometh with clouds; and every eye shall

see him." The conditions of the world that foretell his second coming, the conditions in the professed church of God, conditions in the social world, in the political world, the strife between capital and labor, the wars and rumors of wars,—all these things are set before us in this word of prophecy, not as predictions that cannot be understood, but as what every prayerful student of the Bible may know for himself. Let me ask you at this time, this time which may be called this awful time, What can be more important to us than to know what these things mean according to the sacred Word of God? Let me tell you the time is very near—I do not prophesy how long, but the time is very near—when everything will give way before us, when the social order will crumble and fall; confusion will reign in the earth; no man will know what is his own, and no man will be sure of his life except as it is hid with Christ in God. I hope I can say a word that will lead you to consider seriously this time, and to realize that the greatest problem that faces every one of us is, What preparation shall I make for that day now so near at hand?

This great war is not Armageddon. It is not surprising that that word appears in the papers, but it is not Armageddon. This war is not the end. This war is a decided beginning of the end. There is yet time for us to face the situation and prepare for what is just before us. And what is the preparation needed? Not something fanciful or sentimental, but a straightforward, honest, and intelligent acceptance of the gospel of Christ, which writes the law of God in the heart and leads to obedience to that law in the life. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." We are to be judged by this royal law of liberty. Faith in the atoning work of Christ leads to acceptance of him, and "being justified by faith, we have peace with God through our Lord Jesus Christ." That same faith brings the indwelling Christ into the heart, to rule in the life, to reveal the divine character, to give victory over every evil thing. That is Christianity.

Now God calls upon us to establish peace; not that false peace that the false prophets foretell, but that peace which shall rule in the heart through Christ, that peace which comes from harmony with God, that peace of which the angels sang when they said, "Glory to God in the highest."

◆ ◆ ◆

"PRAY that we may willing be
Rough and rugged paths to tread,
And that we may always see
Yonder city just ahead.
For we know whate'er betide,
Our blessed Lord will always guide
Repentant sinners to his side,
May we of that tried One say,
'Every day for him I'll pray.'"

This Extra should be read in every home, hence the low price for wide distribution

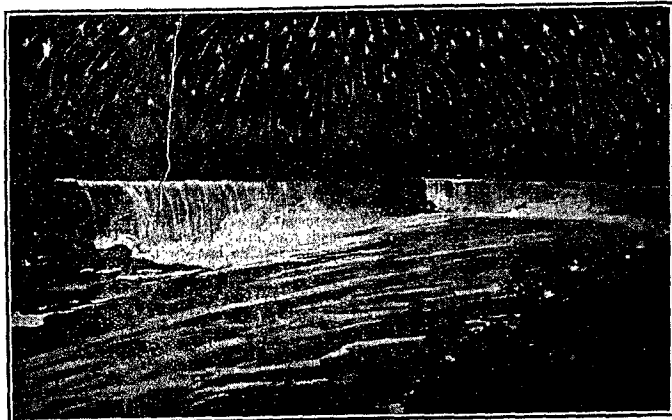
The Advent Review And Sabbath Herald

Vol. 92

Takoma Park Station, Washington, D. C.

No. 23

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100 for .50
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THE METEORIC SHOWER, NOV. 13, 1833

The Signs of Our Times Or, The Significance of Current Events in the Light of Prophecy

By C. P. Bollman

Wonderful things are revealed in the Bible, and living as we are at the focal point alike of profane history and divine prophecy, many of these things pertain to our own day. Truly—

"We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling—
To be living is sublime."

Signs in the Heavens

Twelve or more great lines of Bible prophecy point unerringly to this age, to the very time in which we live, as the most eventful of all the ages since the world began; and of these last days, our Saviour himself, the greatest of all the prophets, said:—

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

In Matt. 24:29, 30, some of these things are described a little more in detail: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

The Sun Darkened

Not all these things have yet been fulfilled, but beginning with the notable dark day of May 19, 1780, these words have met, and are still meeting, wonderful and exact fulfillment. The Lord in his mercy gives us "line upon line," as well as "precept upon precept." He spreads his warnings over many years; by his signs he speaks to his people; by his judgments he would fain arouse his church to renewed diligence, and turn the ungodly to righteousness.

Noah preached for full one hundred and twenty years that a flood was coming: now for something less than one hundred and thirty-five years the signs foretold by our Lord have been testifying to both the church and the world the coming of the flood of fire that ere long is to engulf and destroy the world that now is.—this wicked modern world,—even as the flood of waters engulfed and destroyed the wicked antediluvian world.

In the providence of God the western continent was reserved as an asylum, a refuge, for the oppressed, the downtrodden, the persecuted of all nations. Here Protestantism was to have its perfect development; and from these shores would go forth to all the world the message, "Behold, the Bridegroom cometh; go ye out to meet him." And here it was that only a little more than a century and a third ago was fulfilled the prophecy of Amos 8:9: "I will cause the sun to go down

at noon, and I will darken the earth in the clear day," a sign of "the great and terrible day of the Lord." For while the worldly-wise smile at the simplicity of those who see in any of the phenomena of nature warnings of impending destruction, those who witnessed these things recognized them as portents of the coming of the judgment and the outpouring of divine wrath upon the finally impenitent.

The Phenomenon Described

"Life of Edward Lee," No. 379 (old series), American Tract Society, has this testimony both as to the fact of this wonderful phenomenon and as to its effect upon the minds of those who witnessed it:—

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived, 'men's hearts failing them for fear' that the judgment day was at hand; and the neighbors all flocked around the holy man; for his lamp was trimmed and shining brighter than ever amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."

Timothy Dwight, D. D., in "Connecticut Collections" says:—

"The 19th of May, 1780, was a remarkably dark day. Candles were lighted in many houses. The birds were silent, and disappeared. The fowls retired to roost. It was the general opinion that the day of judgment was at hand. The legislature of Connecticut was in session at Hartford, but being unable to transact business, adjourned."

Rev. Dr. Tenney, writing to the Massachusetts Historical Society in 1785, of the same event, said:—

The Cause Unknown

"Although the uncommon darkness which attracted the attention of all ranks of people in this part of the country on the 19th of May, 1780, was a phenomenon which several gentlemen of considerable literary ability have endeavored to solve, yet I believe you will agree with me that no satisfactory solution has yet appeared."—"Collections of Massachusetts Historical Society," 1798, Vol. I.

Of the duration, degree, and extent of the

darkness, another authority bears this testimony:—

"On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning until midnight. The darkness was so great that the people were unable to read common print or to tell the time of day by their watches, or to dine, or to transact their ordinary business without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls went to roost. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night. Similar days have occasionally been known, though inferior in the degree or extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses."—Robert Sears's "Guide to Knowledge," New York, 1845, page 428. (Astor Library.)

How the People Were Impressed

As showing the lasting impression made by the dark day, witness the following, written by the poet Whittier many years after the event:—

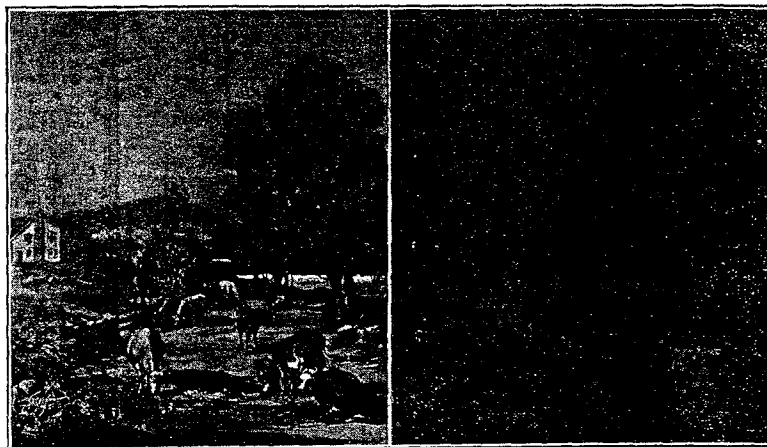
"'Twas on a May day of the far old year
Seventeen hundred eighty, and there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and heaven of noon,
A horror of great darkness, like the night
In the day of which the norland sagas tell—
The twilight of the gods."

"Birds ceased to sing, and all the barnyard fowls
Roosted; the cattle at the pasture bars
Lowled, and looked homeward; hats on leather wings
Flitted abroad; the sounds of labor died;
Men prayed, and women wept; all ears grew sharp
To hear the doom blast of the trumpet shatter
The black sky."

The Failure of Moon and Stars

Foretelling the same event, the prophet Joel wrote:—

"The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come."
"The sun and the moon shall be darkened, and the stars shall withdraw their shining."
Joel 2:31; 3:15.



THE DARK DAY, MAY 19, 1780

These texts introduce two new features; namely, the peculiar appearance of the moon, and the absence of starlight. These specifications were literally fulfilled, in both moon and stars. Though at the time the moon was only a few hours past its full, when under ordinary circumstances it shines all night, Stone's "History of Beverly" (Massachusetts) says:—

"The night succeeding that day [May 19, 1780] was of such pitchy darkness that in some instances horses could not be compelled to leave the stable when wanted for service."

Of the impressions of that night, and of the appearance of the moon when later it became visible, Milo Bostwick wrote:—

"My father and mother, who were pious, thought the day of judgment was near. They sat up that night, during the latter part of which they said the darkness disappeared,

and then the sky seemed as usual, but the moon, which was at its full, had the appearance of blood. The alarm that it caused and the frequent talk about it impressed it deeply on my mind."

Under ordinary circumstances even where there is no moon, the stars give sufficient light to make it comparatively easy for those who are familiar with their surroundings to get about, but according to the prophecy of Joel the stars, too, were to "withdraw their shining." This feature of the prophecy is thus incidentally emphasized by Dr. Tenney, who says:—

"The darkness of the following evening or night was probably as gross as has ever been observed since the Almighty fiat gave birth to light. I could not help conceiving at the time that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."—Letter, December, 1785, "Collections of Massachusetts Historical Society," 1792, Vol. I.

Falling Stars

The next phenomenon mentioned by our Saviour as a sign of his approaching advent, was the falling of the stars: "The stars shall fall from heaven." The same event was foretold also in Rev. 6:13:—

"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."

In 1697, writing his "Sacred Theory of the Earth," and commenting upon Matt. 24:29, Bishop Burnet said:—

"The last sign we shall notice is that of 'falling stars.' And the stars shall fall from heaven," says our Saviour. Matt. 24:29. We are sure, from the nature of the thing, that this cannot be understood either of fixed stars or planets; for if either of these should tumble from the skies and reach the earth, they would break it all in pieces, or swallow it up as the sea does a sinking ship, and would put all the universe into confusion. It is necessary, therefore, by these stars, to understand either fiery meteors falling from the middle region of the air, or blazing comets and stars. No doubt there will be all sorts of fiery meteors at that time; and among others, those that are called falling stars."—Page 486.

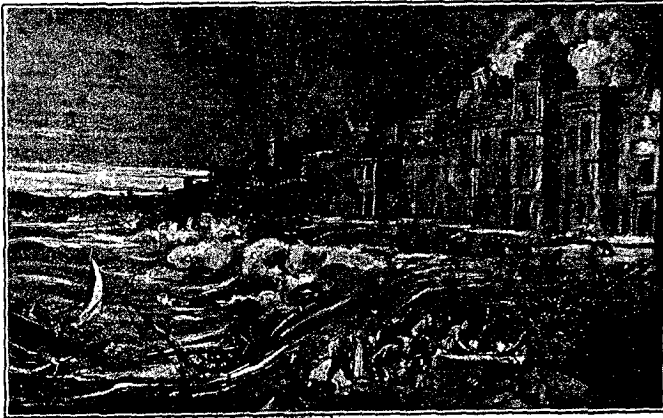
If we accept the bishop's very reasonable view of the meaning of our Saviour's words, as it would seem all must do, it must be admitted also that the prophecy met a most accurate and literal fulfillment in the great meteoric shower of Nov. 13, 1833. Of the extent of this phenomenon, Professor Olmsted, of Yale College, wrote:—

"The shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east to the Pacific on the west; and from the northern coast of South America to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance. This is no longer to be regarded as a terrestrial but as a celestial phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of

the atmosphere, but as visitants from other worlds, or from the planetary voids?" The *Connecticut Observer*, of Nov. 25, 1833, said:—

"We pronounce the raining of fire which we saw on Wednesday morning last, an awful type, a sure forerunner, a merciful sign of the great and dreadful day which the inhabitants of the earth will witness when the sixth seal shall be opened. . . . A more correct picture of a fig tree casting its [unripe] fruit when

This earthquake was felt over nearly all of Europe, large sections of Africa and Asia, and as far west as the eastern coasts of North and South America. Ninety thousand lives were in a few moments snuffed out by it, and the property loss ran into untold millions of dollars. But while the greatest in extent and severity within historic times, the Lisbon earthquake is only one of many serving to emphasize the instability of what we sometimes rather boastfully refer to as terra firma.



THE LISBON EARTHQUAKE

blown by a mighty wind, it is not possible to behold."

Many more equally interesting statements might be quoted, but these will suffice, for no one will have the hardihood to deny a fact of history so well attested as the great meteoric shower of 1833.

Signs on the Earth

But our Saviour spoke not only of signs in the heavens, but also of portents that would appear upon the earth, saying, "There shall be famines, and pestilences, and earthquakes, in divers places." Matt. 24:7.

Famines

Space would fail us even to give a list of the various famines, whose victims have been numbered by hundreds of thousands. We can mention only a few. In 1837-38, 800,000 persons perished by famine in Northwest India. Twenty-eight years later, 1,000,000 perished from the same cause in Bengal and Orissa. Only twelve years later, 5,000,000 out of a population of 30,000,000 perished by famine in the Madras presidency alone. During the ten years from 1891 to 1901 India lost 8,000,000 in population on account of famine, or an average of 800,000 each year.

This is a terrible record, to say nothing of famines in Russia, Ireland, China, and other countries during the same period of earth's history.

Pestilences

In the nine years from 1896 to 1904 inclusive, black death, or bubonic plague, claimed victims to the number of 3,385,430. According to Hecker, 25,000,000 persons died of plague in Europe during the fourteenth

Volcanic Eruptions

Closely associated with earthquakes are volcanoes. The greatest destruction by these has been in Italy, in the Strait of Sunda, and in the Windward Islands.

Beginning with the notable eruption of A. D. 79 that overwhelmed the cities of Her-



A RAILWAY STRIKE

century, an average of 250,000—a quarter of a million a year for the whole hundred years.

Earthquakes

But even more startling and striking in some respects is the increase of earthquakes in frequency and violence. From only sixteen recorded earthquakes during the 1796 years from B. C. 1700 to A. D. 96, such disturbances increased to an average of eight a year for the 1750 years from A. D. 96 to A. D. 1846. We select this date because it was then the seismograph was first introduced, since which time many minor earthquakes have been noted that would otherwise have escaped observation.

Among the destructive earthquakes, that of Lisbon in 1755 stands forth preminent.

culaneum and Pompeii, Italy's great volcano, Vesuvius, has claimed tens of thousands of human victims, besides burying out of sight many millions of dollars' worth of property.

In August, 1883, over thirty-five thousand persons lost their lives by the explosion and utter destruction of the island of Krakatau, in the Strait of Sunda, and the tidal wave occasioned by it. The property loss also was very great.

But in some respects the most terrible of all such disasters was that of Mont Pelée, island of Martinique, May 12, 1902. Between Mont Pelée and the bay was St. Pierre, a city of 30,000 inhabitants not one of whom escaped. All were in a moment ushered into eternity. The bursting of the mountain released a large volume of combustible gases, which speedily enveloped the

doomed city. Then in an instant followed an explosion that in a moment destroyed every living thing, not only in the city, but as far as the gas covering extended. People were not burned to death,—there was not time for that,—they died where they stood, sat, or reclined, surrounded by flame and even filled by it, for the very air they were breathing became instantly combustible. All of this is most suggestive of the time foretold by the apostle Peter, in the words, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat." 2 Peter 3:10.

Increase of Cyclones

Our Saviour's words, "The sea and the waves roaring," find their fulfillment in tidal waves, tempests, tornadoes, etc., now so familiar to us all. All these have been greatly multiplied in modern times. Only a few years ago, well within the memory of men and women yet active, tornadoes, popularly called cyclones, were of rare occurrence. Now, however, they are quite common, even in regions formerly supposed to be wholly exempt from them. Some years ago the late Dr. Talmage, after recounting a number of the then more recent tornadoes, said:—

"Satan, prince of the powers of the air, never made such cyclonic disturbances as he has in our day. And am I not right in saying that one of the characteristics of the times in which we live is disasters cyclonic?"

Signs in the Social World

When considering modern social conditions, the first fact that confronts us is that never before in the history of our race was a high civilization so world-wide, a good degree of learning so general, as now. Papers, magazines, books, schools are everywhere. Modern conveniences abound, and it is difficult to get beyond the reach of steam or electric transportation, or away from the electric telegraph and telephone, to say nothing of the demonstrated possibilities of wireless tele-

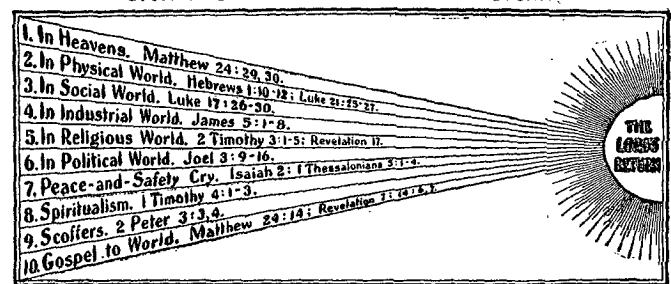
perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts." 2 Tim. 3:1-6.

Signs in the Industrial World

One of the most significant signs of the times is the great conflict that is on between capital and labor, between the rich and the poor, between "big business" and the masses of the people. This is touched only indirectly in our Lord's great prophecy of the twenty-fourth of Matthew, but in the second chapter of Habakkuk and the fifth chapter of James so many details are given that it is impossible to mistake either the import of the prophecy or the time of its application. This apostle says:—

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long pa-

SIGN PROPHECIES OF THE LORD'S RETURN



raphy and telephony, or of submarine and aerial navigation.

Revealed 2500 Years Ago

And the wonder of it all is that the marvelous achievements of this age were revealed to a prophet of God twenty-five hundred years ago. Said the angel, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

As there never was a time when knowledge was so general as now, so there never has been in any past age a time when people were running to and fro upon the face of the earth as they are doing now.

Another phase of modern social life is foretold in the Scriptures in these words: "As it was in the days of Noe," "even thus shall it be in the day when the Son of man is revealed." Luke 17:26, 30.

The days of Noe were strongly marked by pleasure seeking and wickedness. Ours is likewise a wicked age, a pleasure-loving age, and in this it resembles the days that were before the flood, when "they were eating and drinking, marrying and giving in marriage." Matt. 24:38. Not that these things are wrong in themselves, but wrong when they become the end, or object, instead of means to right ends. "Behold," says the Lord by his prophet, "this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." Eze. 16:49.

The Times Perilous

For obvious reasons we cannot go into details, but the well-informed reader needs only to be referred to these things. Hasty and ill-assorted marriages and equally hasty divorces, together with the social evil with its hideous white slavery, are all too well known to require more than the merest mention.

A high civilization does not mean a high standard of morals. Babylon, Rome, and Greece are known to have been most licentious at the very zenith of their power, or rather of their magnificence. To far too great an extent our boasted modern civilization also is only a thin veneer, many times scarcely serving to conceal the grossest animalism. This very condition was foretold not only by our Lord in the words quoted above from the seventeenth of Luke, but also by the apostle Paul when he wrote:—

"This know also, that in the last days

tience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh." James 5:1-8.

To refer to this scripture is not to say that all employers are selfish and unjust, or that all employees are ground down and oppressed; but no one needs to be told that in this age of ease and luxury for the few and exacting toil and deprivation for the many, something is wrong. Conditions will not be improved, however, by strikes and riot.

Conditions Growing Worse

That conditions are growing worse rather than better, and in general the relations between capital and labor more strained, is evident. That this is so is abundantly testified by events at Ludlow, Colo., only last year, and also by an almost equally unfortunate clash between strikers and deputies at Roosevelt, N. J., no longer ago than January of this present year.

It is not our purpose to attempt to pass upon the merits of the controversy between employers and employees, between capital and labor, but simply to emphasize the fact that there is between them an irrepressible conflict; and that it is, according to the Scriptures, a most significant sign of the times.

Before the Door

While there is always room for question as to the merits of each particular case, there can be no question as to the principle involved, nor as to the general situation. The Bible says there is wrong and oppression; but instead of giving encouragement to violence and lawlessness, prophet and apostle alike counsel peace. "Be patient therefore, brethren, unto the coming of the Lord." "Establish your hearts; for the coming of the Lord draweth near." "Behold, the Judge standeth before the door."

Such is the counsel which divine inspiration gives at this time, and such are the plain statements of Holy Writ, big with meaning to those who are permitted to live in these last days; days made terrible on the one hand by wickedness and violence; but on the other hand full of encouragement to the child of God, because of promise of speedy and eternal deliverance.

Signs in the Political World

Turning to the political world we find conditions there also exactly as described in the divine Word. "Nation shall rise against nation, and kingdom against kingdom," said

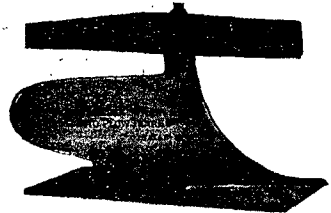
our Saviour; and this has been true all through the ages. But, as in other things, these conditions become worse and worse as we near the end, until today we see a state of affairs absolutely unparalleled in all the history of the past. Never before has the world witnessed such scenes as are today being enacted in Europe, in Asia, in Africa, in the islands, and upon every sea. Even the western continent is not an exception, for hostile ships sail our seas. Canada is sending her sons and her ships to fight the battles of the Allies, while Mexico is still convulsed with civil war, as she has long been, and still seems likely to be.

Peace and Safety

Men talk of peace, and our own honored Secretary of State only a few months ago, in fulfillment of prophecy, as he seemed fondly to believe, caused a number of swords to be beaten into miniature plowshares. But the Lord, by the mouth of the prophet, says:—

"Proclaim ye this among the nations; Prepare war, stir up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong." Joel 3:9, 10, A. R. V.

And this prophecy of Joel clearly has its application in the last days, at which very time, according to both prophet and apostle, many will be saying, "Peace, peace; when there is no peace." In Isa. 2:3-5 and Micah 4:2-5 we are told what "many people" and "many nations" would say, and what they are saying; but the Lord says "war;" not that he



THE "PEACE AND SAFETY" PROPHECY FULFILLED

wants war, but because while peace is on men's lips war is in their hearts.

Permanent peace can come only by the coming and reign of the Prince of Peace. And his throne must first of all be established in the heart of the individual. Nevertheless, men will continue to follow, to their eternal undoing, this will-o'-the-wisp, the ignis fatuus of an enduring man-made peace. "For," writes the apostle, "when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5:3.

Signs in the Religious World

It is eminently fitting that this study of some of the many signs of our times should close with at least a brief reference to signs in the religious world. And here, as already noted, we find a two-sided picture. On the one hand, we find faith; on the other, unbelief; on the one hand, godly lives, while on the other, licentiousness abounds. But in the midst of it all God's work goes forward; and today we see a world, while still wicked and largely indifferent to divine truth, nevertheless belted by the gospel message. If the work is not already accomplished, we stand as it were upon the very eve of the time of which our Saviour spoke when he said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

The Gospel to All Nations

Today there is not a nation that has not heard more or less of the gospel of the Son of God. Probably the Lord does not design that we shall know just how near we are to the accomplishment of this great work; but there is great significance in the fact that in this generation, when all the other signs to which we have referred are testifying that the end is near, united Christendom should adopt for its slogan (as it has done) the motto, "The gospel to all the world in this generation?"

Go where you will, and in every national and international convention or conference of Christian people, you will see prominently displayed this soul-inspiring motto. Only a few years ago it suddenly became the rallying cry of every Protestant missionary society the world around. And today, notwithstanding war and commotion, the work of evangelizing the world is steadily progressing. Indeed, the scourge of war seems to

make people everywhere all the more ready to listen to the divine message of "on earth peace, good will to men."

Not Conversion, but Warning

Our Saviour does not say the world shall be converted by this gospel, and then shall the end come; but he does say, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come;" and today we see this sign, if not entirely fulfilled, certainly in the very last stages of complete fulfillment—a grand consummation of a grand work; the sure harbinger of the glorious coming of the Son of man to reap the harvest of the earth, to take to himself his waiting, expectant people.

Prepare to Meet Thy God

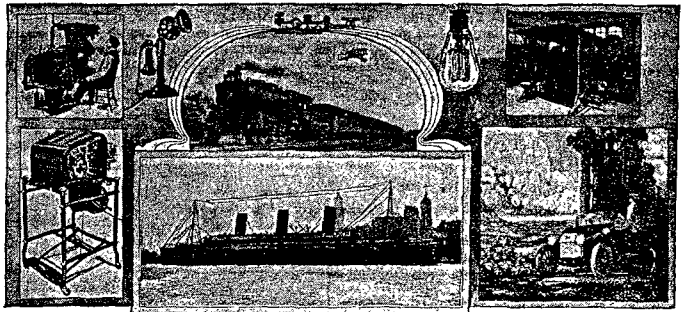
And the fact that there are now in the world, not a few merely, but many who are looking for the speedy return of our Lord, is in itself a significant sign of our times. History tells us that there was at the time of the first advent a condition of general expectancy of the coming of the promised Deliverer. This was true not only of the Jews, but of the philosophers and poets shared in it, if not equally with the Jews certainly in a high degree. The wise men from the East were not Jews, but men of another nation; but they responded to the divine drawing, they yielded to the cravings of their own better natures, and found it indeed true that God is not very far from every one of us.

Expectation leads to preparation. The wise men prepared themselves for the service they were to render to the new-born King, not only by princely gifts, "gold, frankincense, and myrrh," but we may well believe also by that preparation of the heart, the "meek and quiet spirit" that is with God of great price.

And so we, too, who live in this day, when the last sands are about to leave the great hourglass of time, should be setting our spiritual houses in order, putting out of our lives every wrong thing, preparing our hearts, holding them ready for instant participation in the grand home-coming when the angels shall be sent forth to gather from the east and the west and the north and the south the faithful of all ages to sit down with Abraham, Isaac, and Jacob in the kingdom of heaven.

The gracious invitation is sounding: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." And then he which testifieth these things, even our Lord himself, as though to lend wings to our sluggish faith, saith, "Surely I come quickly," while his prepared and hence waiting people, respond with joy, "Amen. Even so, come, Lord Jesus."

Reader, what is your attitude toward this gracious invitation, attested by so many evidences of its genuineness, and which by this paper has now come within the circle of your life? "Behold, the bridegroom cometh; go ye out to meet him." "Come; for all things are now ready."



MODERN INVENTIONS

The Signs of the Times

God the Revealer of Secrets

A BIBLE STUDY

1. How may the people of this world know beforehand the things that are coming upon the earth?

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7.

NOTE.—One hundred and twenty years before the flood, God revealed that coming event to Noah, and sent him, "a preacher of righteousness," to warn the world of its impending destruction. Every blow struck in building the ark was a warning message to the world. Jonah, also, was sent to Nineveh to warn the people of the coming judgment, unless they should repent. Thus, from the beginning, God has sent his prophets with messages of warning; and has hung out signs and wonders in the heavens and in the earth, that men might have opportunity to repent and turn to the Lord.

2. What sign had been foretold by the prophet Isaiah by which Christ, at his first advent, might be known as the Messiah?

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isa. 7:14. For fulfillment see Matt. 1:22, 23.

3. Where had the prophet said Christ should be born?

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel." Micah 5:2. For fulfillment see Matt. 2:1.

4. What prophet had foretold Christ's ride into Jerusalem?

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. 9:9. For fulfillment, see Matt. 21:4, 5.

5. For what did Christ reprove the Pharisees and Sadducees?

"O ye hypocrites, ye can discern the face

every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke 19:41-44.

7. What pitiful appeal did he make to the impenitent city?

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23:37.

8. As he was about to leave the temple, what did he say?

"Behold, your house is left unto you desolate." Verse 38.

NOTE.—That which was to fill up the cup of their iniquity was their final rejection and crucifixion of Christ, and their condemnation and persecution of his apostles and people after his resurrection. See Matt. 23:29-35; John 19:15; Acts 4:8.

Our Lord's Great Prophecy

9. Hearing these words, what questions did the disciples ask?

"Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Matt. 24:3.

NOTE.—Christ's answers to these questions are worthy of the most careful study. The destruction of Jerusalem and the overthrow of the Jewish nation attending it are a type of the final destruction of all the cities of the world, and the overthrow of all nations. To some extent, therefore, the descriptions of the two great events seem to be blended. When Christ referred to the destruction of Jerusalem, his prophetic words reached beyond the event to the final conflagration when the Lord shall rise out of his place "to punish the inhabitants of the earth for their iniquity," and when the earth "shall disclose her blood, and shall no more cover her plain." Isaiah 26:21.

Thus the entire discourse was given, not for the early disciples only, but for those who were to live during the closing scenes of the world's history. During the discourse Christ did, however, give definite signs, both of the destruction of Jerusalem and of his second coming.

10. In his reply, how did Christ indicate that neither the end of the world nor of the Jewish nation was immediately at hand?

"Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." Matt. 24:4-6.

11. What did Christ say of the wars, famines, pestilences, and earthquakes which were to precede these events?

"All these are the beginning of sorrows." Verse 8.

NOTE.—These were to precede and culminate in the great calamity and overthrow, first, of Jerusalem, and finally of the whole

world, for, as already noted, the prophecy has a double application, first, to Jerusalem and the Jewish nation, and second, to the whole world; the destruction of Jerusalem for its rejection of Christ at his first advent being a type of the destruction of the world at the end for its rejection of Christ in refusing to heed the closing warning message sent by God to prepare the world for Christ's second advent.

12. In what language did Christ briefly describe the experiences of his people previous to these calamities?

"Then shall they deliver you up to be af-



AT HISTORIC WATERLOO—1815

The Chosen of God

EARTH, thou grain of sand on the shore of the universe of God; thou Bethlehem, amongst the princely cities of the heavens,—thou art, and remainest, the loved one amongst ten thousand sons and worlds, the chosen of God! Thee will he again visit, and then thou wilt prepare a throne for him, as thou gavest him a manger cradle; in his radiant glory wilt thou rejoice, as thou didst once drink his blood and his tears and mourn his death! On thee has the Lord a great work to complete!—A. J. Gordon.

of the sky; but can ye not discern the signs of the times?" Matt. 16:3.

The Destruction of Jerusalem Foretold

6. In what words did Jesus foretell the destruction of Jerusalem?

"And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on

dicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." Verses 9-12.

13. Who did he say would be saved? "But he that shall endure unto the end, the same shall be saved." Verse 13.

The Gospel to All Nations

14. When did Christ say the end would come? "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Verse 14.

NOTE.—In 60 A. D. Paul carried the gospel to Rome, which was then the capital of the world. In A. D. 64 he wrote of the saints of "Caesar's household" (Phil. 4: 22); and the same year he says that the gospel had been "preached to every creature which is under heaven" (Col. 1: 23). Very soon after this (October, 66 A. D.) the Romans began their attacks against Jerusalem; and three and one-half years later the overthrow of the city and of the Jewish nation followed in the notable five months' siege under Titus, in the spring and summer of 70 A. D.

Thus it was respecting the end of the Jewish nation; and thus it will be in the end of the world as a whole. When the gospel, or good news, of Christ's coming kingdom has been preached in all the world for a witness unto all nations, the end of the world—of all nations—will come. As the end of the Jewish nation came with overwhelming destruction, so will come the end of the world. Armageddon, the battle of the nations, will be fought, and the world will be swept with the besom of destruction under the seven last plagues.

Signs of the Destruction of Jerusalem

15. What sign did Christ mention by which his disciples might know when the destruction of Jerusalem was near?

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Luke 21: 20.

16. When this sign appeared, what were the disciples to do?

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains." Matt. 24: 15, 16.

NOTE.—In October, 66 A. D., when Cestius came against the city, but for some unaccountable reason suddenly withdrew his army from it, the Christians discerned in this the sign foretold by Christ, and fled. After the departure of Cestius, Josephus, in his "Wars of the Jews," chapter 20, says that "many of the most eminent of the Jews swam away from the city, as from a ship when it is going to sink." It is a remarkable fact that in the terrible siege which occurred under Titus three and one-half years later, not a single Christian is known to have lost his life, while 1,100,000 Jews are said to have perished in it. Here is a most striking lesson on the value and importance of studying and believing the prophecies, and giving heed to the signs of the times. Those who believed what Christ had said, and watched for the sign which he had foretold, were saved, while the unbelieving perished. So it will be in the end of the world. The watchful and believing will be delivered, while the careless and unbelieving will be snared and taken. See Matt. 24: 36-44; Luke 21: 34-38; 1 Thess. 5: 1-6.

17. When the sign appeared, how suddenly were they to flee?

"Let him which is on his housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes." Matt. 24: 17, 18.

A Period of Great Tribulation

18. What trying experience did Christ then foretell?

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Verse 21.

NOTE.—In paragraph 4 of his preface to his "Wars of the Jews," Josephus, referring to the destruction of Jerusalem, says: "The misfortunes of all men, from the beginning of the world, if they be compared to these of the Jews, are not so considerable." In this terrible calamity, the prophecy of Moses recorded in Deut. 28: 47-53, was literally fulfilled. He said, "Thou shalt eat the fruit of thine own body; the flesh of thy sons and of thy daughters, in the siege, and in the straits, wherewith thine enemies shall distress thee." For an account of the fulfillment of this, see Josephus's "Wars of the Jews," book 6, chap. 3, par. 4.

Following the destruction of Jerusalem came the persecution of the early Christians under the pagan emperors during the first three centuries of the Christian era, that began under Diocletian in 303 A. D., and continuing for ten years (Rev. 2: 10), being the most bitter and extensive persecution of God's people the world had yet witnessed. Following this came the still greater and more terrible persecution of the saints during the long centuries of papal supremacy, foretold in Dan. 7: 25 and Rev. 12: 6. All these tribulations occurred under either pagan or papal Rome.

19. For whose sake did Christ say the period of papal persecution would be shortened?

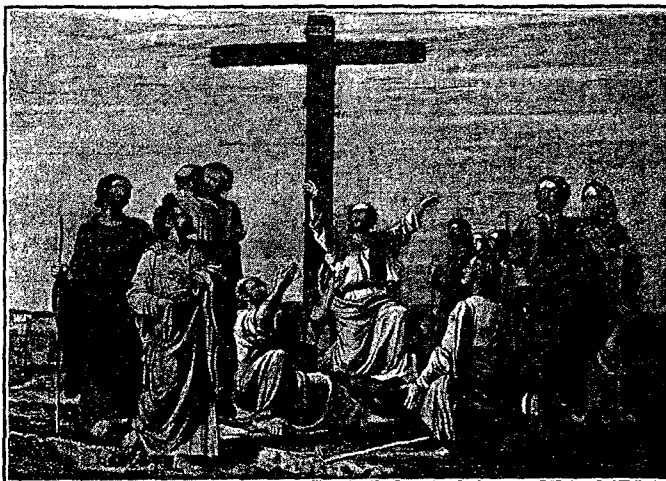
"And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24: 22.

NOTE.—Through the influence of the Reformation of the sixteenth century, and the movements which grew out of it, the power of the Papacy to enforce its decrees against

night was so intense that for a time no luminous body whatever appeared in the heavens, and a sheet of white paper could not be seen when held within a few inches of the eyes.

The Falling of the Stars

25. What sign was to follow the darkening of the sun and the moon? "And the stars shall fall from heaven." Matt. 24: 29.



"GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE"

those it pronounced heretics was gradually lessened, until persecution ceased almost wholly about the middle of the eighteenth century—the beginning of an epoch of freedom.

Signs of Christ's Second Coming

20. Answering the question as to what would be the sign of his coming and the end of the world, what did Christ say?

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21: 25, 26.

21. When were the first of these signs to appear, and what were they to be?

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matt. 24: 29.

22. How is this expressed by Mark?

"But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." Mark 13: 24.

NOTE.—As already noted, papal persecution almost wholly ceased about the middle of the eighteenth century. Then, true to Christ's words, the signs of his coming at once began to appear, and before the 1260-year period of Dan. 7: 25, Rev. 12: 6, 14, and Rev. 13: 5, allotted to papal persecution, had closed.

The Darkening of the Sun

23. When was there a wonderful darkening of the sun? Ans.—On May 19, 1780.

NOTE.—May 19, 1780, is known in history as "the dark day." On this day over a large portion of the New World, upon which

26. When did the stars fall, as here predicted? Ans.—Nov. 13, 1833.

NOTE.—On the morning of Nov. 13, 1833, there occurred the most wonderful exhibition of shooting stars the world has ever seen. Those who witnessed it, says Professor Olmsted, the celebrated astronomer of Yale College, "probably saw the greatest display of celestial fireworks that has ever been since the creation of the world, or at least within the annals covered by the pages of history." The extent of this shower, he says, "was such as to cover no inconsiderable part of the earth's surface." And, like the darkening of the sun and moon, it was considered by many who saw it as "the harbinger of the coming of the Son of man."

Signs Upon the Earth

27. What were to be the signs on earth of Christ's coming?

"And upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21: 25, 26.

NOTE.—This is an exact picture of things in the world today. Through greed of gain, lawlessness, licentiousness, increasing violence, trouble between capital and labor, international complications, and preparations for war, the nations are perplexed, and men's hearts tremble with fear as they look into the future. The elements are also disturbed, as seen in great earthquakes and storms on land and sea.

28. What is predicted of the moral condition of the world in the last days?

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters,

"And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 27. See Matt. 24: 30.

31. When these things should begin to come to pass, what did Christ tell his people to do?

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 28.

The Certainty of These Things

32. When the trees put forth their leaves, what do we know?

"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." Matt. 24: 32.

33. What may we know with equal certainty when these signs have been seen?

"So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Verse 33. "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21: 31.

34. What did Christ say of the certainty of this prophecy?

"Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Matt. 24: 34, 35.

Be Ready to Meet Him

35. Who alone knows the exact day of Christ's coming?

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Verse 36.

36. What did Christ say would be the moral condition of the world just preceding his advent?

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Verses 37-39.

37. In view of the fact that we do not know the exact time of Christ's coming, what important admonition has he given us?

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Verse 44.

38. What will be the experience of those who say in their hearts that the Lord is not soon coming?

"But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him off asunder [margin, "cut him off"], and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Verses 48-51.

39. What will God's faithful servants be doing at this time?

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" Verse 45.

NOTE.—The "meat in due season" here spoken of evidently refers to the proclamation of the message based upon the signs which indicate the near approach of the Lord. The preaching of this message is what causes scoffers mockingly to ask, "Where is the promise of his coming?"

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THE ADVENT REVIEW AND SABBATH HERALD

MAY 10, 1915

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Terms in Advance
One Year.....\$2.00 Six Months.....\$1.00
Three Months.....\$.50

[Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the act of Congress of March 3, 1879.]



CHRIST COMING IN GLORY

at this time the eyes of all the world were centered, there occurred, at midday, a remarkable darkness. "Candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to roost." In harmony with the impression God evidently designed should be made by the sign, many thought the day of judgment was at hand.

The Darkening of the Moon

24. When did the moon refuse to give her light?

The night following the darkening of the sun, May 19, 1780.

NOTE.—Although the moon had fulfilled only the night before, the darkness of this

proud, blasphemers, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3: 1-5.

29. How did the apostle Peter say the message of the Lord's coming would be treated by some?

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3: 3, 4.

The Next Great Event

30. What did Christ say was to be the next great event following these signs?

church, or because some minister in whom we have confidence has taught us, but because we know for ourselves what the Word of the Lord teaches. In this way only can be obtained that knowledge of the Word of God, that experience in him, which will establish us in the present truths for this time, and enable us to stand in the evil day.

Says the servant of the Lord, "None but those who have trained the intellect to grasp the truths of the Bible will stand through the last great conflict." Now is our day of opportunity to secure this training. Let us improve it.

F. M. W.

Signs of the Approaching End

Part 2. The Coming of the Latter Days

HAVING foretold the destruction of Jerusalem, and given to the believers signs by which they might find deliverance in the day of its overthrow, Christ yet more fully answered the second part of the disciples' question, "What shall be the sign of thy coming, and of the end of the world?" Matt. 24:3.

The Period of Papal Persecutions

Quickly he passed to the events of the latter days. But first he sketched, in few words, the tribulations through which his church was to pass during the intervening centuries. Daniel the prophet had written of this experience, foretelling the long prophetic period during which the papal power was to "wear out the saints of the Most High." Dan. 7:25. Of these times, Christ said in his prophetic discourse:—

"Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24:21, 22.

It is evident that Christ referred to the same time of tribulation foretold by Daniel. His words could not refer to the trials attending the flight of the Christians from Jerusalem. Their flight was a deliverance of the elect from trial, however much the weak may have suffered temporarily in fleeing from their homes. The great suffering of that time came upon the unbelieving. They had no shelter.

This prophecy of our Saviour's presents the picture of long-continued persecution of his own elect, and foretells the shortening of the allotted time. God was to intervene in some special way to save his people. Even so the elect suffered through the centuries of papal supremacy, until the rise of the Reformation and the spreading abroad of God's Word broke the power of the Papacy, shortening the days of their bitter tribulation.

The End Drawing Near

According to Daniel's further prophecy, the period of trial and tribulation was to reach "even to the time of the end." Dan. 11:35. Naturally, then, we should look for the signs of the latter days to begin to appear following these days of tribulation. And, sure enough, the next words of Christ's discourse introduce the topic of Christ's second coming. The prophetic outline has now to deal with events leading on to the end of the age.

First the Saviour utters a warning against false ideas concerning his second coming. That no theories of a secret coming or of a mystic coming might deceive the unwary, he says in plain words:—

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:23-27.

We see the need of the warning today. Some of the most subtle deceptions are found in the teaching that Christ has already come, secretly; or that he comes in the chamber of death or in the spiritualistic séance. Against all these errors we are forewarned, as well as against any agencies that may come showing even marvelous signs and wonders. The close of human probation, the coming of the day of God, will be as a thief in the night; and Christ's coming itself will overtake the unwatchful all unprepared. But when he comes, "every eye shall see him," and all the glory of heaven will burst upon the quaking world.

Signs in the Heavens and the Earth

Now the Saviour's outline of prophecy presents the signs to show when the coming of the Lord is drawing near. Referring again to the days of tribulation foretold by the prophet, Christ says:—

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven." Matt. 24:29, 30.

In Luke's record of the same prophetic discourse, additional signs are given, describing conditions in the earth as Christ's coming draws near. His account reads:—

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which

are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:25-28.

Yet again, the prophet John, in the Revelation, foretells these signs in the sun and moon and stars, as they were shown to him in a vision of the last days. But his record shows that this series of signs was to be preceded by a great earthquake. He describes the order of events as follows:—

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6:12.

In these scriptures four great signs of Christ's approaching advent are listed for our study, as follows:—

1. The great earthquake.
2. The darkening of the sun and moon.
3. The falling of the stars.
4. Distress of nations, and other signs.

The Time When the Signs Begin

Christ's prophecy points out approximately the time when the first of the signs that he gave, the darkening of the sun, should appear—"Immediately after the tribulation of those days." And the "great earthquake" of John's vision, was to precede this sign in the heavens.

The Reformation of the sixteenth century began to cut short the days of tribulation. But some countries shut out the liberalizing influences of the Word of God. There persecution continued.

Even as late as near the end of the seventeenth century, in 1685, France revoked the Edict of Nantes, that had granted toleration, and persecution raged as of old. The church was driven again to the desert. Speaking of the early decades of the eighteenth century, Kurz says:—

In France the persecution of the Huguenots continued. . . . The "pastors of the desert" performed their duties at the risk of their lives.—*Church History*, Vol. III, page 88.

There was severe persecution of the Moravians, in Austria, in these times, many of the persecuted finding refuge in Saxony. It was in 1722 that Christian David led the first band of Moravian refugees to settle on the estates of Count Zinzendorf, who organized through them the great pioneer movement of modern missions.

But by the middle of the century, the era of enlightenment and the force of world opinion, in the good providence of God, had so permeated the Catholic states of Europe that general violent persecution had ceased.

One incident suffices as evidence of this. The scene was in France, where alone, of all the Catholic states, there were any great numbers of Protestants. In 1762 a Huguenot was put to torture on the rack by the authorities of Toulouse, under the influence of the Dominicans. Voltaire took up the matter, and so wrought upon public opinion that the Paris parliament reviewed the case, and the king paid the persecuted man a large indemnity.

This shows that about the middle of that century, the days of any general persecution had ceased. In the nature of the case, we may not point to the exact year, and say, Here the days of tribulation ended.

From these times, then, we are to scan the record of history to learn if the appointed signs began to appear. As we look, we find the following events recorded, following on in the order predicted:—

1. The Lisbon earthquake, of 1755.
2. The "dark day," of 1780.
3. The falling stars, of 1833.
4. General conditions and movements betokening the end.

"There shall be signs," the Saviour said. We are to study the record of events, watching to catch the signs of the approaching end as earnestly as the mariner watches the beacon lights as he nears the longed-for haven on a dark and stormy night.

W. A. S.

The Social Volcano

WE consider it nothing strange that the forces of nature, among which the motions of a certain antagonism have been operating for many centuries, should occasionally burst the crust of this world and scatter devastation and death broadcast. That is a material volcano. In it is demonstrated the antagonistic operation of natural forces, blind forces, shunted off the main line of the Creator's purpose as the outworking of the anarchy of sin, which has affected the material as well as the social system.

Satan claims the sovereignty of this world; but his system is founded upon self-service, jealousy, and hatred. Every calamity that has befallen the race and the world which it inhabits has come as a result of accepting Satan's program instead of God's. When Satan defied the government of God in heaven and set himself against it and established himself in this earth, he set at defiance God's government in material as well as social and spiritual things. From that day there has been trouble in the temporal and material affairs of this world as well as in the social and spiritual affairs. Calamity has followed on calamity, disaster on disaster, and famine, pestilence,

and death have been close on the heels of the human family through all the centuries that have passed. Mountains have blown their heads off and overwhelmed the people. Earthquakes have shaken down the dwellings of the rich and the poor, and buried the inmates in the ruins. Fires, floods, and tornadoes have swept over the world and left desolation, ruin, and death in their path. These demonstrate antagonism in the domain of material nature—the laws of nature to a certain extent counterworked by another power that has been given scope to demonstrate itself.

For years scientists have noted a marked tendency toward the increase of those occurrences which demonstrate this condition of antagonism among the laws of nature. Earthquakes are more numerous, the earth's crust more "nervous" and treacherous, symptoms of an impending terrestrial calamity.

Exactly the same condition has been noted in the social system. The social fabric has also become more "nervous," more treacherous: The formation of organizations antagonistic to each other and threatening each other, and occasionally clashing with each other and declaring each other's extinction, is symptomatic of the same dangerous condition in the social world that we have observed in the material world. This clashing of interests has shown no abatement in its insistent aggressiveness. The interests of one organization have clashed with those of another, and the compromises effected between them have been the compromises of expediency, and all know them to be but makeshifts and temporality in their tenure.

What we have seen among organizations within the nations we have seen growing with equal aggressiveness and insistence between the greater organizations—the nations of the world. They assumed monstrous burdens to keep other nations from breaking down their national boundaries and spoiling them of their possessions; and while arming for their own defense, they have made themselves dreaded by others, who have likewise armed for defense, and have thus passed on the spirit of dread and distrust and aggressive defense.

These were the smoldering fires, the subterranean rumblings, that forewarned of the volcanic outbreak so soon to be. The strain upon the social earth crust became greater than the resisting strength of the material, and the crash has come; the social volcanic mountains have blown their heads into the air, and destruction and death are raining down upon the people. This is the greatest social outbreak the world has ever seen. Every international upheaval of the past has made this one more certain, more deadly in its workings, and more pro-

vocative of that bitterness which will yet fling the whole world into one field of carnage.

This crash has set the "peace propagandists" at work more eagerly than ever before. We admire the spirit which actuates them—that is, their desire to see peace reign in this world, to see the afflictions of war stayed, and the flow of blood stanchied. But God has given us no ground of hope that peace will ever reign here until the work of the gospel has been consummated, and every vestige of sin has been burned out of this world by the renovating fires of the last great day. Much as we oppose war and deplore the spirit of hatred which nerves men to incite nation against nation, we feel that it is worse than a waste of time to prophesy the age of peace this side the second coming of Christ. It raises hopes which will never be fulfilled, and encourages men to trust in human means of achieving peace, when there is no peace for those outside of Christ.

We find no scripture which warrants us in believing that mankind will grow better and better, more careful of one another's rights, more tender of one another's feelings. On the other hand, we are positively instructed that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." The greatest deception that will come to this world will be that which will be found in a false peace movement. A human arrangement will undoubtedly be perfected which will cause the majority of Christendom to feel that now the victory of peace is complete, that the battle against war has been fought and won, and that the kingdom of righteousness has at last been ushered in. And then the crash will come. A world satisfied and at ease and resting in the confidence of peace accomplished, will become a world disappointed and distressed, and terrified at the fearful reality of a world engulfed in the horrors of most bitter warfare. The awfulness of the present war is tempered somewhat by the fact that some of the nations are still neutral; that there is comparative peace in a portion of the world; that there are states which can act as mediators between the warring nations; but when the greater war is on, the wounds of civilization cannot be mollified even to that extent. The present social volcano is sufficiently terrorizing the world; but when every nation is drinking its cup of distress, the people will realize the bitterness of the deception bound up in the present peace propaganda.

In a world war is demonstrated the final result of the principles of Satan's rule applied to the dealings of man with man. That social volcano was germinant in Satan's conquest in Eden as truly as

Let us not forget the prerequisites of being numbered among God's jewels. They are the guileless mouth, the guileless heart, the choice of righteousness, the appropriation of Christ's sacrifice and work in our behalf. The fountain must be pure if the stream is to be pure. The choice of righteousness must spring from a heart that loves righteousness. The guileless mouth can be possessed only by him who has a guileless heart. The life of the accepted child of God will be a continued testimony to the goodness and the righteousness of God, a wellspring of hope, and a savor of life unto life.

C. M. S.

Signs of the Approaching End

Part 4. "The Dark Day" of 1780

WE recall that in the vision of latter-day signs given to the prophet John, he saw the "great earthquake" followed by a sign in the heavens:—

"And the sun became black as sackcloth of hair, and the moon became as blood." Rev. 6: 12.

Of this event our Saviour spoke, in giving the signs of his second coming which were to begin to appear following the cutting short of the days of persecution. We repeat his words:—

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light." Matt. 24: 29.

The Prophecy Fulfilled

True to the order of the prophecy, following the great earthquake of 1755, in Europe, there came, in America, the second sign of the approaching end, the wonderful darkening of the sun, known in history as "The Dark Day," of May 19, 1780.

This sign appeared at the time indicated in the prophecy, "immediately after the tribulation of those days." The sun was darkened, and the moon did not give her light. Whatever explanation men may have to offer as to the cause of the phenomenon, the fact remains that when the time of the prophecy came, the sign appeared.

The story of that remarkable day has been often told in poetry and prose, few, perhaps, seeing in it the sign that it was, though many at the time felt that it was a token of the approach of the last days.

The poet Whittier commemorated it in the poem of "Abraham Davenport":—

"'Twas on a May day of the far old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the
spring,
Over the fresh earth and the heaven of
noon,
A horror of great darkness."

"Birds ceased to sing, and all the barn-
yard fowls
Roosted; the cattle at the pasture bars

Lowed, and looked homeward; bats on
leathern wings
Flitted abroad; the sounds of labor died;
Men prayed, and women wept; all ears
grew sharp
To hear the doom blast of the trumpet
shatter
The black sky."

The words of the poet are substantiated by the plain prose of the dictionary maker. In the department explanatory of "Noted Names," Webster's Unabridged Dictionary (edition 1883) says:—

The dark day, May 19, 1780 — so called on account of a remarkable darkness on that day extending over all New England. . . . The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with difference of degree and duration in different places. . . . The true cause of this remarkable phenomenon is not known.

Cause Unknown

Further than this last statement no one has been able to go in assigning a cause. At the time, some explained it as due to smoke from forest fires, others to the exceptional rise of vapors and atmospheric dust in the warm spring following the melting of unusually heavy winter snows. But no forest fires before or since ever produced such a phenomenon, and no melting snows or vapors before or since ever had such an effect over a vast area, a region, too, which has never known obscuration of the sun by such fogs as sometimes darken the sky over the limited area of London's smoking chimneys.

The facts are fully covered by the dictionary's statement: "The true cause of this remarkable phenomenon is not known."

What we do know is that the Saviour's prophecy declared, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light." And when the time for it came, the sign appeared.

Contemporary Records

Though the comparatively small-sized newspapers of the day were crowded with news of the progress of the Revolutionary War, then raging, no little space was given to reports and discussions of the remarkable darkening of the sun.

A correspondent of the *Boston Gazette and Country Journal* (of May 29, 1780) reported observations made at Ipswich Hamlet (Mass.), "by several gentlemen of liberal education":—

About eleven o'clock the darkness was such as to demand our attention, and put us upon making observations. At half past eleven, in a room with three windows, twenty-four panes each, all open toward the southeast and south, large print could not be read by persons with good eyes. About twelve o'clock the windows being still open, a candle cast a shade so well defined on the wall as that profiles were taken with as much

ease as they could have been at night.

About one o'clock a glint of light which had continued to this time in the east, shut in, and the darkness was greater than had been for any time before. . . . We dined about two, the windows all open, and two candles burning on the table.

In the time of greatest darkness some of the fowls went to their roost. Cocks crowed in answer to one another as they commonly do in the night. Woodcocks, which are night birds, whistled as they do *only* in the dark. Frogs peeped. In short, there was the appearance of mid-night at noonday.

About three o'clock the light in the west increased, the motion of the clouds became more quick, their color higher and more brassy than at any time before. There appeared to be quick flashes or coruscations, not unlike the aurora borealis. . . . About half past four, our company, which had passed an unexpected night very cheerfully together, broke up.

Of the evening following, this writer (then at Salem) wrote:—

Perhaps it never was darker since the children of Israel left the house of bondage. This gross darkness held till about one o'clock, although the moon had fulfilled but the day before.

The *Boston Independent Chronicle* (of June 8) quoted from Thomas's *Massachusetts Spy*:—

During the whole time a sickly, melancholy gloom overcast the face of nature. Nor was the darkness of the night less uncommon and terrifying than that of the day; notwithstanding there was almost a full moon, no object was discernible, but by the help of some artificial light, which when seen from the neighboring houses and other places at a distance, appeared through a kind of Egyptian darkness, which seemed almost impervious to the rays. This unusual phenomenon excited the fears and apprehensions of many people. Some considered it as a portentous omen of the wrath of Heaven in vengeance denounced against the land, others as the immediate harbinger of the last day, when "the sun shall be darkened, and the moon shall not give her light."

W. A. S.

(To be concluded)

Manchuria—Our Newest Mission Field in the Far East

THE readers of the REVIEW have been glad, I am sure, to learn of our advance into the Manchurian Mission field. Brother Bernhard Petersen and wife and Brother O. J. Grundset and wife reached Mukden, the capital of Manchuria, in October, 1914. They are the only American missionaries who have settled in Manchuria. The first missionaries to this country were the Roman Catholics, who began work here in 1838. The Presbyterians came in 1869, the Scotch Presbyterians in 1872, and the Danish Mission in 1895. The three Protestant societies have united their interests and endeavors, so they are practically one, and are known as the Presbyterian Society. The Seventh-day Adventist Mis-

brokenness of spirit he gathered courage to tell his wife about it, and she, too, laid hold of the blessed hope. Now they are able to sing from the heart,—

"Blest be the sorrow, kind the storm,
That drives us nearer home."

When all our hearts were too full for utterance, as we rejoiced in the blessing of the Lord and the presence of his tender Spirit, the brother said, "We cry, but we are happy."

Through all kinds of experiences, over all manner of paths, and in the most remote corners of the earth, the Lord is calling his children home. W. A. S.

Kafirland.

The Bible Sabbath

THE discussion over the rest day for the human family is becoming world-wide. This is indicated in the agitation over the question of the national rest day in our State legislatures and national Congress, and in the space devoted to the consideration of the question in the various church assemblies and religious journals. Which day should be observed as the Sabbath of the Lord? Taking the Word of God as a guide, this is a question which admits of but one answer. Many reasons might be given from the Scriptures of Truth as to why the seventh day only should be regarded as the Sabbath of the Lord. The following considerations afford sufficient basis for this conclusion:—

1. The seventh-day Sabbath is the Lord's day. "Therefore the Son of man is Lord also of the Sabbath." Mark 2:28. The Sabbath became the Lord's day by virtue of his great creative act. Jesus Christ is declared in the Scriptures of Truth to be the Creator of all things. See Col. 1:15-18; John 1:1-3. After he had finished his labor in the creation of this world, and pronounced everything that he had made good, he chose one day out of the weekly cycle and set it apart as a memorial of his creative work. By three distinct acts this memorial was established. These three acts are recorded in Gen. 2:1-3. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." (a) God rested on the seventh day. This constituted the seventh day his rest day; (b) God blessed the seventh day. His blessing upon it made it holy time; (c) after resting on the day and making it holy time, he then sanctified it and set it apart for the human family. Thus our Saviour declares in Mark 2:27, "The Sabbath

was made for man, and not man for the Sabbath." This creation of the Sabbath constituted the Lord Jesus Christ its Lord.

2. The Sabbath commandment was made a part of the great moral law. Ex. 20:8-11. The Creator descended upon Mt. Sinai, and with the greatest display of celestial glory which the world ever beheld, he spoke with his own voice these great ten words. In the very bosom of this law, buttressed before and behind by the other commandments, as if to guard it from the attacks of the fallen one, the Sabbath commandment was placed. This commandment, with the other nine, was written with the finger of God on tables of stone, an implication of its enduring nature. This law, including the Sabbath commandment, is of perpetual obligation upon the children of God in all ages.

3. The Lord constituted the Sabbath institution a sign between him and Israel forever. Ex. 31:13-18. The term Israel applies not only to God's people of the Jewish race, but to his children in all ages. Rom. 2:28, 29; Gal. 3:29. The Sabbath was therefore made a sign of sanctification between God and his children in all ages of the church.

4. Christ not only created the Sabbath and thus became its Lord, but during his earthly ministry became man's example in Sabbath observance. Read Luke 4:16; Matt. 12:1-12.

5. The Sabbath was observed not only by Jesus Christ, but by his disciples of the early church as well. After his death, those who were most intimately associated with him prepared spices and ointments on the sixth day; but the Sabbath drawing on, the record states that they left off their work and "rested the Sabbath day according to the commandment." Luke 23:56. On the first day of the week they did the work which they would not do on the Sabbath. Luke 24:21.

6. The great apostle to the Gentiles also observed the Sabbath of the Lord. It was customary for him to make this his regular day of public worship. Acts 17:1-3; 18:4, 11.

7. Finally, the Sabbath of the Lord, that same institution which was instituted in Eden before man sinned, will be observed in the future state when Eden is restored. Isa. 66:22, 23. Thus the original purpose of God with respect to his holy day will be carried out. He designed that the Sabbath should be kept by a holy nation, giving it to Adam in his innocence. Sin came in and perverted the truth of God and turned aside for a little time God's purpose. While sin may apparently delay the action of God's plans, it can never defeat them. The arrow of God's truth will reach the mark

at last. Every purpose of God will carry through the eternal ages. Thus the Sabbath, like a golden arch, spans the abyss of sin and reaches from Paradise in the beginning to Paradise restored. Through the Scriptures of Truth it is recognized emphatically as a Christian institution, and as Christians we should observe the day which the Lord has made holy, and rejoice therein.

F. M. W.

Signs of the Approaching End

Part 4. "The Dark Day" of 1780

(Concluded)

Not only over the land but out at sea also the unnatural darkness of the day and night of May 19, 1780, was observed.

In the Boston *Independent Chronicle* (of June 15) a correspondent, telling of interviews with various observers, wrote:—

I have also seen a very sensible captain of a vessel who was that morning about forty leagues southeast of Boston. He says the cloud which appeared at the west was the blackest he ever saw. About eleven o'clock there was a little rain, and it grew dark. Between one and two he was obliged to light a large candle to steer by. . . . Between nine and ten at night, he ordered his men to take in some of the sails, but it was so dark they could not find the way from one mast to the other.

Thoughts Turned to the Judgment

This writer commented as follows concerning the feelings awakened by the event:—

Various have been the sentiments of people concerning the designs of Providence in spreading the unusual darkness over us. Some suppose it portentous of the last scene. I wish it may have some good effect on the minds of the wicked, and that they may be excited to prepare for that solemn day.

The *Independent Chronicle* (of June 22) printed a letter from Dr. Samuel Stearns, who had been appealed to because of his knowledge "in philosophy and astronomy." First of all he disposed of one suggestion that had been made:—

That the darkness was not caused by an eclipse is manifest by the various positions of the planets of our system at that time; for the moon was more than 150 degrees from the sun all that day.

Then, in the rather heavy language of the science of that period, this writer told how the action of the sun's heat was continually projecting into the atmosphere particles of earthy matter; and in his opinion it was some "vast collection of such particles that caused the late uncommon darkness." But as to the real accounting for the phenomenon he wrote:—

The primary cause must be imputed to Him that walketh through the circuit of heaven, who stretcheth out the heaven like a curtain, who maketh the clouds his chariot, who walketh upon the wings of

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the wind. It was he at whose voice the stormy winds are obedient, that commanded these exhalations to be collected and condensed together, that with them he might darken both the day and the night; which darkness was, perhaps, not only a token of his indignation against the crying iniquities and abominations of the people, but an omen of some future destruction.

Thus men's minds were exercised by this sign "in the sun, and in the moon." The early records of New York City tell of the interest excited there, though evidently the darkness was not so marked as farther north.

In the Connecticut Legislature

The Connecticut Legislature was in session when the supernatural darkness came on. The following extract from the *Journal* of the house for May 19, 1780, tells the story:—

A solemn gloom or unusual darkness before ten o'clock—a still darker cloud rolling under the sable curtain from the north and west before eleven o'clock—excluded the light so that none could see to read or to write in the house, even at either window, or distinguish persons at a small distance, or perceive any distinction of dress in the circle of attendants; wherefore, at eleven o'clock adjourned the house till two in the afternoon.

On the proposition to adjourn, in the senate, we are told, one member, Abraham Davenport, arose in his place and said:—

Mr. Speaker, it is either the day of judgment, or it is not. If it is not, there is no need of adjourning. If it is, I desire to be found doing my duty. I move that candles be brought, and that we proceed to business.—"*History of the Town of Antrim, New Hampshire*," by Rev. W. R. Cochrane, 1880, pages 58, 59.

It was this striking incident that Whittier described with the poet's pen:—

"Meanwhile in the old Statehouse, dim as ghosts,
Sat the lawgivers of Connecticut,
Trembling beneath their legislative robes.
'It is the Lord's great day! Let us adjourn.'
Some said; and then, as if with one accord,
All eyes were turned to Abraham Davenport.
He rose, slow cleaving with his stately voice
The intolerable hush. 'This well may be
The day of judgment which the world awaits;
But be it so or not, I only know
My present duty, and my Lord's command
To occupy till he come. So at the post
Where he hath set me in his providence
I choose, for one, to meet him face to face,—
No faithless servant frightened from my task,
But ready when the Lord of the harvest calls;
And therefore, with all reverence, I would say,
Let God do his work, we will see to ours.
Bring in the candles.'"

Thus, in a manner that arrested the at-

tention of men and put awe and solemnity into their hearts, with thoughts of the coming of the great day of God, the first of the predicted signs in the heavens was revealed.

It was more general at a later time—when students of the Bible seemed moved upon simultaneously, in both Europe and America, to give attention to the doctrine of Christ's second coming—that these signs were seen to have come in fulfillment of the prophecy.

As we look to the past, we see how truly the tokens of the coming King began to appear as the church of Christ came fully out from the long, dark period of tribulation. A new era was at the dawn, in which the Lord was to fill the earth with light before his second appearing, according to his word to Daniel the prophet:—

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

At last the time of the end was at hand, and the signs of the latter days began to appear in the earth and in the heavens. The Lord was preparing to send to all the world the closing gospel message of Christ's soon coming in glory.

W. A. S.

A Visit to Japan

As Brethren Fulton and Johanson had consented to comply with the earnest request given them to attend the workers' meeting and biennial conference of the Asiatic Division Mission to be held at Shanghai, May 1-14, they joined Elder Porter, Professor Salisbury, and me on our return to China. At Hongkong, Professor Salisbury left us, to return to his work in India. Personally, I felt this separation very much. It had been five months since Brother Salisbury met me on my arrival in India. He had traveled with me over his large field, acquainting me with its conditions and needs, and counseling with me regarding various plans for the more rapid advancement of the work. These associations in gospel work bind hearts together in strong, close bonds of brotherhood. I shall ever remember with pleasure this visit to India.

From Hongkong, our company journeyed north to Japan, spending one day at Shanghai on the way. As soon as we could get ashore, we were bundled into jinrikishas and hurried out to our mission compound, the headquarters of the Asiatic Division. Here we had the pleasure of meeting a large number of former acquaintances and fellow workers,—Sister Porter, the Drs. Selmon, Brother and Sister Woodward and their daughter Mary. Brother and Sister Gillis, Brother and Sister Wood, Brother

and Sister Blunden, Sister Shull, Sister Hall, and Brother and Sister Stafford.

Dr. Selmon gathered the students in the chapel that we might meet them all together, and speak a few words of greeting. Time did not permit of anything like a close inspection of our buildings and facilities at this headquarters; a closer examination will be made on our return to the conference, but the general appearance seems good.

Our first sight of Japan was at Nagasaki, which presented a beautiful view. We were met here by our Japanese minister, Elder Kuniya, and a number of Sabbath keepers living in the city. Word from Elder DeVinney, superintendent of the Japan Mission, made it seem best for Elder Porter to leave our boat and hasten on by train to Tokio. Our ride through the Inland Sea, of Japan, must be placed among the most interesting and beautiful sea voyages we have ever made. Hundreds of beautiful islands, covered with dark-green foliage, rise from the water in every direction.

At Kobe, Dr. Noma and her sanitarium family came onto our boat to give us a warm Japanese welcome to their city and country. Here I left the boat; and after an hour's visit at the sanitarium, Elder Kuniya and I hurried on by train to Tokio.

Once more we were made glad by the sight and the handshake of fellow workers, who had been together some days attending a workers' meeting. After a long effort, our brethren in Japan have succeeded in securing a block of land in a suburb of Tokio, where they have erected good buildings for their headquarters. They have a neat, well-planned printing house, a good school building, and a number of residences for those whose duties make it necessary for them to live at the headquarters. They ought to have more land, but on account of prices they purchased only what they actually need for their buildings.

It gave me pleasure to meet our Japanese workers. Elder Okohira is located at headquarters, doing editorial and school work. Elder Kuniya is located at Kobe, and is doing evangelistic work in different parts of the kingdom. These are earnest, loyal men of good influence in Japan, and their wives are fully united with them in their work. In the printing office, the school, and also in the field work, we have promising young men helping to advance the cause in their native land: and this is what I find in every country I visit. God is raising up efficient, reliable, consecrated men and women wherever his cause is established, to join in quickly finishing his work throughout the world.

It is a remarkable and significant fact that as soon as people in these lands accept the third angel's message, a great

dinary version (King James) gives "a facts of the whole narrative and the living soul" in the margin of Gen. 1:30, as showing the same expression used of all the animal creation in the inspired Hebrew text. The famous Methodist commentator, Dr. Adam Clarke, says on this phrase, "living soul:"—

"A general term to express all creatures endued with animal life, in any of its infinitely varied gradations."

2. Are "Soul" and "Spirit" Deathless?

"But are not the soul and spirit said to be deathless?" questions another. No. One writer says of the Scriptural use of the words "soul" and "spirit:"—

"The Hebrew and Greek words from which they are translated, occur in the Bible, as we have seen, seventeen hundred times. Surely, once at least in that long list we shall be told that the soul is immortal, if this is its high prerogative. Seventeen hundred times we inquire if the soul is once said to be immortal, or the spirit deathless. And the invariable and overwhelming response we meet is, *Not once!*"—"*Here and Hereafter,*" by U. Smith, p. 65.

On the contrary, the Lord declares, "The soul that sinneth, it shall die." Eze. 18:20. It means that the person that sins shall die; for soul, mind, heart, spirit, are used to express life or the seat of the affections or of the intellect. One may commend his soul to God, or his spirit to God (really his life to the keeping of God), until the great day of the resurrection. The word "soul" is used for all animal life in New Testament usage as well as in the Old; as, "And every living soul died in the sea." Rev. 16:3.

3. The Thief on the Cross.

But did not Christ promise the thief on the cross that he would be with him that day in Paradise?—No; for Paradise is where God's throne is, and the tree of life, and the city of God, the capital of Christ's kingdom; and three days later Christ had not yet ascended to the Father. "Touch me not," he said to Mary after his resurrection; "for I am not yet ascended to my Father." John 20:17. The dying thief, therefore, was not with him in Paradise three days before. Nor did the thief's question suggest such a thought. His faith grasped Christ's resurrection, the resurrection of his children, and the coming kingdom; and that day on the cross, in the moment of the deepest humiliation of the Son of God, the repentant sinner cried, "Lord, remember me when thou comest into thy kingdom." And the Saviour replied, "Verily I say unto thee today"—this day, when the world scoffs and the darkness presses upon me, this day I say it—"shalt thou be with me in Paradise." Luke 23:42, 43. The punctuation that makes it read, "Today shalt thou be with me in Paradise," is not a part of the sacred text, and puts the Saviour's promise in contradiction with the

teaching of Scripture.

4. The Rich Man and Lazarus.

"Then there is the parable of the rich man and Lazarus," one says, "where Lazarus and Dives are talking, though dead—Lazarus in Abraham's bosom and the rich man in torment." But that is a parable; and no one can set the figures of a parable against the facts of positive Scripture. In parables, lessons are often taught by figurative language and imaginary scenes which could never be real, though the lesson is emphasized the more forcefully. In the parable of Judges 9, the trees are represented as holding a council and talking with one another. No one mistakes the lesson of the parable or supposes that the trees actually talked. So in the parable of the rich man and Lazarus, the lesson is taught that uprightness in this life, even though with deepest poverty, will be rewarded in the future life; while uncharitable selfishness will surely bring one to ruin and destruction. In the face of the Bible teaching, no one can turn this parable into actual narrative, representing that the saved in glory are now looking over the battlements of heaven and talking with the lost amid the flames. This is not the picture that the Scriptures give us of heaven, nor of the state of the dead, nor of the time and circumstances of the final rewards or punishments.

W. A. S.

Signs of Christ's Coming—No. 2

The Dark Day of 1780

THE time of the dark day which was to be a sign of Christ's coming is given by Matthew as "immediately after the tribulation of those days." A description of those days of persecution and their shortening for the elect's sake, had been given in the preceding verses, in these words:—

"Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24:21, 22.

We are then to look for the occurrence of a dark day soon after the influence of the German Reformation and the French Revolution had wrought such religious and civil changes throughout Europe that the power of the Papacy to persecute heretics in any country was practically gone.

The prophet Isaiah, in his description of this same sign, pointed out the time of day when the darkening was to occur:—

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constel-

lations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Isa. 13:9, 10.

The fulfilment corresponded with remarkable exactness to the prophecy. We quote from memoirs written and published within five years of the event:—

"The time of the extraordinary darkness was May 19, 1780. It came on between the hours of 10 and 11 A. M., and continued until the middle of the next night, but with different appearance at different places. As to the manner of its approach it seemed to appear first of all in the southwest. The wind came from that quarter, and the darkness appeared to come on with the clouds that came in that direction. The degree to which the darkness arose was different in different places. In most parts of the country it was so great that people were unable to read common print, determine the time of the day by their clocks or watches, dine, or manage their domestic business, without the light of candles. In some places the darkness was so great that persons could not see to read common print in the open air, for several hours together; but I believe this was not generally the case. The extent of this darkness was remarkable. Our intelligence in this respect is not so particular as I could wish; but from the accounts that have been received it seems to have extended all over the New England States. It was observed as far east as Falmouth. To the westward we hear of its reaching to the furthest parts of Connecticut, and Albany. To the southward it was observed all along the sea-coasts, and to the north as far as our settlements extend. It is probable it extended much beyond these limits in some directions, but the exact boundaries cannot be ascertained by any observations that I have been able to conduct. With regard to its duration, it continued in this place at least fourteen hours; but it is probable this was not exactly the same in different parts of the country. The appearance and effects were such as tended to make the prospect extremely dull and gloomy. Candles were lighted up in the houses; the birds, having sung their evening songs, disappeared, and became silent; the fowls retired to roost: the cocks were crowing all around, as at break of day; objects could not be distinguished but at a very little distance, and everything bore the appearance and gloom of night."—*Memoirs of the American Academy of Arts and Sciences: to the End of the Year 1782*, Vol. I, pp. 234, 235. Boston: printed by Adams and Nourse, in Court Street, 1785.

The account given in a history of the United States, published only two decades after the event, is of interest, as it tells in more detail of the darkening of the moon on the following night:—

"This day [May 19, 1780] has been rendered very remarkable by an extraordinary phenomenon, which demands a particular relation. An unusual darkness came on between the hours of ten and eleven in the morning, and continued to increase. Your friend, having been accustomed to dark days in London, and frequently observed from his study the bright shining sun gradually, and at length totally, eclipsed as it descended

behind the thick vapor which hung over the city, regarded it with no special attention till called to do it by his neighbors who were much alarmed. He dined by candlelight about one. After that it grew much lighter, and he walked about five o'clock to a tavern, a mile distant, on the road to Boston, to meet a select committee of Roxbury, on special business. When they had finished, about eight at night, he set out for home, not suspecting but that, being fully acquainted with every foot of the road, he should easily return, notwithstanding its being extremely dark.

"There were houses all the way, though at a considerable distance from each other. He marked the candlelight of one, and with that in his eye, went forward till he got up to it; but remarked that the appearance of the place was so different from what was usual that he could not believe it to be what it was, had it not been from his certain knowledge of its situation. He caught the light of a second house, which he also reached; and thus on. At length, the light being removed from the last he had gained sight of, ere he was up with it, he found himself in such profound darkness as to be incapable of proceeding, and therefore returned to the house he had passed, and procured a lantern. Several of the company, having farther to go, were on horseback. The horses could not see to direct themselves; and by the manner in which they took up and put down their feet on plain ground, appeared to be involved in total darkness, and to be afraid lest the next step should plunge them into an abyss. The gentlemen soon stopped at another tavern, and waited for the benefit of the moon; but after a while, finding that the air received no accession of light from it, when they were certain it was risen they had recourse to candles to assist them in getting home. In some instances horses felt the forcible operation of the darkness so strongly that they could not be compelled by their masters to quit the stable at night, when wanted for a particular service. The shifting of the wind put an end to it, and at midnight it was succeeded by a bright moon and starlight."

—*"The History of the Rise, Progress, and Establishment of the Independence of the United States of America,"* by William Gordon, D. D., 3 vols., Vol. III, pp. 56, 57. New York, 1801.

As we see that these signs have already been fulfilled, let us rejoice, remembering the words of Luke 21: 28:—

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Every additional sign that we shall find has been fulfilled should but make our joy the greater as it shows the day of Christ's coming to be even still nearer.

L. L. C.

WE need in these days more Christians of depth who have sunk shafts into God's unexploited truths. It takes time to have a realizing sense of sin as well as a realizing sense of God. Solitude is as essential for meditation as society for knowledge of men.—*John R. Mott.*



What is Jesus to Me?

MRS. MARY H. WILLIAMS

O WORLD'S Redeemer, Priest, and King!
O Lamb of Calvary!
All Christendom thy praises sing;
But what are thou to me?

Art thou my Saviour, Friend, and Guide,
The Bread of Life to me?
Are all my wants in thee supplied?
Do I abide in thee?

Do I with patient heart endure
The straitness of the way?
Ah, flowery paths so oft allure,
And tempt my feet to stray!

But oh, amid life's storms, in fear
Of ills that compass me,
Thou, Lord, my strong high tower, art near;
For refuge there I flee!

How sweet to know, in heaven, where
Our great high priest thou art,
Still, like an ephod, thou dost bear
Our names upon thy heart!

Before God's throne plead thou our cause,
And in the soul's distress
Replace the guilt of broken laws
With thine own righteousness.

My soul's refiner! cleanse thou me,
Enduring grace impart,
Till thine own image thou canst see
Reflected in my heart.

Would I for rarest gift of earth
Exchange this hope in thee?
Ah! now I know thy priceless worth,
Thou'rt everything to me.
Minneapolis, Minn.



Marriage with Unbelievers

MRS. E. G. WHITE

(A Personal Letter to a Young Sister)

DEAR SISTER: I have heard of your contemplated marriage with one who is not united with you in religious faith, and I fear that you have not carefully weighed this important matter. Before taking a step which is to exert an influence upon all your future life, I urge you to give the subject careful and prayerful deliberation. Will this new relationship prove a source of true happiness? Will it be a help to you in the Christian life? Will it be pleasing to God? Will your example be a safe one for others to follow?

Before giving her hand in marriage, every woman should inquire whether he with whom she is about to unite her destiny is worthy. What has been his past record? Is his life pure? Is the love which he expresses of a noble, elevated

character, or is it a mere emotional fondness? Has he the traits of character that will make her happy? Can she find true peace and joy in his affection? Will she be allowed to preserve her individuality, or must her judgment and conscience be surrendered to the control of her husband? As a disciple of Christ, she is not her own; she has been bought with a price. Can she honor the Saviour's claims as supreme? Will body and soul, thoughts and purposes, be preserved pure and holy? These questions have a vital bearing upon the well-being of every woman who enters the marriage relation.

Religion is needed in the home. Only this can prevent the grievous wrongs which so often embitter married life. Only where Christ reigns, can there be deep, true, unselfish love. Then soul will be knit with soul, and the two lives will blend in harmony. Angels of God will be guests in the home, and their holy vigils will hallow the marriage chamber. Debasement and sensuality will be banished. Upward to God will the thoughts be directed; to him will the heart's devotion ascend.

The heart yearns for human love, but this love is not strong enough or pure enough or precious enough to supply the place of the love of Jesus. Only in her Saviour can the wife find wisdom, strength, and grace to meet the cares, responsibilities, and sorrows of life. She should make him her strength and her guide. Let woman give herself to Christ before giving herself to any earthly friend, and enter into no relation which shall conflict with this. Those who would find true happiness, must have the blessing of heaven upon all that they possess, and all that they do. It is disobedience to God that fills so many hearts and homes with misery. My sister, unless you would have a home where the shadows are never lifted, do not unite yourself with one who is an enemy of God.

As one who expects to meet these words in the judgment, I entreat you to ponder the step you contemplate taking. Ask yourself, "Will not an unbelieving husband lead my thoughts away from Jesus? He is a lover of pleasure more than a lover of God; will he not lead me to enjoy the things that he enjoys?" The path to eternal life is steep and rugged. Take no additional weights to retard your progress. You have too little spiritual strength, and you need help instead of hindrance.

The Lord commanded ancient Israel not to intermarry with the idolatrous nations around them: "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy

In Rev. 14: 6-14 is found that great threefold message, announcing the opening of the judgment, the fall of Babylon, and the warning against the beast and his image. This message has already girdled the earth. It calls upon all to worship the true God, to render obedience to his precepts, and to prepare for his coming.

• The Eastern Question

Then there is the Eastern Question,—the driving of the Turk from Europe, and the consequent scramble for his territory. The prophecy concerning this power is found largely in the eleventh chapter of Daniel. Speaking of this power, the revelator says, "The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared." Rev. 16: 12.

For many years the drying up of the power here symbolized by the river Euphrates has

been going steadily forward. Today she holds but little territory in Europe, and ere long will be forced to remove her capital from Europe. Eventually she will plant the tabernacles of her palace between the seas, in the Holy Land.

And what is the next great event? "At that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12: 1. The eternal reign of Christ and the deliverance of his people come next.

This line of prophecy, which is so fast fulfilling, brings us to the time when the kingdoms of earth are destroyed, and Michael begins his reign over a kingdom which shall have no end. Earthly kingdoms will then be carried away like the chaff, and the kingdom of Christ will fill the earth.

artificial limbs and eyes, the spectroscope, the kinetoscope or moving pictures, acetylene gas, X-ray apparatus, horseless carriages, and — but, enough! the reader exclaims; and indeed it is not pleasant to contemplate the loss."

But even this extract is antiquated. Since it was written, wireless telegraphy, aeroplanes, and many other marvelous inventions have startled the world. What is the meaning of all this? This wonderful increase of knowledge tells us that the time of the end is here, and that the Lord is at the door.

The "time of the end," the increase of knowledge, then the coming of the Lord!

The Gospel to All the World

In response to the question of the disciples as to what would be the sign of his coming and the end of the world (Matt. 24: 3), Jesus told them there would be wars and rumors of wars, that nation would rise against nation, and kingdom against kingdom, that there would be famines and pestilence and earthquakes in different parts of the earth. But all these were to be but the beginning of sorrows. Then he said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

Little was done to evangelize the world till the "time of the end" began. But when this time was reached, Bible societies were organized, and they began to print God's Word and send it everywhere. The attention of men was turned toward the great Gibralters of heathenism. Today we find the gospel preached in all lands. There is an open door into every nation, and a Macedonian cry for help. Then, too, the gos-

but the persecution, being shortened by the power of the Reformation, ended some years earlier. So "in those days, after that tribulation," the sign in the sun, as our Lord foretold, was seen. Of this the most authentic history bears solemn witness.

The following night the darkness was well-nigh impenetrable, and the moon, which shines with borrowed light, when seen had the appearance of blood. Of this, too, history bears testimony.

The Star Shower

On Nov. 13, 1833, occurred that magnificent and awe-inspiring meteoric shower which so many writers mention. For hours the whole firmament seemed to be in fiery commotion, and no other celestial phenomenon has ever occurred in the memory of man which caused such dread and occasioned such widespread alarm. There are those living today who witnessed this marvelous exhibition of falling stars. The people who beheld this sign in the heavens were impressed then that it was a herald of the approaching end of the world.

The Next Event

Of what are these signs a mighty portent? What is the next event to take place, following these signs?—"Then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24: 30, 31. Signs in the heavens, then the coming of Jesus!

The Last Generation

That all might clearly understand, the Saviour illustrated the meaning of his words by a parable: "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24: 32-34.

The onward march of time has carried us far past the fulfillment of these ominous signs of the coming day of God. The last generation is here, and although no man knows the day nor the hour when the opening heavens will reveal the King coming with all the angels of heaven, the words of Jesus, the greatest of all prophets, stand sure, and the Son of man is truly at the door.

"The coming King is at the door,
Who once the cross for sinners bore;
But now the righteous ones alone
He comes to gather home.

"The signs that show his coming near
Are fast fulfilling year by year,
But soon we'll hail the glorious dawn
Of heaven's eternal morn."

Like the Days of Noah

While some are lulling the people to sleep with the unscriptural doctrine of the world's conversion, the Saviour has given us a very different picture. It is thus: "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all." Luke 17: 26, 27. What folly to advocate the fable of the world's conversion in the presence of such a statement!

In the inspired record given us of the days of Noah we read: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." Gen. 6: 5-12.

Man's mind was evil continually, and the earth corrupt; and as it was then it will be again!

This is indeed a dark picture. But a careful and impartial survey of the present condition of things in the world leads us to conclude that we are in the time when these words are being literally fulfilled. Violence and corruption filled the earth in Noah's time. How is it today? Think of the murders, lynchings, suicides, bold outrages, and the inhuman and shocking details of unmentionable crimes and violence which are brought to our attention daily.

In the present dreadful war waged by the nations that have stood for culture and the highest type of civilization, the few details which are allowed to filter through from the front, show that with fire, poisonous gases, and every contrivance that can be devised for killing, maiming, and mutilating the most violent and inhuman deeds are committed, rivaling, it would seem, anything that history records among barbarians. Men are indeed violent and cruel.

A Chicago daily some time ago, speaking of increasing crime, said: "Not only are robberies increasing in number in Chicago, but the highwaymen are more bold and more desperate than formerly. There has been a marked and significant change in the character of these crimes during recent years. Formerly the footpad rarely resorted to violence save as a means of avoiding arrest. Today the robber's weapon is used to injure, maim, and kill." And what is true of Chicago is true of scores of other places. The earth is indeed filled with violence, and beyond question the condition which the Son of man said would immediately precede his

The Signs of Christ's Coming Fulfilled and Fulfilling

Distress of Nations with Perplexity

SPEAKING of the signs of his second coming, the Saviour foretold a time when men's hearts would fail them "for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." Luke 21: 26. Notice that just before the coming of Jesus there is to be "distress of nations, with perplexity." Look out on the world. Which nation is not distressed? What nation is not perplexed? There has never before been such distress of nations as today. The world is on fire, and no nation is fireproof. The present war may stop, from exhaustion if for no other reason, but it will be the spawn of wars. Nations are keeping a record of things for which they will demand a settlement. Of what was to follow this very condition of things, the Saviour said: "Then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 27.

Unprecedented distress and perplexity of nations, then the coming of Jesus! Behold he cometh!

"The Alarm of War"

An ancient prophet, looking down the ages, said: "My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I cannot hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is laid waste; suddenly are my tents destroyed, and my curtains in a moment." Jer. 4: 19, 20.

Truly the alarm of war is here, and the gathering clouds indicate a still greater and more terrible storm. "Destruction upon destruction" is indeed drawing nigh. The seer of Patmos foretold this same time: "The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11: 18.

Truly the "nations are angry," and the next great event is the judgment, the giving of reward to the servants of God, and the destruction of those who destroy the earth. This warlike condition of the world is a fulfillment of God's word, and is a mighty call to all to prepare for the end of the world and the coming of the Lord.

Angry nations, then the Saviour coming with all the armies in heaven!

Preparedness

This word is seen everywhere. The great question for the nations at peace as well as for those at war is that of national preparedness, getting ready for a struggle which is inevitable. This, too, is in striking fulfillment of prophecy. "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong." Joel 3: 9, 10.

"Prepare war," said the ancient seer, in the time when "the harvest is ripe," and when "the day of the Lord is near." With startling accuracy the nations are fulfilling these divine utterances.

Increase of Knowledge

The angel Gabriel, speaking to the prophet Daniel, said, "Thou, O Daniel, shut up to the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

This prophecy is meeting a remarkable fulfillment. We are living in an age of knowledge. For centuries the world made little progress in this direction. But with the beginning of the last century, or the "time of the end" here mentioned, there was a general awakening. Scriptural and scientific knowledge has increased with rapid strides. The knowledge of God's Word has been widely diffused. The past century has witnessed the most marvelous achievements in the field of scientific discovery. Within the lifetime of men now living, most of the marvelous inventions we see have been brought into existence. I quote a few paragraphs from the introduction to a volume called the "Progress of Invention in the Nineteenth Century:"—

Milestones in a Century of Progress

"As we make the backward run of one hundred years, we have passed by many milestones of progress. Let us see if we can count some of them as they disappear behind us. We quickly lose the telephone, phonograph, and grapho-



THE FLOOD — A TYPE OF EARTH'S FINAL DESTRUCTION

phone. We no longer see the cable cars, or electric railways. The electric lights have gone out. The telegraph disappears. The sewing machine, reaper, and threshing have passed away, and so also have all India-rubber goods. We no longer see any photographs, photo-engravings, photolithographs, or snapshot cameras. The wonderful octuple web-perfecting printing press, which prints, pastes, cuts, folds, and counts newspapers at the rate of 96,000 an hour, or 1,600 a minute, shrinks at the beginning of the nineteenth century into an insignificant prototype. We lose all planing and woodworking machinery, and with it the endless variety of sashes, doors, blinds, and furniture. There are no gas engines, no passenger elevators, no asphalt pavement, no steam fire engine, no triple-expansion steam engine, no Giffard's injector, no celluloid articles, no barbed-wire fences, no time locks for safes, no self-binding harvesters, no oil or gas wells, no ice machines nor cold storage. We lose air engines, stem-winding watches, cash registers, and cash carriers, the great suspension bridges, the tunnels, the Suez Canal, iron-frame buildings, monitors and heavy ironclads, revolvers, torpedoes, magazine guns and Gatling guns, linotype machines, all practical typewriters, all Pasteurizing, knowledge of microbes or disease germs, and sanitary plumbing, water gas, soda water fountains, air brakes, coal-tar dyes and medicines, nitroglycerin, dynamite and gun cotton, dynamo-electric machines, aluminum ware, electric locomotives, Bessemer steel with its wonderful developments, ocean cables, enameled ironware, Welsbach gas burners, electric storage batteries, the cigarette machine, hydraulic dredges, the roller mills, middlings purifiers and patent-process flour, tin can machines, ear couplings, compressed-air drills, sleeping cars, the dynamite gun, the McKay shoe machine, the circular knitting machine, the Jacquard loom, wood pulp for paper, fire alarms, the use of anesthetics in surgery, oleomargarine, street sweepers, Artesian wells, friction matches, steam hammers, electroplating, mail machines, false teeth,

pel of the kingdom, heralding the glorious news of the second coming of Christ, is also preached in all the world. Not all who hear the gospel will believe and be saved, but it will gather out of the nations a people for his name. When this gospel of the kingdom is preached in all the world, the end will come. The open door and the proclamation of the gospel everywhere constitutes signs of the end of the world and the close of probation.

The gospel to all the world, and then the end, and the coming of Jesus!

Signs in the Heavens

Replying further to the question of his disciples, "What shall be the sign of thy coming, and of the end of the world?" Jesus said: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Matt. 24: 29. The evangelist Mark in writing concerning these signs, said they were to take place "in those days, after that tribulation." Chap. 13: 24. The "tribulation" here mentioned, without doubt refers to the 1260 years of papal supremacy, beginning A. D. 538 and ending in A. D. 1798.

Signs in sun, moon, and stars — these are all the places in the heavens where the Lord could hang a sign. A darkened sun, and a moon appearing as blood, and falling stars, — surely such startling and supernatural manifestations as these could not be hung out by the hand of God in the celestial bodies, and no notice be taken of them either by the historian or by those living when the events took place!

The Dark Day

The same faithfulness and accuracy, however, which are ever seen in the fulfillment of the predictions of the Lord in other scriptures, are seen in the signs here foretold. On May 19, 1780, the sun was supernaturally darkened. The time of the papal supremacy ended in 1798,

second coming is here, telling us that the end of the world is near. When the earth becomes as wicked as it was in Noah's time, the Lord will cleanse it with fire, as he did then with water.

Like the Days of Lot

Continuing, the Saviour said: "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17: 28-30.



THE STRUGGLE BETWEEN CAPITAL AND LABOR

The world to be like Sodom and Gomorrah! What a picture!

It is sad to be forced to look upon such a condition in the world. But it is the harvest of sin. Wickedness and moral corruption abound. Paul warned us that evil men and seducers would "wax worse and worse." These words are fulfilling before our eyes. The outbursts of sin are seen in all the walks of life, among the rich as well as the poor. A Methodist clergyman has well said: "Old Rome in her worst days never harbored such conditions of vice as are prevalent in our highest social orders. Never at any period of the world's history has the moral stratum been so thin."

A recent exposure of blackmail showed that among the rich many have been paying over large sums of money to keep their immorality from being exposed. Think of the shocking exposures that would be made if the curtain should be lifted, and all be seen as God beholds it! White slavery and prostitution are doing a terrible work. The wrecks of moral depravity are strewn on every land. The divorce courts are choked with the cases of those who hold the marriage vow as a thing of little worth.

Sin is capable of taking on a high polish, and in theaters and gilded halls of amusement and vice it is set forth in its most alluring form. A refined and educated member of society was interviewed some time ago concerning what is called fashionable dances. She spoke of the low, bestial dances which are coming into society. She was asked if she had noticed that they had changed. "Have I?" she replied. "I should say I have—these wretched, vulgar dances! This 'turkey trot' business which I have seen during the last winter is too disgusting for words. It only shows that our whole country is becoming materialistic and vulgarized." She said further that she remembered—and "I am not a very old woman"—when to be invited to certain great houses in New York was a social privilege and an honor. "Today," she said, "there isn't a house in New York which means anything in a great social way. The same laxity and vulgarity have been brought about through the popularizing of divorce. Young girls marry and trip lightly into the 'tie that binds,' with a sense of liberty which can be theirs if they choose, and change their minds after marriage."

The trend of things in this direction is woefully downward. We wish it were otherwise. Sin is indeed ripening for the harvest, and the mighty Reaper with the sickle is soon to come, and gather the wheat into his garner and cast the tares into the great wine press of God's wrath.

The earth like Sodom and Gomorrah, then the cleansing, and the coming of Jesus!

Piling Up Fortunes

An ancient prophet speaks of a time when the land would be full of silver and gold, and there would be no end of treasure. Isa. 2: 7. James speaks of a time when men will pile up vast fortunes. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5: 1-3.

The increase of wealth in recent years is phenomenal. At no other period in the history of the world has there been such an accumulation of wealth in the period spanning the life of one man, or one generation. Tremendous fortunes are created in a very brief period.

One writer says: "Such colossal fortunes, such hoarding of treasures, such combinations of wealth, with such rapid increase of poverty, was never witnessed before. Our age alone fits the prophetic mold."

Bishop Potter is reported as saying: "The growth of wealth and of luxury, wicked, wasteful, and wanton, as before God I declare that luxury to be, has been matched step by step by a deepening and deadening poverty which has left whole neighborhoods of people practically without hope and without aspiration."

Near the close of the Civil War the wise and sagacious Lincoln is reported to have said: "I

see in the near future a crisis approaching that unnerves me, and causes me to tremble for the safety of my country. As a result of the war, corporations have been enthroned, and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until the wealth is concentrated in the hands of a few, and this republic is destroyed."

What is the meaning of this enormous aggregation of capital? It has a deep significance. This heaping together of treasure was to be "in the last days." James 5: 3, A. R. V. The Book of God declares that there will come a time when there will be such fabulous increase of wealth, such hitherto unheard-of fortunes gathered in such a comparatively brief time, as to attract attention, and constitute one of the signs of the approaching end. This sign of the day of God stands out clearly before us.

The heaping up of riches, the last days, then the end! With a mighty warning voice these things speak to the world, bidding all prepare for the appearing of the Son of man.

The Millionaire and Pauper

The vast gulf between the enormously rich and the very poor, between millionaire and pauper, with the greed of the natural heart, breeds an unrest among the laboring class which is world wide, and threatens to lead to such an upheaval as will convulse the world and bring the miseries foretold upon the rich. The corruption of concentrated wealth and the vice and crime of poverty do not tend to the stability of government. Much of this great concentration of capital, these colossal and hitherto unheard-of fortunes, is the result of fraudulent manipulation. After speaking of the miseries and sorrows coming upon the rich, James says, "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." James 5: 4.

The extravagant luxury of the rich leads to unrest, and in some instances breeds contempt. Many fashionable hotels, apartment houses, and tenements, while admitting dogs, exclude children. Luxurious suppers are given where priceless jewels are worn, and tens of thousands of dollars are wantonly and lavishly squandered. A metropolitan daily speaks of the surpassing magnificence of one of these princely gatherings, as follows:—

"The most sumptuous, brilliant, and costly social function that New York has ever known was the fancy-dress ball given by Mrs. — at the Waldorf last night.

"About eight hundred people were there, of whom more than four hundred and fifty were women. The ball placed about \$500,000 in circulation.

"The ball began at midnight, and ended at five o'clock this morning. Therefore its pleasures cost at the rate of \$100,000 an hour. The cost to the hostess was about \$125,000. It was a superb spectacle. People came thousands of miles to attend it."

Costly garments purchased to be worn on such an occasion, then laid away for the moths to eat, while orphans shiver with cold! Expensive funerals arranged for the burial of poodles, while thousands of children within a few blocks are suffering for the comforts of life!

This condition leads a prominent daily to say:—

"Is it any wonder that there is an ominous condition of unrest against the accumulation of vast wealth, and that Socialism is menacing on the increase?"

For protection against the grinding power of the combination of capital, labor has sought to unite, forming unions and various combinations, having originally in view the betterment of the working classes. Their requests for shorter hours and increased pay are denied, and their demands must be enforced in some way; so disastrous strikes and lockouts are resorted to. The history of these things is so well known that we need only to refer to it. But while the working classes stand up against what they believe to be injustice, trade unions in many instances exhibit a tyrannical power and a destructive spirit which spreads dismay and terror throughout the land. The United States Congress was forced recently, in order to avert a threatened strike which would tie up all the main lines of railroad and entail untold suffering, especially in cities, to take quick action, incorporating into law some of the demands of the unions. The President in a recent speech is reported as saying that "the chief cloud that is upon the domestic horizon is the unsatisfactory relation of capital and labor." The menacing attitude of these labor combines may well make us afraid.

It is clear to every impartial observer that there is a time of great trouble before us, trouble between the power of capital, organized into trusts and various commercial enterprises and combines, and the organized forces of labor. Enough of the cloud can already be seen above the horizon to indicate a storm which may lead to social revolution and bring a veritable reign of terror. To those living at this time the Lord says: "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5: 8. Our only hope is in God.

This ominous unrest in the industrial world is another of the many conditions which indicate the near return of the Lord Jesus, who alone can bring peace to all.

Worldliness in the Church

Speaking concerning the prevailing iniquity of the last days, the apostle Paul says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unboly, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but deny-

ing the power thereof: from such turn away." 2 Tim. 3: 1-5.

This is a startling list of sins mentioned by the inspired apostle. All these are the outgrowth of the depravity of the natural heart. And the church, instead of triumphing like an army with banners, has lost her power. While a form of godliness is maintained, the power which should be manifested with the form is lacking.

A temple left desolate! A body without the living breath of life!

This is a sad picture. But sad as it is, it is exhibited all about us. Spiritual dearth is found everywhere. The Word of God is set aside. Infidelity in the form of higher criticism is preached from many pulpits. Prayer is neglected. Theaters are more frequented by church members than is the prayer meeting. Card parties are held regularly in the homes of many professed Christians—"lovers of pleasures more than lovers of God." Church entertainments, such as suppers, festivals, and lotteries, crowd the church, the place dedicated to the most high God.

Serious discussion was recently given by one of the largest and most powerful denominations, to the question as to whether it would not be wise to strike from its Discipline the prohibition against dancing. Such prohibitions, however, are usually allowed to be but a dead letter, for many church members are found, in attire none too modest, in the sensual whirl of the dance. Theaters and dance halls filled with those whose names are enrolled as believers in Christ as their Saviour, yet the pews empty at the prayer meeting! Surely we have reached the time when a form of godliness without the power is seen. Worldly pleasure has drowned the voice of conscience, and eaten from the heart the love of that which is holy and upright.

What is the meaning of this marked decline in spirituality which has become so apparent? "This know that in the last days perilous times shall come." It means that the end is near. The world is fast reaching the place where Sodom and Gomorrah stood, and when it becomes like the cities of the plains it will meet a similar fate. "Fire came down from God out of heaven, and devoured them." Rev. 20: 9. Because of the abounding iniquity the love of many is waxing cold. Matt. 24: 12. Once the church loses its power, and the Holy Spirit, resisted and grieved, withdraws, there will be nothing to stop the downward trend of the world. It remains then only for the Lord to come, translate his people, and destroy all sin and sinners, and give the earth, all new and clean, to the saints of the Most High.

The Glorious Appearing of Christ

"Some" great events have taken place since Adam crossed the threshold of his Eden home for the last time. That was a momentous hour when, because of the wickedness of man, the Lord opened the windows of heaven and with the besom of destruction swept man and his vileness from the earth.

That was a great event when, from the blazing top of Mt. Sinai, amid darkness and thick clouds, the flash and lightning and the roll

minating the mountain top and devouring the sacrifice and the altar stones.

That was a great event when the disciples of Christ were all with one accord in one place on the day of Pentecost, waiting for the fulfillment of the promise. "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat



CHRIST TEACHING HIS DISCIPLES CONCERNING THE DESTRUCTION OF JERUSALEM AND THE SIGNS OF HIS COMING

of thunder, the Lord in majesty and power spoke his law to quailing humanity, and handed down to Israel its precepts, traced on stone by the finger of God.

That was a great hour when Elijah, at whose word the clouds had been chained, stood before the four hundred prophets of Baal, and sent out that challenge to settle the question as to who was the true God—Baal, or the God whom Elijah worshiped. That was a tense hour when, the false prophets having failed, Elijah, who had in a sense looked up the treasures of nature, having prepared the altar, looked up into heaven "at the time of the offering of the evening sacrifice, . . . and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again." 1 Kings 18: 36, 37. The flame descended like a lightning flash, illu-

upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2: 2-4.

The Greatest of All Events

But the greatest of all events will be at that awful and sublime hour when the Saviour returns the second time in all his glory, calls forth the righteous dead, changes the righteous living from mortality to immortality, destroys the wicked, and with the redeemed ascends to the city of God. Before this solemn event, whose glory no pen can describe, all other events pale like the stars before the noonday sun. Inspired writers have spoken of it as follows:—

"Whoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Luke 9: 26.

"The Son of man shall come in the glory of his Father with his angels; and then he shall

Christ has spoken; Christ has led his people, and has been the light of the world. When God chose Abraham as a representative of his truth, he took him out of his country, and away from his kindred, and set him apart. He desired to mold him after his own model. He desired to teach him according to his own plan. The mold of the world's teachers was not to be upon him. He was to be taught how to command his children and his household after him, to keep the way of the Lord, to do justice and judgment. This is the work that God would have us do. He would have us understand how to govern our families, how to control our children, how to command our households to keep the way of the Lord."

So far as we know, Sister White has never made any statement as to the identity of Melchizedek. Perhaps the clearest statement she makes is found in "Patriarchs and Prophets," page 136. After speaking of some who came out to meet Abraham on his return from his victory over the Canaanites, she says:—

"Another who came out to welcome the victorious patriarch, was Melchizedek, king of Salem, who brought forth bread and wine for the refreshment of his army. As 'priest of the most high God,' he pronounced a blessing upon Abraham, and gave thanks to the Lord, who had wrought so great a deliverance by his servant. And Abraham 'gave him tithes of all.'"

The best statement we have regarding this Bible character is found in Gen. 14: 18-20 and the several references in the book of Hebrews, particularly in Heb. 7: 1-11. With these simple statements and the lessons which the apostle draws from them we evidently must content ourselves. Idle speculation over the question will prove of little value.

F. M. W.

ELDER C. A. PAAP writes from Taungs, South Africa: "Two weeks ago we organized a Sabbath school here, and we now have a membership of twenty-nine. Twenty-six of these are new Sabbath keepers. Five stores close on the Sabbath. These people love God and his Word. We have sold about one hundred dollars' worth of Bibles and our denominational books to those who attend the services. The people are so thankful for what we have done that they are furnishing a house for us at their own cost. So far we have lived in a boarding house. The Dutch farmers forty miles away have repeatedly sent for us to come and hold meetings in their community, so next week two of our new converts are going out with me to act as interpreters. These people are very susceptible to God's Word. We have abundant evidence that the Lord is leading us, and we are very much encouraged. The power of his Word is making great reformatations in the lives of the people."

A FEW weeks ago a Seventh-day Adventist church of fifty members was organized for the colored people at Muskogee, Okla. A class of thirty are studying different points of the third angel's message preparatory to baptism.

Bible Studies

The Second Coming of Christ — No. 2

CHRIST is coming the second time. There is no discord, no dissonance, in the prophetic chords which declare this glorious truth. The day of his coming will be the day of deliverance to his waiting people, the ushering in of their jubilee over Satan, sin, and death, the glad and grand fruition of their longing desires and eager expectations.

In the study of last week we learned the manner in which Christ will return:—

1. His coming will be a personal coming. He says, "I will come again." John 14: 1-3.

2. His coming will be literal. "The Lord himself shall descend from heaven." 1 Thess. 4: 16.

3. His coming will be visible. "Behold, he cometh with clouds; and every eye shall see him." Rev. 1: 7.

The purpose of his coming is also clearly indicated in the Scriptures of truth,—he comes to establish his kingdom. 2 Tim. 4: 1; Matt. 16: 27. This earth in its purified condition will constitute the territory of his kingdom (2 Peter 3: 7-13), and those who have been raised from the dead and those translated from among the living at his appearing, will constitute the subjects of that kingdom. 1 Thess. 4: 16-18; 1 Cor. 15: 51-55.

Can we know the day and the hour of his coming? The Scriptures positively assert that we cannot. "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24: 36. But in the same connection the Master tells us that when we see certain things come to pass, we may know that his coming is near, "even at the doors." Verse 33.

Multiplied Signs

What are these signs by which we may know when the second coming of Christ is near? In the discourse from which we have just quoted, the Saviour declares, as recorded by Luke: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 25-28. Other signs are also enumerated. For convenience we will classify these under the following natural divisions:—

1. Signs in the heavens.
2. Signs in the physical world.
3. Signs in the social world.
4. Signs in the industrial world.
5. Signs in the political world.

6. Signs in the religious world.

These groups of signs we will consider in the order enumerated.

Signs in the Heavens

When the great luminaries of heaven were created, six thousand years ago, the divine Record states that they were made "for signs, and for seasons, and for days, and years." Gen. 1: 14. In no more significant manner could the Lord present to mankind signs of his second coming than in phenomena to be seen in the heavenly bodies. The prophet Joel states that the sun, moon, and stars should be used for this purpose just preceding the coming of the great and dreadful day of the Lord. "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2: 30-32. Here the specific signs to be seen in the heavenly bodies are pointed out. "The sun shall be turned into darkness, and the moon into blood."

The Darkening of the Sun

We find reference to these conditions in several New Testament scriptures. The most notable is the statement made by the Lord. According to Matthew, this statement is as follows: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 29, 30.

Papal Domination

To what tribulation is reference here made?—Evidently to the long period of tribulation brought upon the church through the domination of the papal power of Rome. The length of this tribulation, and the havoc it would work in the church of God, are represented in these words of the prophet Daniel: "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Dan. 7: 25.

As will appear more clearly in subsequent studies, this period of papal domination began in 538 A. D., and continued till 1798. We find, however, that as the result of the Reformation of the sixteenth century and of the spirit of enlightenment and liberal thought which

spread throughout Europe, especially among the higher classes, together with the opening up of the New World as an asylum for the oppressed of Europe, the power of the persecutor was greatly lessened before the end of this period.

The Days Shortened

The spirit of this age is expressed by one writer in the following concise language:—

"The new spirit of the age, emanating from Paris, was fully recognized by the sovereigns and the prime ministers of the different nations of continental Europe, who inaugurated various civil, political, and ecclesiastical reforms. They sought to put in practice what was advocated in speech and writing as the truth. In all these European countries zealous efforts were made to revolutionize ancient forms and institutions, laws and customs, and by new arrangements to adapt them to the spirit of the age. In the realm of religion this spirit of reform first manifested itself by proclaiming toleration in matters of religious faith, in the suppression of the order of Jesuits."—*Library of Universal History*, p. 2447.

On page 2448 this same authority continues:—

"General hostility to the Roman Catholic Church and its most powerful and celebrated order, the Jesuits, was manifested in several of the Roman Catholic countries, such as Portugal, Spain, and France. . . . The Jesuits were successively banished from such Roman Catholic countries as Portugal, Spain, France, and Naples; and the order was finally suppressed by a papal edict, though it was subsequently restored."

The year 1759 marked the expulsion of the Jesuits from Portugal. In 1767 they were banished from Spain. France banished the order in 1764.

Regarding the influence exerted by the triumphant spirit of democracy in the New World, the same authority says, on page 2447:—

"The triumph of the American Revolution, which established popular government in the New World, seemed to justify the destruction of all thrones and class distinctions, though few considered the severe moral training which had prepared the Anglo-American colonists for their unique and heroic task. In the War of American Independence, the people of Europe, who were filled with the ideas and dreams of Rousseau, saw the beginning of the great struggle which was to give the human race a state of paradisaical happiness."

Thus the beginning of the last quarter of the eighteenth century saw the power of the Roman see greatly lessened in nearly every nation of Europe. Men and women had begun to think for themselves. Kings and emperors refused to hold their high offices as a grant from the papal see. It would perhaps be safe to conclude that the year 1776 marked a new order of things in the civil and religious rights of mankind. The colonists came to America, establishing a church without a pope

and a state without a king. This spirit of political democracy and religious freedom honeycombed the governments of the Old World, and prepared the way for the overthrow of papal domination.

How specific is the prediction of the Lord: "Immediately after the tribulation of those days shall the sun be darkened." Matt. 24:29. "In those days, after that tribulation, the sun shall be darkened." Mark 13:24. Somewhere, then, between the years 1776 and 1798 we are to look for the occurrence of this notable sign in the heavens.

Another proof that the sun was to be darkened about this time was to be found in the seven seals. "I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood." Rev. 6:12. The great earthquake here referred to is undoubtedly what is known as the Lisbon earthquake, which occurred Nov. 1, 1755. As will be noted, the darkening of the sun was soon to follow this. An additional feature regarding the moon is brought to view here, the prophecy stating that it would become as blood.

As to the time of day when the sun would be darkened, the prophecy thus speaks: "The sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Isa. 13:10.

We may therefore summarize the following particular specifications regarding this celestial phenomenon:—

1. The sun was to be darkened as a sign of the day of the Lord. Matt. 24:29; Joel 2:31.

2. It was to be darkened between the years 1776 and 1798. Mark 13:24.

3. It was to be darkened after the great earthquake of 1755. Rev. 6:12.

4. It was to be darkened in the morning. Isa. 13:10.

5. In connection with this sign the moon should not give her light. Matt. 24:29; Mark 13:24; Isa. 13:10.

6. The moon would present the appearance of blood. Rev. 6:12; Joel 2:31.

Was this twofold sign fulfilled at the time and in the manner above specified? We affirm unhesitatingly that it was. May 19, 1780, witnessed the fulfilment of all these specifications. In proof, we wish to present the following testimonies, selected from the many witnesses who might be called upon to testify.

Striking Testimonies

Declares Robert Sears, in "The Guide to Knowledge, or Repertory of Facts," published in New York, 1845, page 428:—

"On the nineteenth of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common print, or tell the time of day by their watches, or to dine, or transact

their ordinary business, without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls retired to their roosts. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night."

Webster's Unabridged Dictionary, edition of 1869, contains the following statement regarding this remarkable day:—

"The dark day, May 19, 1780, so called on account of a remarkable darkness on that day extending over all New England. In some places persons could not see to read common print in the open air for several hours together. . . . The true cause of this remarkable phenomenon is not known."

In closing our testimonials regarding this most interesting phenomenon, we append the following lines from the Quaker poet, J. G. Whittier, in "Abraham Davenport:"—

"'Twas on a May day of the far old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and the heaven of
noon,
A horror of great darkness, like the night
In day of which the Norland sagas tell,—
The twilight of the gods.

"Birds ceased to sing, and all the barnyard
fowls
Roosted; the cattle at the pasture bars
Low'd, and look'd homeward; bats on
leathern wings
Flitt'd abroad; the sounds of labor died;
Men pray'd, and women wept; all ears grew
sharp
To hear the doom blast of the trumpet
shatter
The black sky."

It may be argued by the objector that there have been several dark days in the history of the world, and he inquires which one of these shall be taken as a sign of the coming of the Lord. We answer, The dark day coming at the time specified in the prophecy. There may have been hundreds of dark days during the Christian era, every one as dense and terrifying as the dark day of May 19, 1780; but the dark day of that date stands apart from all its fellows in that it came at the particular time specified in the prophecy; viz., during the period of papal domination, but after the Papacy had ceased its persecutions. To this dark day the prophecy of the Lord refers, and to none other.

The Falling of the Stars

Following the darkening of the sun, the next phenomenon to be observed in the heavens, according to the prediction of our Saviour, was the falling of the stars. We cannot, of course, understand by the term "stars" that reference is made to the fixed planets of the universe, many of which are many times larger than this earth, and were they really to fall, instead of being merciful signs to warn men of coming destruction, they would actually bring chaos and ruin into the universe of God. Christ evidently refers here to meteors, or shooting stars. Dr. Thomas Burnet, commenting upon this scripture over a

hundred years before its fulfilment, says:—

"The last sign we shall take notice of is that of 'falling stars.' 'And the stars shall fall from heaven,' says our Saviour. Matt. 24:29. We are sure, from the nature of the thing, that this cannot be understood either of fixed stars or planets; for if either of these should tumble from the skies and reach the earth, they would break it all in pieces, or swallow it up, as the sea does a sinking ship; and at the same time would put all the inferior universe into confusion. It is necessary, therefore, by these stars to understand either fiery meteors falling from the middle region of the air, or comets and blazing stars. No doubt there will be all sorts of fiery meteors at that time; and amongst others those which are called falling stars; which, though they are not considerable singly, yet if they were multiplied in great numbers, falling, as the prophet says, as leaves from the vine, or leaves from the fig tree, they would make an astonishing sight."—"Sacred Theory of the Earth," book 3, p. 66, third edition, 1697.

The manner in which the stars were to fall is also stated in the Sacred Word. We quote from Rev. 6:12, 13:—

"I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."

The figure of speech here employed to represent the manner in which the stars would fall, is used by eyewitnesses in describing the great star shower of Nov. 13, 1833. A writer in the New York *Journal of Commerce*, Vol. VIII, No. 534, Nov. 16, 1833, describes the event as follows:—

"And how did they fall? Neither myself nor one of the family heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens as that which St. John uses in the prophecy, before quoted. 'It rained fire,' says one. Another, 'It was like a shower of fire.' Another, 'It was like the large flakes of falling snow, before a coming storm, or large drops of rain before a shower.' I admit the fitness of these for common accuracy; but they come far short of the accuracy of the figure used by the prophet. 'The stars of heaven fell unto the earth;' they were not sheets, or flakes, or drops of fire; but they were what the world understands by the name of 'falling stars;' and one speaking to his fellow in the midst of the scene, would say: 'See how the stars fall!' and he who heard, would not pause to correct the astronomy of the speaker, any more than he would reply, 'The sun does not move,' to one who should tell him, 'The sun is rising.' The stars fell 'even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did

not come, as if from several trees shaken, but from *one*: those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the park) fell toward the south; and they fell, not as the *ripe* fruit falls. Far from it. But they *flew*, they *were cast*, like the unripe fruit, which at first refuses to leave the branch; and when it does break its hold flies swiftly, straight off, descending; and in the multitude falling some cross the track of others, as they were thrown with more or less force. Such was the appearance of the above phenomenon to the inmates of my house. I walked into the park with two gentlemen of Pearl Street, feeling and confessing that this scene had never been figured to our minds by any book or mortal, save only by the prophet."

Before the coming of the Lord, doubtless other remarkable phenomena will be seen in the heavens. Joel 2:30. They, however, are not individually pointed out in the same specific manner as the darkening of the sun and the falling of the stars. These events stand forth as the two great celestial signs of the coming of the Lord, and having taken place, we know that the coming of the Lord is near.

We are living today between the events brought to view in verses 13 and 14 of the prophecy of Revelation 6. We have seen with our own eyes or on the page of history, the fulfilment of the signs foretold in verses 12 and 13; while verse 14 declares of the future: "The heaven departed as a scroll when it is rolled together: and every mountain and island were moved out of their places." We may lift up our heads and rejoice, knowing that our "redemption draweth nigh."

Questions

1. Describe the threefold manner in which Christ will return to this earth.
2. What does Christ come to establish? What will constitute the territory of his kingdom? Who the inhabitants?
3. Can we know the day or the hour of Christ's coming?
4. How near may we know his coming to be from conditions which we see in the world?
5. For what did the Lord declare that he made the sun, moon, and stars?
6. What testimony did the prophet Joel bear regarding signs in the heavens?
7. What signs of his coming does the Lord say shall be seen in the heavens?
8. To what tribulation is reference here made?
9. How does the prophet Daniel describe this tribulation?
10. When did the papal domination begin, and when end?
11. What influences served greatly to lessen the power of the persecutor?
12. What notable order in the Catholic Church was suppressed about this time?
13. What can you say of the influence of the opening of the New World?
14. Within what period, then, would we look for the darkening of the sun?
15. How does the revelator describe the darkening of the sun?
16. Name the six particular specifications by which the dark day of May 10, 1780, was pointed out.

17. How does Robert Sears describe this event?

18. What statement is made by Noah Webster?

19. Why should the particular dark day of May 19, 1780, be chosen as the one fulfilling the prophecy?

20. What was the next great sign to be seen in the heavens, signifying the nearness of the coming of the Lord?

21. What is meant by the term "stars"?

22. By what figure is the falling of the stars illustrated in the prophecy of Revelation 6?

23. Describe the manner in which this sign was fulfilled.

24. Where in the prophecy of the seven seals are we living today?

25. As we see the fulfilment of the signs, what may we know?

That Blessed Hope

C. F. CAMPBELL

"THE grace of God, that bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:11-14.

According to the prophecies of the Bible, which foretell the signs preceding the end of the present world and the return of our Lord, we are living in the very last hours of earth's history. It is time for us to look up, for our redemption draweth nigh. We are looking for the fulfilment of "that blessed hope," the second coming of our Lord and Saviour Jesus Christ. Then he will take his redeemed children with him, to inhabit the mansions which he has gone to prepare; for he promised his disciples, when he ascended from the Mount of Olives, that he would prepare a place for his followers, that where he is, there they may be also. Then we may sing with full understanding,—

"Face to face with Christ my Saviour,
Face to face—what will it be
When with rapture I behold him,
Jesus Christ, who died for me?"

"What rejoicing in his presence,
When are banished grief and pain,
When the crooked ways are straightened,
And the dark things shall be plain!"

Then he will change our vile bodies that they may be fashioned like unto his glorious body. Phil. 3:21. Then these corruptible bodies will be made incorruptible, and this mortal will put on immortality. I Cor. 15:53, 54.

In that glad day the redeemed of the Lord shall return and come to Zion; and everlasting joy shall be upon their heads; and sorrow and sighing shall flee away. It makes no difference where they may be sleeping, whether at the bottom of the ocean or alone in some heathen land, the chosen of the Lord will be gathered home, where there will be joy and gladness. Then we shall meet to part no more. When the resurrection morning dawns, the trump of God will call the elect from the four winds, from one end of heaven to the other. Matt. 24:31. At that time will be fulfilled the word of the Lord: "Gather my saints together

and attainments with the description given above of the Hebrew captives? Our system of education is modeled after the Hebrew system as carried on in the home and in the schools of the prophets, and if strictly adhered to, will surely yield the same kind of product.

In order that we may more clearly see the physical, mental, and spiritual attainments realized by these Hebrew youth, and be led more earnestly and intelligently to seek to acquire them, a summary of their acquisitions is here given:—

1. "Erect form."
2. "Firm, elastic step."
3. "Fair countenance."
4. "Undimmed senses."
5. "Untainted breath."
6. "Keen comprehension."
7. "Wide knowledge."
8. "Choice and exact language."
9. "An excellent spirit."
10. "Maintained their allegiance to God."

This high standard of attainment can be reached now as it was then. This is how they reached it:—

"They obtained their knowledge by the faithful use of their powers, under the guidance of the Holy Spirit. They placed themselves in connection with the Source of all wisdom, making the knowledge of God the foundation of their education. In faith they prayed for wisdom, and they lived their prayers. They placed themselves where God could bless them. They avoided that which would weaken their powers, and improved every opportunity to become intelligent in all lines of learning. They followed the rules of life that could not fail to give them strength of intellect. They sought to acquire knowledge for one purpose,—that they might honor God. They realized that in order to stand as representatives of true religion amid the false religions of heathenism, they must have clearness of intellect, and must perfect a Christian character. And God himself was their teacher. Constantly praying, conscientiously studying, keeping in touch with the Unseen, they walked with God as did Enoch."

"The same mighty truths that were revealed through these men, God desires to reveal through the youth and children today. The life of Daniel and his fellows is a demonstration of what he will do for those who yield themselves to him, and with the whole heart seek to accomplish his purpose."—*Id.*, "Captivity and Restoration," pp. 486-490.

"Each one resembled the children of a king." Joseph, Moses, Gideon, David, Esther, Daniel and his fellows, were kingly and queenly in character because they were children of the heavenly King. They were privileged to sit in the high places of earth. This may never be our high privilege, but we, with them, being adopted into the heavenly family, shall one day sit with Him who is "King of kings and Lord of lords." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

The Signs of Matthew 24: 29

C. P. BOLLMAN

SPECIAL interest attaches to the signs foretold in Matthew 24: 29, for the reason that the relative time of their appearance is clearly stated: "Immediately after the tribulation of those days shall the sun be darkened." Mark says, "In those days, after that tribulation, the sun shall be darkened." Chap. 13: 24.

The "days" referred to we understand to be the twelve hundred and sixty years of papal supremacy, and of wearing out the saints of the Most High, foretold in Dan. 7: 25, and referred to by our Saviour as recorded in Matt. 24: 21, 22 and Mark 13: 19, 20.

This time of papal supremacy began, we understand, with the defeat of the Goths—a military event—before Rome, A. D. 538, and ended with another military event, the taking of the Pope prisoner, A. D. 1798, and the temporary abolition of the Papacy by General Berthier, acting for, and under orders from, the French Directory.

As indicated by both Matthew and Mark, not all the twelve hundred and sixty days, or years, of papal supremacy were to be years of persecution, or of wearing out the saints. "For the elect's sake," or in other words, that some "flesh," that is, some of God's people, might be saved, the days of actual persecution should be "shortened." Or, to express the thought in another way, the years of papal supremacy would extend beyond the time of persecution, or of putting to death for the truth's sake; for "in those days, after that tribulation," the signs would begin to appear.

And so they did. Persecution of Protestants by papists has never entirely ceased, but there has been no general persecution in any country since the middle of the eighteenth century. Then, May 19, 1780, came the notable dark day, followed by a remarkably dark night, and this notwithstanding it was at the time of full moon.

The most remarkable thing about these signs was not so much the darkness,—though that has never been satisfactorily accounted for,—but the fact that it was so definitely foretold by our Lord many centuries before its occurrence.

It has been claimed by some that the darkness was occasioned by the coincidence of fogs and forest fires, fog and smoke so thickening the air as to shut out the rays of the sun by day, and of the moon and stars by night. It is true that there was at the time a thick, murky atmosphere, but that does not account for the fact that history records no other instance of such remarkable darkness over so large an area, and that the approximate time of this darkness was foretold by Jesus of Nazareth more than seventeen and a half centuries before it occurred. And not only so, but he gave it as one of a series of signs which should serve as a warning of the approach of his second advent.

It is sometimes sought to emphasize the significance of this darkness by stating that the stars were seen. But this

is a mistake. The night could not have been so dark as it was had the stars been seen. Neither man nor beast has any great difficulty in getting about upon starlight nights; but upon the night of May 19, 1780, horses refused to leave their stalls, and when forced out and away from artificial light, showed by the way they walked that they could see nothing.

The darkness of the fore part of that night was total, and whatever its cause, it affected alike all the heavenly bodies, or rather, arrested alike the light from sun, moon, and stars. The obscuration was evidently due, therefore, to atmospheric conditions, since it was not worldwide. Had the sun itself been darkened, that is, had the orb of day ceased to shine for approximately fourteen hours, or from ten o'clock in the morning until the following midnight, the darkness must have been observed over seven twelfths of the earth's surface, instead of over New England and adjacent waters on the east and that part of New York State lying east of Albany and north of Peekskill.

But the fact that the darkening of the sun and moon, May 19, 1780, was local, and granting it was caused by natural means, does not prove that the concurrence of several phenomena at that time was not supernatural, or, in other words, that the conditions which caused the darkness were not directly due to an act or acts of that Being who in Egypt "gave them hail for rain, and flaming fire in their land," who "spoke, and the locusts came, and caterpillars, and that without number, and did eat up all the herbs in their land, and devoured the fruit of their ground." Ps. 105: 32-35. "For he commandeth, and raiseth the stormy wind," and again he "maketh the storm a calm." Ps. 107: 25, 29.

The Lord is not straitened for agencies to use in the accomplishment of his purpose. All nature is at his command, so that the Saviour could say that not even a sparrow falls to the ground without his Father.

Science may describe probable causes, a combination of which might have produced the unparalleled darkness of that dark day and dark night, but only the Word of God can tell us the meaning of that darkness, and only one who knows the end from the beginning could have foretold the time of its occurrence, and given us unmistakable marks of identification by a setting that only blind unbelief can mistake.



The Name of Our God

MILTON C. WILCOX

"WHAT'S in a name?" runs the oft-quoted question. And we may reply, Nothing in many; but there is everything good in the name, the covenant name, of our God.

There are different terms used to express his deity, such as God, Lord, Almighty, Eternal, Jehovah. It is the distinctive name of the one God that we wish to study in this article.

one be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing his cause.

What Hath God Wrought!

"The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history. We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the Word of God. We have everything to be thankful for. If we walk in the light as it shines upon us from the living oracles of God, we shall have large responsibilities, corresponding to the great light given us of God."—*General Conference Bulletin*, Vol. V, No. 2, pp. 22-24, Jan. 29, 30, 1893.

A. G. DANIELLS.

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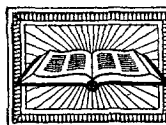
GET THE HABIT

Now while you have your pencil in hand will you read the following list of good habits and check off as many as you can conscientiously subscribe to?

- Get the habit of rising early.
- Get the habit of retiring early.
- Get the habit of eating slowly.
- Get the habit of being punctual.
- Get the habit of being grateful.
- Get the habit of fearing nothing.
- Get the habit of speaking kindly.
- Get the habit of radiating sunshine.
- Get the habit of seeking the sunshine daily.
- Get the habit of speaking correctly.
- Get the habit of pronouncing correctly.
- Get the habit of closing doors gently.
- Get the habit of neatness in appearance.
- Get the habit of self-reliance.
- Get the habit of a forgiving spirit.
- Get the habit of being industrious.
- Get the habit of apprehending no evil.
- Get the habit of anticipating only good.
- Get the habit of always being progressive.
- Get the habit of promptness at meals.
- Get the habit of daily physical exercise.
- Get the habit of being accommodat- ing.
- Get the habit of being a good lis- tener.
- Get the habit of economy.—*Nau- tilus*.

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"If at the close of each day we should review the blessings God is bestowing upon us, we would surely be ashamed of our selfishness in render- ing unto him the poor returns we do."



BIBLE STUDIES



THE COMING OF THE LORD — NO. 2

GEORGE B. THOMPSON

SIGNS IN THE HEAVENS

"IN those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory." Mark 13: 24-26.

I am well aware that when atten- tion is directed to certain phenomena which have appeared in the heavenly bodies — sun, moon, and stars — as a fulfilment of prophecy and signs of the end of the world, skeptics begin to cavil, and some begin to look very wise and talk learnedly about scho- lastic research and certain historical evidence which go to show that what has been considered a fulfilment of the Saviour's prophecy is nothing so remarkable after all, nothing particu- larly out of the ordinary, only one of the peculiar yet natural manifesta- tions of nature which have occurred at different periods in the earth's his- tory, and are liable to occur again at any time.

The explanations of these unbeliev- ing and learned skeptics are some- times more wonderful and hard to accept than the phenomenon itself. Suppose some scholar proves that the celestial phenomena — the darkening of the sun, May 19, 1780, the turning of the moon to blood, and the extraor- dinary meteoric shower in 1833 — which we have considered a fulfilment of the divine predictions of our Lord, were nothing out of the ordinary; that the sun was not miraculously darkened, but only obscured by nat- ural causes; that the stars did not fall from heaven, — what then? What foundation have we established? If these signs have not been fulfilled, then the coming of the Lord is not at the door, for the signs are to be seen before the Lord comes. Then if these signs have not appeared, and the day of God is not at the door, then the message announcing the end is not here either, and the numerous signs on land and sea, among the nations and in society, are not really signs of the end, but mere conditions which are here in the usual course of events, and really have no particular signifi- cance. And if this is all so, then we are in the stream of time, without chart or compass, hopelessly lost. Such a line of reasoning destroys our foundation, and gives nothing in its place, and leaves the people of God to grope in darkness and to drift with the tide, with no means of obtaining their reckoning.

"But," says one, "scientists and some ripe Biblical scholars have a very plausible explanation of these

occurrences in the heavenly bodies, showing they were not miraculous." Yes, I know they have. They also have an explanation for other things. They explain the flood; and when all the scientific, infidel verbiage is cast aside, the explanation amounts to this: There was no flood. They ex- plain the opening of the Red Sea, and their explanation simplified is that the sea did not open. They explain how the sun stood still in the days of Joshua; and their explanation, after showing that it is contrary to nature for the sun to stop, that its stopping would upset all the laws of gravita- tion and interfere seriously with the machinery of the universe, amounts to this: The sun did not stop, and the Bible is incorrect. According to their ideas, this is much easier to be- lieve than the record made by the in- spired penman.

Higher critics tell us that Jonah was not swallowed by a whale. The throat of a whale, they say, is so con- structed that it will not admit any- thing so large as a man. It is there- fore scientifically impossible for the Bible account to be correct. The ex- planation, therefore, is that Jonah was not in the belly of the whale for three days. Some have an explana- tion for the miraculous incarnation of Christ, and when you accept it, you have lost your Saviour, for ac- cording to their explanation, there is no divine pre-existing Son of God. They have an explanation concern- ing the miracles of Christ, and when you analyze it, to see what they really do mean, it amounts to this: There are no miracles. Such a thing as a mir- acle is impossible, they explain. God works only through natural laws.

It is not surprising, therefore, that the signs which the Saviour said would appear in the heavens, though of an unusual kind, should be ex- plained away, either by denying them altogether, or by assigning the phe- nomena to natural causes.

But the prophecy of the Bible is so explicit as to make the phenomena signs, no matter how they were pro- duced. First, the prophecy tells *when* the sun was to be darkened — "Imme- diately after the tribulation of those days." The period of tribulation, as we learned in the previous article, closed A. D. 1798, but the tribulation itself, through the power of the Ref- ormation, came to an end about twenty years earlier. The *time* of the darkening of the sun was there- fore definitely fixed by the prophecy of the Son of God himself centuries before the event took place.

The intensity of the darkness was revealed in the words of the Patmos seer, "The sun became black as sack- cloth of hair." Rev. 6: 12. We might

notice other details also, but the foregoing are sufficient for the present.

Now at the very time when the prediction of Jesus said that the sun should be darkened, history records that it was darkened in a most unusual and remarkable manner. We can give only a few extracts from the many at hand:

"The nineteenth of May, 1780, was the memorable dark day. Over New England and some adjacent tracts of New York and Canada, such was the obscuration, that in many places people could not read or dine at midday without candles. It continued several hours, imparting to surrounding objects a tinge of yellow, and awakening in many a breast apprehensions of some impending calamity. All was wrapped in gloom—the birds became silent, domestic fowls retired to their roosts, and the cocks crowed as at break of day. The darkness of the following night was so intense that many who were but a little way from home, on well-known roads, could not without extreme difficulty retrace the way to their own dwellings."—*Sketches of the History of New Hampshire, from Its Settlement in 1623 to 1833*, by John M. Whiton, p. 144. Concord: Marsh, Capen, and Lyon, 1834; New Hampshire State Library.

"Dark Days: On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common print, or tell the time of the day by their watches, or to dine, or transact their ordinary business without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls retired to their roosts. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night."—*The Guide to Knowledge, or Repertory of Facts*, edited by Robert Sears, p. 428. New York: 1845; Astor Library.

"Dark Day: Refers especially to May 19, 1780, which was very dark in Connecticut, New York, and New Jersey, causing great alarm."—*The Universal Cyclopedia*, art. "Dark Day." New York: D. Appleton & Co., 1900.

"That the smoke of burning forests cannot be the cause may be rendered very certain by these considerations: First, the cause is not equal to the effect. Had the woods, from the 40th degree of latitude in America to the 50th, been all consumed in a day, the smoke would not have been sufficient to cloud the sun over the territory covered by the darkness on the 19th of May. Any person can judge of this who has seen large tracts of forest on fire. That thirty or forty miles of burning forest should cover five hundred miles with impenetrable darkness, is too absurd to deserve a serious refutation."—*A Brief History of Epidemic and Pestilential Diseases; with the Principal Phenomena of the Physical World, Which Precede and Accompany Them*, by Noah Webster, in ten volumes, Vol. II, pp. 91-93. Hartford: printed by Hudson and Goodwin, 1799; Lenoir Library, New York.

We are also told by eyewitnesses that the following night the moon, though full, for the most part gave no light, but when visible had the appearance of blood.

Concerning the falling of the stars, the prophecy declares:

"The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6: 13.

History records a falling of the stars, or a meteoric shower, in exact fulfilment of the prediction of the prophet on Patmos:

"The most sublime phenomenon of shooting stars, of which the world has furnished any record, was witnessed throughout the United States on the morning of the 13th of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained; but it covered no inconsiderable portion of the earth's surface. It has been traced from the longitude of 61 deg. in the Atlantic Ocean, to longitude 100 deg. in Central Mexico, and from the North American lakes to the West Indies. It was not seen, however, anywhere in Europe, nor in South America, nor in any part of the Pacific Ocean yet heard from. Everywhere within the limits above mentioned, the first appearance was that of fireworks of the most imposing grandeur, covering the entire vault of heaven with myriads of fireballs, resembling skyrockets. Their coruscations were bright, gleaming, and incessant, and they fell thick as the flakes in the early snows of December. To the splendors of this celestial exhibition the most brilliant skyrockets and fireworks of art bear less relation than the twinkling of the most tiny star to the broad glare of the sun. The whole heavens seemed in motion, and suggested to some the awful grandeur of the Apocalypse, upon the opening of the sixth seal, when 'the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.'—*The Geography of the Heavens*, Elijah H. Burritt, p. 157. New York: Mason Brothers, 1856.

"The year 1833 is memorable for the most magnificent display on record. . . . At Niagara the exhibition was especially brilliant, and probably no spectacle so terribly grand and solemn was ever before beheld by man as that of the firmament descending in fiery torrents over the dark and roaring cataract. It was observed that the lines of all the meteors if traced back converged in one quarter of the heavens, which was Leonis Majoris; and this point accompanied the stars in their apparent motion westward, instead of moving with the earth towards the east. The source whence the meteors came was thus shown to be independent of the earth's rotation, and exterior to our atmosphere."—*The American Cyclopedia*, Vol. XI, p. 431, art. "Meteor." New York: D. Appleton & Co., 1883.

"The remarkable exhibitions of shooting stars which have occurred within a few years past, have excited great interest among astronomers, and led to some new views respecting the construction of the solar system. Their attention was first turned towards this subject by the great meteoric shower of November 13th, 1833. On that morning, from two o'clock until broad daylight, the sky being perfectly serene and cloudless, the whole heavens were lighted with a magnificent display of celestial fireworks. At times, the air was filled with streaks of light, occasioned by fiery particles darting down so swiftly as to leave the impression of their light on the eye (like a match ignited and whirled before the face), and drifting to the northwest like flakes of snow driven by the wind; while, at short intervals, balls of fire, varying in size from minute points to bodies large as that of Jupiter and Venus, and in a few instances

as large as the full moon, descended more slowly along the arch of the sky, often leaving after them long trains of light, which were, in some instances, variegated with different prismatic colors.

"On tracing back the lines of direction in which the meteors moved, it was found that they all appeared to radiate from the same point, which was situated near one of the stars (Gamma Leonis) of the sickle, in the constellation of Leo; and in every repetition of the meteoric shower of November, the radiant point has occupied nearly the same situation.

"This shower pervaded nearly the whole of North America, having appeared in almost equal splendor from the British possessions on the north to the West India Islands and Mexico on the south, and from sixty-one degrees of longitude east of the American coast, quite to the Pacific Ocean on the west. Throughout this immense region, the duration was nearly the same. The meteors began to attract attention by their unusual frequency and brilliancy, from nine to twelve o'clock in the evening; were most striking in their appearance from two to four, arrived at their maximum, in many places, about four o'clock, and continued until rendered invisible by the light of day."—*An Introduction to Astronomy*, Denison Olmsted, LL. D., pp. 268, 270. New York: Robert B. Collins, 1854. (See also *American Journal of Science*, beginning with the twenty-fifth volume; also "Letters on Astronomy," by Denison Olmsted, *American Journal of Science*, November, 1851.)

Just as history bears silent yet indisputable testimony to the fulfilment of the great lines of prophecy predicting the rise and decline of nations, so here again the voices gathered from the archives of historical records bear testimony to the fulfilment of the words of Jesus that signs of his coming would be seen in the heavens. It does not matter just how the sun was darkened. The method of obscuration is immaterial. The fact remains that it was darkened just when Jesus said it would be. The signs have appeared in sun, moon, and stars, and the coming of the Lord draweth nigh. Other signs will be considered next week.

QUESTIONS

1. What claim is made by those who disbelieve in the signs of the Saviour's return?
2. What similar claim is made concerning other Bible doctrines?
3. What signs did the Saviour say would be seen in the heavens?
4. When does history say a remarkable darkening of the sun occurred?
5. When was the moon darkened?
6. When did a remarkable falling of the stars take place?
7. What assurance does this give us?

"THERE doth not live

Any so poor but he may give,
Any so rich but may receive.

"Withhold the very meagrest dole
We can bestow, in part or whole,
And we may stint a starving soul."

THE whole business of the whole church is to preach the whole gospel to the whole world.—J. Campbell White.



BIBLE STUDIES



A Great Prophetic Chapter

A Verse-by-Verse Exposition of Matthew 24

CALVIN P. BOLLMAN

IN addition to asking the Master when the terrible things should occur which he had foretold concerning Jerusalem, the disciples added this question, "And what shall be the sign of thy coming, and of the end of the world?" In answer more directly to this latter inquiry, the Saviour foretold a number of signs. And that he did so need not be a matter of surprise to any one. A sign is "any indicative or significant object or event." When on his first voyage of discovery, Columbus picked up at sea a piece of carved wood, and saw land birds in the air, they were signs, or tokens, to him that he was nearing land.

Quite apart from the utterly foolish so-called "signs" which mean nothing and which serve only to foster superstition, there are many signs which have meaning, and which men do well to heed. Christ reproved the Pharisees, saying, "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16:3.

Signs in the Heavens

During the great Reformation there was a revival of Bible Christianity. And even before that, all along through the centuries when pagans and even overzealous churchmen persecuted the church, there were some who were faithful to God and loyal to his truth, so far as they understood it. But under the work of Luther and others, many more learned to trust the merits of Christ instead of the forms and ceremonies of the papal church. As time passed, however, the Protestant churches too became formal. The work of the Wesleys and others was a protest against this Protestant apostasy. But the drift continued to be in the direction of ease, luxury, and formalism. Then, to arouse a sleeping church, came the first of the signs foretold by our Saviour as heralds of his coming.

Signs in the Sun and Moon

May 19, 1780, the sun was darkened, and the following night the moon gave no light until toward morning, thus fulfilling not only our Saviour's prediction, but also the words of the prophet:

"The sun shall be turned into darkness . . . before the great and the terrible day of the Lord come." Joel 2:31.

These signs, beginning as they did soon after the close of the great tribulation,—even before the twelve hundred and sixty years had expired,—could not be easily mistaken, and served to arouse thousands to a sense of the truth that God's word cannot fail; and that though men may and do forget God, God does not forget them. Our Lord promised certain signs, and at the time foretold—"in those days, after that tribulation"—these signs began to appear, as witnessed in the following excerpts:

Under "dark," subdivision "day," the Standard Dictionary says:

"Any day memorable for great darkness; specifically (U. S. History), May 19, 1780, when an unusual darkness spread over all the New England States."

Webster's New International Dictionary also mentions the same phenomenon, saying:

"Any day characterized by great darkness, . . . especially May 19, 1780, when a remarkable and unexplained darkness extended over all New England."

"The Guide to Knowledge, or Repertory of Facts," edited by Robert Sears, New York, 1845, page 428 (Astor Library), says:

"On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common print, or tell the time of the day by their watches, or to dine, or transact their ordinary business without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls retired to their roosts. Objects could not be distinguished but at a very little distance, and everything bore the appearance and gloom of night."

The Universal Cyclopedia, D. Appleton & Co., New York, says:

"Dark Day: refers especially to May 19, 1780, which was very dark in Connecticut, New York, and New Jersey, causing great alarm."

"Sketches of the History of New Hampshire," by John M. Whiton, 1834, contains this:

"The nineteenth of May, 1780, was the memorable *dark day*. Over New England and some adjacent tracts of New York and Canada, such was the obscuration that in many places people could not read or dine at midday without candles. It continued several hours, imparting to surrounding objects a tinge of yellow, and awakening in many a breast apprehensions of some impending calamity. All was wrapped in gloom—the birds became silent, domestic fowls retired to their roosts, and the cocks crowed as at break of day. The darkness of the following night was so intense that many who were but a little way from home, on well-known roads, could not without extreme difficulty retrace the way to their own dwellings."—Page 144. (*New Hampshire State Library*.)

An account of this phenomenon from still another source gives some very interesting facts not mentioned in the foregoing quotations:

"This strange darkness increased until by noon the people had to light candles to eat their dinners by! Lights were seen in every window, and, out of doors, people carried torches to light their steps. Everything took a different color from what it had by sunlight, and consequently the strange reflections of the torchlights were in keeping with the marvelous and changed appearance of everything. Hosts of people believed the end of the world had begun to come; men dropped to their knees to pray in the field; many ran to their neighbors to confess wrongs and ask forgiveness; multitudes rushed into the meeting houses in towns where they had such, where pious and aged ministers, pleading repentance, interceded with God in their behalf; and everywhere throughout this day of wonder and alarm the once careless thought of their sins and their Maker!

"At this time the legislature of Connecticut was in session, and when the growing darkness became so deep that at midday they could not see each other, most of them were so alarmed as to be unfit for service. At this juncture Mr. Davenport arose and said:

"Mr. Speaker, it is either the day of judgment, or it is not. If it is not, there is no need of adjourning. If it is, I desire to be found doing my duty. I move that candles be brought and that we proceed to business."

"The darkness somewhat increased all day, and before time of sunset was so intense that no object whatever could be distinguished. Anxiously and tremblingly people waited for the

¹ It is sometimes stated that the legislature adjourned, and again that candles were brought in and that business continued. The fact seems to be that the lower house did adjourn, while the council, or senate, continued in session, doing business by candlelight.

full moon to rise at nine o'clock, and even little children with strained eyes sat silently watching for its beautiful beams to appear. But they were disappointed; the darkness being unaffected by the moon. The most feeling prayers ever prayed in Antrim were at the family altars that night. Children never had more tender blessing than these mothers gave them that night. They slept soundly for the most part, but the parents chiefly sat up all night to wait and see if the glorious sun would rise again. Never dawned a lovelier morning than that 20th of May! Never were hearts more thankful on the earth! Even thoughtless people praised God! So much were the whole population affected by this event, that, at the succeeding March meeting, the town voted, March 9, 1781, to keep the next 19th of May as a day of fasting and prayer."—*History of the Town of Antrim, New Hampshire*, by Rev. W. R. Cochrane, pp. 58, 59. Published by the town, Manchester, N. H., Mirrow Steam Printing Press, 1880. (New Hampshire State Library.)

The failure of the moon, which was only one day past the full, is indirectly referred to in the following:

"The darkness varied its appearance in some places, through the afternoon; but in the maritime parts of New Hampshire, there was no cessation or interruption of it; and the evening presented a complete specimen of as total darkness as can be conceived."—*The History of New Hampshire*, by Jeremy Belknap, A. M., Vol. III, p. 23. Dover, N. H. Printed for O. Crosby and J. Varney, by J. Mann and J. K. Remick, 1812. (New Hampshire State Library.)

The following extract from the "History of Weare," New Hampshire, now in the Boston Public Library, emphasizes some features of this phenomenon not dwelt upon in previous quotations:

"The dark day of New England," so familiar to old and young, came May 19, 1780. The red sun looked down on the earth a short time at early morn; then the clouds rose fast; there was lightning and thunder; rain fell. . . . Near eleven o'clock it began to grow dark, as if night were coming. Men ceased their work; the lowing cattle came to the barns, the bleating sheep huddled by the fences, the wild birds screamed and flew to their nests, the fowls went to their roosts. Soon candles were lighted in all the houses, and men carried torches to guide them in the open air. . . . Men, ordinarily cool, were filled with awe and alarm. Excitable people believed the end of the world had come; some ran about saying the day of judgment was at hand; the wicked hurried to their neighbors to confess wrongs and ask forgiveness; the superstitious dropped on their knees to pray in the fields, or rushed into meeting houses to call on God to preserve them. . . . At night it was so inky dark that a person could not see his hand when held up, nor even a white sheet of paper. The full moon rose at nine o'clock, but not a ray reached the earth. It continued black till about midnight."—Page 276.

The following statements are gleaned from "The Essex Antiquarian," Volume III, pages 53, 54 (Boston Public Library):

"Friday, May 19, 1780, will go down in history as 'the dark day.' In the morning the sun rose clear, but was soon overcast. . . .

"Fear, anxiety, and awe gradually filled the minds of the people. Women stood at the door looking out upon the dark landscape; men returned from their labor in the fields; the carpenter left his tools, the blacksmith his forge, the tradesman his counter. Schools were dismissed, and tremblingly the children fled homeward. Travelers put up at the nearest farmhouse. 'What is coming?' queried every lip and heart. It seemed as if a hurricane was about to dash across the land, or as if it was the day of the consummation of all things.

"Fowls retired to their roosts and went to sleep, cattle gathered at the pasture bars and lowed, frogs peeped, birds sang their evening songs, and bats flew about. But the human knew that night had not come.

"Men prayed, and women wept; all ears grew sharp
To hear the doom blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look from the rent clouds, not as he looked
A loving guest at Bethany, but stern
As Justice and inexorable Law."

"In some places excited persons ran about the streets shouting, 'The day of judgment is at hand!' People asked for

forgiveness of each other for wrongs done to them. Others prayed the first and last time.

"Dr. Nathanael Whittaker, pastor of the Tabernacle church in Salem, held religious services in the meeting house, and preached a sermon in which he maintained that the darkness was supernatural. Congregations came together in many other places. The texts for the extemporaneous sermons were invariably those that seemed to indicate that the darkness was consonant with Scriptural prophecy.

"Such texts as these were used: Isa. 13: 10; Eze. 32: 7, 8; Joel 2: 31; Matt. 24: 29, 30; Rev. 6: 12.

"Devout fathers gathered their families around them in their homes and conducted religious services; and for a few hours Christians were stirred to activity, and nonprofessors earnestly sought for salvation, expecting 'to hear the thunder of the wrath of God break from the hollow trumpet of the cloud.'"

Of this remarkable phenomenon and its cause and extent, another annalist says:

"The ignorant indulged in vague and wild conjectures as to the cause of the phenomenon; and those profounder minds, even that could 'gauge the heavens and tell the stars,' were about equally at loss for any rational explanation of the event. . . .

"The extent of the darkness was also very remarkable. It was observed at the most easterly regions of New England; westward, to the farthest parts of Connecticut, and at Albany; to the southward, it was observed all along the seacoasts; and to the north, as far as the American settlements extended. It probably far exceeded these boundaries, but the exact limits were never positively known. . . .

"The above general facts concerning this strange phenomenon were ascertained after much painstaking inquiry, by Professor Williams, of Harvard College, who also collected together some of the more particular observations made in different parts of the country, relative to the remarkable event."—R. M. Devens, in "Our First Century," pp. 89-96. (Boston Public Library.)

So strange and wierd was "the dark day" that it was long a subject of conversation, of essay, and of poem. As showing the lasting impression made by it, witness the following, written by the poet Whittier many years after the event:

"'Twas on a May day of the far old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness, like the night
In day of which the Norland sagas tell,—
The Twilight of the Gods."

"Birds ceased to sing, and all the barnyard fowls
Roosted; the cattle at the pasture bars
Lowd, and looked homeward; bats on leathern wings
Flitted abroad; the sounds of labor died;
Men prayed, and women wept; all ears grew sharp
To hear the doom blast of the trumpet shatter
The black sky."

More might be quoted from many different sources, all proving not only the very remarkable degree of the darkness both of the day and of the night, but emphasizing also the effect upon the minds of those who witnessed those wonderful phenomena; but space forbids that these excerpts be extended further, for the verses under review demand the mention of still other signs of no less significance than the two which occurred May 19, 1780.

The Great Meteoric Shower

"The stars shall fall from heaven," said the Saviour. The same event was foretold also in Revelation 6: 13:

"The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."

Commenting upon Matthew 24: 29, as long ago as 1697, Dr. Thomas Burnet, fellow of Christ's College, Cambridge, England, said:

"The last sign we shall take notice of is that of 'falling stars.' 'And the stars shall fall from heaven,' says our Saviour. Matt. 24: 29. We are sure, from the nature of the thing, that this cannot be understood either of fixed stars or planets; for if either of these should tumble from the skies and reach the earth, they would break it all in pieces, or swallow it up as the sea does a sinking ship; and at the same time would put all the inferior universe into confusion. It is necessary, therefore, by these stars, to understand either fiery meteors falling from the middle region of the air, or comets and blazing stars. No doubt there will be all sorts of fiery meteors at that time; and amongst others, those which are called falling stars; which, though they are not considerable singly, yet if they were multiplied in great numbers, falling, as the prophet says, as leaves from the vine, or leaves from the fig tree, they would make an astonishing sight."—*"Sacred Theory of the Earth,"* p. 486.

If the author had been commenting upon the text after the event instead of one hundred thirty-six years before it, he could scarcely have given a better or more accurate description of its fulfilment than this which we have quoted. For on the morning of Nov. 13, 1833, our Saviour's words were literally fulfilled by the greatest meteoric shower this world has ever seen, or probably will see. This shower has been well described as covering "no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east to the Pacific on the west; and from the northern coasts of South America to undefined regions among the British possessions on the north," and everywhere presenting nearly the same appearance.

The Connecticut *Observer* of Nov. 25, 1833, said:

"We pronounce the raining fire which we saw on Wednesday morning last, an awful type, a sure forerunner, a merciful sign of that great and dreadful day which the inhabitants of the earth will witness when the sixth seal shall be opened. . . . A more correct picture of a fig tree casting its [unripe] fruit when blown by a mighty wind, it is not possible to behold."

The following from a letter written by one astronomer and college professor to another of equal standing in the educational world, will be of interest in this connection:

"Having been engaged in running the standard lines for the general survey of the Chicksaw Nation in Mississippi, I was at the house of Major Allen, on the night of the falling stars. . . . About an hour before daylight, I was called up to see the falling of meteors. It was the most sublime and brilliant sight I had ever witnessed. The largest of the falling bodies appeared about the size of Jupiter or Venus, when brightest. Some persons present, affirmed that they heard a hissing noise on the fall of some of the largest. The sky presented the appearance of a shower of stars, which many thought were real stars, and omen of dreadful events."—*Extract from a letter to Prof. Denison Olmsted, of Yale College, from Professor Thompson, "formerly of the University of Nashville, Tenn."* Printed in a pamphlet and bound in a volume with the title "*Bowditch Pamphlets.*" (Boston Public Library.)

The Display of 1833 Incomparably the Greatest Ever Seen

"Probably the most remarkable of all the meteoric showers that have ever occurred was that of the Leonids, on the [night following] November 12, 1833. The number at some stations was estimated as high as 200,000 an hour for five or six hours. 'The sky was as full of them as it ever is of snowflakes in a storm,' and, as an old lady described it, looked 'like a gigantic umbrella.' [page 469] . . .

"In 1864 Professor Newton, of New Haven, showed by an examination of the old records that there had been a number of great meteoric showers in November, at intervals of thirty-three or thirty-four years, and he predicted confidently a repetition of the shower on November 13 or 14, 1866. The shower occurred as predicted, and was observed in Europe; and it was followed by another in 1867, which was visible in America, the meteoric swarm being extended in so long a procession as to require more than two years to cross the earth's orbit. Neither of these showers, however, was equal to the shower of 1833.

The researches of Newton, supplemented by those of Adams, the discoverer of Neptune, showed that the swarm moves in a long ellipse with a thirty-three-year period.

"A return of the shower was expected in 1899 or 1900, but failed to appear, though on November 14-15, 1898, a considerable number of meteors were seen, and in the early morning of November 14-15, 1901, a well-marked shower occurred, visible over the whole extent of the United States, but best seen west of the Mississippi, and especially on the Pacific Coast. At a number of stations several hundred Leonids were observed by eye or by photography, and the total number that fell must be estimated by tens of thousands. The display, however, seems to have nowhere rivaled the showers of 1866-67, and these were not to be compared with that of 1833."—*"Manual of Astronomy,"* Charles A. Young, Ph. D., LL. D., *Professor of Astronomy in Princeton University*, pp. 469, 471, 472. Boston: Ginn and Company, 1902.

Seen as Sign of Second Advent

"I witnessed this gorgeous spectacle, and was awe-struck. The air seemed filled with bright descending messengers from the sky. It was about daybreak when I saw this sublime scene. It was not without the suggestion at that moment that it might be the harbinger of the coming of the Son of man; and in my state of mind I was prepared to hail him as my friend and deliverer. I had read that the stars should fall from heaven, and they were now falling: I was suffering much in my mind, and I was beginning to look away to heaven for the rest denied me on earth."—*"My Bondage and My Freedom,"* Frederick A. Douglass.

Regarded as Sign of End by Many

"Scientific study of the orbits of shooting stars began after the occurrence of the most brilliant meteoric shower on record,—that of November 13, 1833. This spectacle, which excited the greatest interest among all beholders, and was looked upon with consternation by the ignorant, many of whom thought that the end of the world had come, was witnessed generally throughout North America, which happened to be the part of the earth facing the meteoric storm. Hundreds of thousands of shooting stars fell in the course of two or three hours. Some observers compared their number to the flakes of a snowstorm, or to the raindrops in a shower."—*The Encyclopedia Americana*, art. "*Meteors or Shooting Stars.*" New York: The American Company, 1903.

Many more equally interesting statements might be quoted, but these will suffice, for no one will deny a fact of history so well attested as the great meteoric shower of 1833.

It may be said that the great meteoric shower was a natural phenomenon long since fully explained. Certainly it was, but that does not break the force of the fact that eighteen centuries before the event it was accurately described by our Saviour, and the event itself definitely located as coming after the close of the great tribulation through which the church was to pass, as foretold in verse 21. The Creator uses natural means and common things through which to reveal himself to the children of men. Almost any clear night a meteor or two may be seen, and upon a few occasions scores or even hundreds, or it may be thousands, have appeared, but only upon this one occasion did beholders recognize such a display as the fulfilment of our Saviour's prediction, a harbinger of the day of God.

* * *

SCRIPTURES FOR AFRICA

THE British and Foreign Bible Society has published some part of the Scriptures in one hundred thirty-seven African languages. These include the complete Bible in twenty-two languages, and the complete New Testament in thirty-one more languages. In the continent as a whole about eight hundred recognized languages are spoken, according to the estimate of W. J. W. Roome, secretary of the society for British East Africa.

Time No Longer

N. D. ANDERSON

MEN do not run a telegraph line into a Dismal Swamp, nor construct a railway into a Sahara Desert, to terminate in some scum-covered lagoon or at some naked sand dune. When they build highways, or run lines of communication, to some point, they have a good reason for so doing; there is something to be had or done where the lines and the highways end.

God, too, had a good reason when he constructed the lines of prophecy, and terminated them, trunk and feeders, at a certain point in history. When the angel of Revelation 10 gave forth the fiat, "Time no longer," he had reference to the year 1844. There is no definite time-prophecy that extends beyond 1844. The 2300-day period, the backbone prophecy of Scripture, and the 1335-day period of Daniel 12:12, terminate then. The 1260-day and the 1290-day periods both ended before 1844. The most spectacular of the signs of the times placed at intervals along the road to warn of the approaching end, to apprise the traveler that he is nearing the last station, occurred before 1844,—the "great earthquake," Lisbon, Nov. 1, 1755; the dark day, May 19, 1780; the moon of blood, May 19, 1780; the falling of the stars, Nov. 13, 1833. Some great event or events, some great business of heaven, then, must be located at this point.

It was then that our great High Priest entered the holy of holies in the heavenly sanctuary (Dan. 8:14; Hebrews 9); that the books were opened and the judgment set (Dan. 7:9, 10); that a movement had birth which is destined to spread and grow until it has carried to every nook and corner of the earth, to every nation, and kindred, and tongue, and people, the threefold message which we find recorded in Revelation 14:6-12.

There was great activity at the end of prophetic time, at the terminal of that Biblical road; vast overshadowing events took place there with regard to the work of God in the earth. Stretching out and away from that terminal to earth's horizon, were vast whitening fields bowed over with their weight of grain, awaiting the harvesters; great vineyards of ripening clusters, hanging low to the earth, awaiting the gatherers; untold riches that must be garnered into the Master's barns.

O the solemnity of it! the responsibility for us, the remnant people to whom has been intrusted this earthly harvesting! How the grandeur, the sublimity, the joyousness of it—of God's love, of opportunity for service—should fill our souls, and lift us up and on over every difficulty, every trial, our hearts ringing with the song of Moses and the Lamb!

The Layman's Movement --- No. 2

How Shall We Finish the Work?

ROLLIN D. QUINN

THE all-absorbing question in the minds of God's people today should be, How shall we finish the work, and be prepared for the coming of the Lord Jesus? Years ago we were instructed to study the Acts of the Apostles, and told that light had been given that our work was to be carried on on a higher plane and in a broader way than ever before.

"Why has the history of the work of the disciples, as they labored with holy zeal, animated and vitalized by the Holy Spirit, been recorded, if it is not that from this record the Lord's people today are to gain an inspiration to work earnestly for him? What the Lord did for his people in that time, it is just as essential, and more so, that he do for his people today. All that the apostles did, every church member today is to do, and all are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance."—*Testimonies for the Church*, Vol. VII, p. 33.

We are asked to study the plans and methods of the apostolic church. We must make their program our program. For thirty years and more there has been urged upon us the need of a great spiritual awakening, a genuine revival among the churches. Volumes VI, VII, VIII, and IX of the Testimonies are full of instruction regarding the part the laity are to act in the finishing of the work. These volumes are full of such statements as this:

"If every church member were a living missionary, the gospel would speedily be proclaimed in all countries, to all

peoples, nations, and tongues, and then Christ would come with power and great glory."

There are scores of other statements, very clear and definite, to the effect that before the Lord's coming there will be a mighty awakening on the part of the laymen, such a layman's missionary movement as the earth has never witnessed. Everything in the world about us shows that we have now entered the time when such a powerful movement is due.

We have been told that by studying the book of Acts, we may receive light on our methods of work. Before entering directly into the study of this book, let us notice a few things in the life and labors of our Lord. His first public utterance, "Wist ye not that I must be about my Father's business?" (Luke 2:49) shows the desire he had to enter upon his great task. A little later, when urged to eat, he said, "My meat is to do the will of him that sent me, and to finish his work." John 4:34. The finishing of the work seemed to be the supreme thought in his mind at that time. In his prayer, recorded in John 17, at the conclusion of his final discourse, he said, "I have finished the work which Thou gavest me to do." Verse 4. And again, upon Golgotha, after he had summoned his fast-waning strength to pray for his enemies and to save the poor thief, he cried with a loud voice, "It is finished!" That was the shout of a conqueror. Finished the long list of prophecies, which closed

turns in the prison," he said, "will put all that out of your head." But the lad insisted that he must see the general in command.

"Very well," said the captain at last. "I will report it."

This he did. The general came up from Marseilles, quite a journey. There was an inspection parade, the general inspecting the troops. Then on the parade ground, surrounded by his officers, the general called for our young brother. The lad came, and as he told again the story of his faith, and of his feeling that he must be loyal to his God, again his heart was stirred with emotion and he wept.

The general, who was a large, tall man, laid his hand upon the young man in a fatherly way and said, "Now, my boy, look up and tell us. What is

it?" So the boy, with his emotion calmed, bore witness to his faith, explaining his position, and the Bible teaching, and about the law of God and the fourth commandment. "My officer," he said, "says that I must work on the Sabbath, but God forbids me to do it. That is why I cannot work on the Sabbath. It is because I must obey God, whatever comes."

The general was much interested. He listened carefully, and he thought seriously of the matter. At last he told our young brother not to worry; that he should have the Sabbath free. Then the general turned to the officers and said, "Here is a young man who has religious conviction. It is something that we do not have; but he has it. He is to be respected for it; and he is to have always his Sabbath free from work."

W. A. S.

The Meaning of the Times

F. A. COFFIN

"YE can discern the face of the sky; but can ye not discern the signs of the times?"

This question was addressed by Christ to the most enlightened men of the Jewish nation. They had come to Him asking for more definite, specific, convincing evidence that He was indeed the Son of God. "He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather today: for the sky is red and lowering." Then followed the significant query, "Ye can discern the face of the sky; but can ye not discern the signs of the times?" (See Matt. 16:1-3.)

Christ had given that generation every opportunity to know Him as the Sent of God. He had come at the exact time foretold in prophecy, He had fed the hungry, healed the sick, raised the dead, inspired the despondent and heartbroken with courage and hope, and fulfilled in detail every word the prophets of God had spoken concerning Him. (See Dan. 9:25; Mark 1:15.) His daily life bore testimony to His divinity; but envy, jealousy, and blind prejudice prevented many leading men from acknowledging His claims. He was "despised and rejected of men; a man of sorrows, and acquainted with grief." Nevertheless, the abundant evidence of His divinity left the Jewish nation without excuse.

If the Pharisees of old were without excuse when they rejected Christ, much more is the present generation, for today the entire Bible is in the hands of the common people. It has been translated into nearly every tongue, and is found in every land. All who will, may read the words of the ancient prophets, written centuries before the birth of the Lord, foretelling the exact time and place of His birth, the flight into Egypt of Joseph and Mary with the infant Saviour, His life of patient, loving ministry to suffering humanity, the time and manner of His death, and His resurrection. Jesus' earthly life confirmed in every detail the utterances of the Bible prophets.

Christ's claims are still before the world, and though attacked by infidels and skeptics for generations, they have never been successfully refuted. The Word of God presents ample proof that Jesus was and is all He claimed to be,—the Son of God, the Saviour of men, sent into the world to seek and to save that which was lost through sin.

But faith in Christ means more, far more, than the

mere acknowledgment of a historic personage. He lived a Man among men; He died upon the cruel cross, paying with His own precious life the penalty for the sins of the world; but He rose again from the grave, and ascended to His Father, where "He ever liveth to make intercession" for us. As of old, so today "He is able also to save them to the uttermost that come unto God by Him." He is able to forgive sin; He is able to convert the heart; He is able to give peace and comfort in the midst of sorrow and affliction; He is able in life and at death to inspire the heart with hope; and He is able in the glad resurrection morning, at His second coming, to give life to every soul that trusts in Him.

Yes, Jesus is really coming again. His coming is just as certain as the fact that He arose from the dead and ascended to heaven, and that fact is established beyond question. The testimony of the disciples is explicit: "He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." The word of the apostle Paul is that "Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures: and that He was seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once. . . . After that, He was seen of James; then of all the apostles. And last of all," adds Paul, "He was seen of me also, as of one born out of due time." 1 Cor. 15:3-8. Thus with all confidence the apostles spoke of His resurrection. They knew whereof they spoke, and nearly all of the twelve laid down their lives for their faith.

Testimony concerning the ascension is equally explicit: "I ascend," said the Lord Himself, "unto My Father, and your Father; and to My God, and your God." "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

"If I go, . . . I will come again." His return is as certain as His going. Of that grand event the prophets of God have delighted to speak. Over and over again it is emphasized in the Scriptures, and all are exhorted to prepare for it.

But how will He come? Will it be as before, to walk as a man among men? Oh, no. "Behold, He

cometh with clouds," says the beloved John, "and every eye shall see Him." Angels of God at the ascension declared to the disciples, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." When He ascended, a cloud received Him out of their sight. "In like manner," with a cloud of glory, He will return. He Himself said to the disciples, as they surrounded Him upon the Mount of Olives, "Then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:27.

"He comes not an infant in Bethlehem born,
He comes not to lie in a manger;
He comes not again to be treated with scorn,
He comes not a shelterless stranger;
He comes not again to Gethsemane,
To weep and sweat blood in the garden;
He comes not again to die on the tree,
To purchase for rebels a pardon,
Oh, no; glory, bright glory,
Enviours Him now."

Glory, bright glory! "He is like a refiner's fire." Who then shall be able to stand when He appears? Some will stand, for the Lord's promise is, "I will . . . receive you." (See Isa. 55:6, 7; John 14:3.) Others, unready, will fall, for it is written again, "A fire shall devour before Him, and it shall be very tempestuous round about Him." Ps. 50:3.

"The kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. 6:15-17.

This will indeed be the crisis of the ages. This will be the end of earth's midnight of sin and woe. It will be the glorious morning of deliverance to all who put their trust in Christ. For nineteen long centuries, nay, since sin first entered the world, God's people have looked forward to that day with longing, and have approached the darkness of the tomb with the bright hope of the resurrection morning, for of that day we read, "The dead in Christ shall rise." That will be a day of glad reunion; a day when family ties, severed by death, shall be reunited; when the loved of earth, cruelly parted, shall love once more. Sounding still are the words of the Lord to the beloved John: "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1:18.

But when will this glad morning come, when all the sins and woes, the pains and perils, the hardships and heartaches and miseries of this present evil world shall have an end? What tokens does Heaven give of man's soon release from the bondage of this world? When may we look for the Lord from heaven?

Christ's answer to the Pharisees rings forth, "Ye can discern the face of the sky; but can ye not discern the signs of the times?" Again, He said:

"Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things [signs which Christ had enumerated], know that it [the Lord's coming] is near, even at the doors." Matt. 24:32, 33.

Jesus had been saying to His disciples that there would be "signs in the sun, and in the moon, and in the stars," and that "upon the earth" "great earthquakes shall be in divers places, and famines, and pestilences;" "distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:11, 25, 26.

Christ had been saying that just before He should come the second time, the world would be like Sodom for wickedness, and as unmindful as was the antediluvian world of its impending doom. The same thought is emphasized by the apostle Paul, who declared that to the end of time "evil men and seducers" should "wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5.

Were these the only scriptures depicting last-day conditions, we might conclude that it would be a time of great ignorance, a period of intellectual darkness. But not so, for paradoxical as it may seem, the Bible points to the period just before Christ's second coming as a time of great enlightenment. The prophets of old foretold that in "the time of the end" many should "run to and fro," and knowledge should be increased; that in the time of the Lord's preparation, the "chariots" should be like "flaming torches," and should "jostle one against another in the broad ways." Dan. 12:4; Nahum 2:3-5.

Furthermore, amid great intellectual advancement and great wickedness; amid love of pleasure and forgetfulness of God; amid gilded sin and blind unbelief; amid form and ceremony and cant and hypocrisy, the gospel of the kingdom, said Christ, would be "preached in all the world for a witness unto all nations; and then shall the end come." Not that all will be saved, but that all will be urgently invited to turn to God.

This is the picture of the last days presented in the faithful Word. Is it not a portrayal of the days in which we live? Are these not times of pleasure seeking, and greed, and hate, and deception, and "distress of nations, with perplexity"?

Testimony is abundant that the signs in the sun, moon, and stars, which Christ foretold, already have appeared. It was on May 19, 1780, that the sun was darkened and the moon obscured in a most mysterious manner; and on Nov. 13, 1833, that the stars fell from heaven. For hours the sky was as full of blazing meteors as it is of snowflakes during a snowstorm. The poet Whittier, describing the dark day in his poem, "Abraham Davenport," said:

"'Twas on a May day of the far old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness. . . .
Birds ceased to sing, and all the barnyard fowls
Roosted; the cattle at the pasture bars
Low'd, and look'd homeward; bats on leathern wings
Flitted abroad; the sounds of labor died;
Men pray'd, and women wept; all ears grew sharp
To hear the doom blast of the trumpet shatter
The black sky."

Who can say that the signs upon the earth have not also been seen? Since the event described by Whittier, the ocean steamship has come, and the steam train has come, and the automobile has come, and flight by air has come, and the world-wide wireless telephone and telegraph have come, and the Martinique disaster has come, and the San Francisco earthquake and fire have come, and the sinking of the "Titanic" has come, and the Great War has come, and the influenza scourge has come, and the famines and pestilences of Russia and China have come, and the great Japanese earth-

quake has come, and the financial chaos of Europe has come, and the burning of Smyrna has come, and the multi-millionaire has come, and the trade union has come, and the movie craze has come, and the dance of death has come, and the worldliness of the church has come.

Many are running to and fro. Knowledge has been increased. The times are perilous. The sea and the waves have indeed been roaring. Earthquakes have come in many places, and famines and pestilences. Evil men have become worse and worse. Covetousness bears sway. Men love pleasure and are indifferent toward God.

Truly, we are in the last of the last days. It is high time to discern not only the signs of summer or of winter or of the weather, but the significant signs of the Lord's return. Are you ready for that day? God is "not willing that any should perish, but that all

should come to repentance;" but "He will not always chide: neither will He keep His anger forever." To those who persistently refuse His gracious offer of mercy, He declares, "Behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity." Isa. 27:21.

There is opportunity now to make our "peace with God through our Lord Jesus Christ." Rom. 5:1. The day will soon come when it will be too late. That will be a day of sorrow to the finally impenitent, but of great joy to all who have sought righteousness and found God; for—

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it.

"And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:8, 9.

The Secret of Success

D. H. KRESS, M. D.

"THIS one thing I do." Phil. 3:13. The great good accomplished by the apostle Paul may be ascribed to the fact that he refused to be sidetracked. He had but one objective, and would not permit himself to be turned from it to the right hand or to the left.

"A double-minded man is unstable in all his ways." James 1:8. Lacking in stability, he is a failure. Men who succeed in life are those who give themselves unreservedly to the doing of one thing.

Not long ago a man informed me that he had spent \$70,000 in his study and research work in connection with perfecting cement for building purposes. It is needless to say, he has made a success of his work. He has more than ninety different patents on cement constructions. His counsel is everywhere sought for.

In business, no one succeeds unless he gives himself wholly and unreservedly to it. This is well understood by business men. It is held out as the great secret of success by those who train young men for business activities.

The children of this world are in their generation wiser than the children of light. What applies to business applies with equal force to the doing of God's work. No man is crowned, "except he strive lawfully," or recognizes this fundamental law.

Peter was called from the fish nets to become a fisher of men. He undoubtedly was a good fisherman, and made a success of his work. Had he not, I doubt whether he would have received the call. Men who fail in temporal matters are most likely to fail in God's work, should they enter it. The men whom Jesus called to follow Him were doing things. The time came in the experience of Peter, as it will in the experience of all who engage in religious work, when things went hard and looked unpromising and disappointing. Naturally, he began to think of his former occupation and the success he had in it. He reasoned, as others since have done, that he could do the work to which he had had a divine call, and carry forward his work of fishing at the same time. He thought he could take this as a side line, to aid him in his work of soul-saving. No doubt others could have engaged in the fishing business and used it as an aid in doing spiritual work, but not Peter. He had been called away from that work, and sacredly set apart to another. But in mercy the Lord did not now give him success in his

fishing business. All night he toiled, and "caught nothing." Jesus appeared to the discouraged disciples and said, "Children, have ye any meat?" They answered, "No." Then He told them, "Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." John 21:3, 5, 6.

When they came to shore, Jesus said to them, "Come and dine." There before them were bread and fish sufficient for their needs. Evidently the lesson He designed to teach them was that He was able to supply their needs, and therefore there never could be an excuse for them to turn away from the work to which they had been called. To it they were to give their undivided attention. They were to make first things first, or to seek first the kingdom of God and His righteousness, believing that all these temporal necessities would be added.

Turning to Peter, Jesus said, "Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My sheep," "feed my Lambs." John 21:16, 15. This is the work to which he had before been called. Peter never forgot this lesson. Ever after he gave himself to the doing of this one thing, and wonderful were the results. A power now attended his message which led men, convicted by the Holy Spirit, to cry, "Men and brethren, what shall we do?" Acts 2:37.

But conditions arose, after believers had multiplied, which threatened to draw Peter away from his work of ministry to look after temporal matters, a work important for some one to do, but not for Peter. He saw how circumstances were shaping up, and said, "It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." Acts 6:2-4.

Even the Lord's business was not the work for Peter. That work was to be left for others to do. To engage in speculative business was unthinkable for Peter. This decision on the part of the apostles marked a new era in the work of God. Marvelous were the results that followed the ministry of the word from that time.

Our Lord's Great Prophecy

"Tell us, when shall these things be?" Matthew 24:3.

Thoughts on Matthew 24:29-31

CALVIN P. BOLLMAN

"IMMEDIATELY after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 29, 30.

In this scripture there is reference made again to the great tribulation foretold by our Saviour in words recorded in verses 21, 22, briefly commented upon in our study of two weeks ago. To refresh our memories we will quote those verses again, thus:

"Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

It seems clear that the great tribulation of these verses is the same as that foretold in Daniel 7: 24, 25, reading as follows:

"The ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time."

This time period, as we have seen, began A. D. 538 and ended in 1798. As this entire period was just 1260 years, it could not be shortened as to time, but while as a whole it was a period signalized by the most bitter and cruel persecution ever experienced by the church of God, the days, or years, of actual, wearing persecution were shortened, that is, in the providence of God the persecution was not permitted to continue in its greatest severity during this entire time. Indeed, as a matter of fact, so far as any general persecution was concerned, it ceased about the time of the American Declaration of Independence, twenty-two years before the end of the days.

And in this comparatively short interval — of a little less than twenty-two years — certain signs of the approaching end of the gospel age were to be ushered in. "Immediately after the tribulation of those days," writes Matthew, "shall the sun be darkened," etc. As recorded by Mark, our Lord's words were:

"In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory." Mark 13: 24-26.

Luke gives still more details, thus:

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27.

Not all these signs were to be seen "in those days," but beginning "in those days, after that tribulation,"

they were to continue, and they will continue, until the signs merge into the events of which they are the harbingers, the coming of our Lord in the clouds of heaven.

Of these signs, three are many years in the past, namely, the darkening of the sun and of the moon, and the falling of the stars. Of the first of these phenomena, an eyewitness testified briefly as follows:

"The 19th of May, 1780, was unprecedented in New England for its great darkness. . . . The darkness extended over several thousand square miles, though differing much in intensity in different places. Nowhere, perhaps, was it greater than in this vicinity. The day was appropriately called and is still known as *The Dark Day*."—"History of the Town of Hampton, New Hampshire," Joseph Dorr, Salem, Mass., Vol. I, p. 217.

Of the same event, in his poem, "Abraham Davenport," John G. Whittier wrote:

"'Twas on a May day of the far old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness. . . .
Men prayed, and women wept; all ears grew sharp
To hear the doom blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look from the rent clouds, not as He looked
A loving guest at Bethany, but stern
As Justice and inexorable Law."

An account of this event under "Explanatory and Pronouncing Vocabulary," Webster's Dictionary, edition of 1869, is given thus:

"*The Dark Day, May 19, 1780* — so called on account of a remarkable darkness on that day extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barnyard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. For several days previous, the wind had been variable, but chiefly from the southwest and the northeast. The true cause of this remarkable phenomenon is not known."

Many other statements might be quoted, but these must suffice.

The failure of the moon which had full only the day before, is indirectly referred to as follows:

"The darkness varied in its appearance in some places, through the afternoon; but in the maritime parts of New Hampshire there was no cessation or interruption of it; and the evening presented a complete specimen of as total darkness as can be conceived."—"History of New Hampshire," by Jeremy Belknap, A. M., Vol. III, p. 23.

Another testimony to the unusual darkness of the night is given on page 276 of the "History of Weare, New Hampshire," in these words:

"The dark day of New England, so familiar to old and young, came May 19, 1780. The red sun looked down on the earth a short time at early morn; then the clouds rose fast; there was lightning and thunder, rain fell. . . . Near eleven o'clock it began to grow dark, as if night were coming. Men ceased their work, and lowing cattle came to the barns, the bleating sheep huddled by the fences, the wild birds screamed and flew to their nests, the fowls went to their roosts. Soon candles were lighted in all the houses, and men carried torches to guide them in the open air. . . .

(Concluded on page 14)

IN Capernaum, Palestine, an old synagogue has recently been unearthed by the Danish scholar, Dr. Sommerfeld.

As reported by the Federal Council of Churches, the total Protestant church membership in the United States is 48,224,014.

DENMARK is divided into 330 communes, 270 of which are in favor of prohibition, and in only 60 are the majority of voters in favor of alcohol.

THE New Testament in Modern Greek was prohibited in Greece until the country became a republic. The republican authorities have now exempted it from all customs duties at the ports of Greece.

ST. MARTIN'S CATHEDRAL at Canterbury, England, has been used for religious gatherings for more than 1,500 years, thus being the oldest building in the world that has been uninterruptedly used for church purposes.

Thoughts on Matthew 24:29-31

(Concluded from page 7)

"Men, ordinarily cool, were filled with awe and alarm. Excitable people believed the end of the world had come; some ran about saying the day of judgment was at hand; the wicked hurried to their neighbors to confess wrongs and ask forgiveness; the superstitious dropped on their knees to pray in the fields, or rushed into meeting houses to call on God to preserve them. . . . At night it was so inky dark that a person could not see his hand when held up, nor even a white sheet of paper. The full moon rose at nine o'clock, but not a ray reached the earth. It continued black till about midnight."

Concerning the third of these celestial signs, namely, the falling of the stars, Dr. Thomas Burnett, commenting on Matthew 24:29, wrote as follows in a book published in England in 1697:

"The last sign we shall take notice of, is that of 'falling stars.' 'And the stars shall fall from heaven,' says our Saviour. Matt. 24:29. We are sure, from the nature of the thing, that this cannot be understood either of fixed stars or planets; for if either of these should tumble from the skies and reach the earth, they would break it all in pieces, or swallow it up, as the sea does a sinking ship; and at the same time would put all the inferior universe into confusion. It is necessary, therefore, by these stars, to understand either fiery meteors falling from the middle region of the air, or comets and blazing stars. No doubt there will be all sorts of fiery meteors at that time; and amongst others, those which are called falling stars; which, though they are not considerable singly, yet if they were multiplied in great numbers, falling, as the prophet says, as leaves from the vine, or leaves from the fig tree, they would make an astonishing sight."—*Sacred Theory of the Earth*, book 3, p. 66, 3d edition, 1697.

The following account of what was actually seen, more than a century after Dr. Burnett's book was published, shows how strikingly our Lord's words were fulfilled:

"Scientific study of the orbits of shooting stars began after the occurrence of the most brilliant meteoric shower on record,—that of November 13, 1833. This spectacle, which excited the greatest interest among all beholders, and was looked upon with consternation by the ignorant, many of whom thought that the end of the world had come, was witnessed generally throughout North America, which happened to be the part of the earth facing the meteoric storm. Hundreds of thousands of shooting stars fell in the course of two or three hours. Some observers compared their number to the flakes of a snowstorm, or to the raindrops in a shower."—*The Encyclopedia Americana*, art. "Meteors or Shooting Stars."

As before remarked, the signs in the heavens are long in the past, but today we are seeing, as Luke expresses it, "upon the earth distress of nations; with perplexity; the sea and the waves roaring; men's

hearts failing them for fear, and for looking after those things which are coming on the earth."

The last ten years have been an era of the greatest war, the greatest famine, the greatest earthquake, the greatest visitation of a plague, and the greatest storms ever known in human history. Every earthly refuge seems to be failing. Civilization itself is going to pieces, and on every side men's hearts are filled with fear of those things which are so rapidly coming upon the earth.

Verse 31 gives us a most wonderful word-picture of the gathering of God's people when the Saviour appears, for, as the apostle Paul writes:

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

From all over the earth they come, from city marts, from ocean depths, from sun-parched plains, from arctic wastes, from mountain fastnesses, from royal courts,—they come from east and west, north and south,—come to sit down with Abraham, Isaac, and Jacob in the kingdom of God. Let us each, reader and writer, ask himself, Shall I be there?

* * *

Europe in 1925

(Concluded from page 2)

We had feared that after the war a reaction would set in, so that people would become more indifferent and less willing to attend meetings and to study our literature, but this does not seem to be the case. On the contrary, our ministers are preaching everywhere in Europe to crowded houses. We see that, as stated in the spirit of prophecy, even in the darkest places "men and women are looking wistfully to heaven" for light and salvation. People seem more eager than ever to hear the prophecies explained, and to study this time in the light of Bible prophecy. Our ministers report from almost every land that their greatest trouble is that the halls are too small.

Brother T. Tobiassen, president of the Norway Conference, is conducting a series of lectures in Oslo (formerly Christiania), the capital, this winter. With from 1,300 to 1,500 present every night, he has the largest attendance that we have ever had in public meetings in Scandinavia since the days when Elder Matteson first came to Norway in 1878.

In London our ministers are having the same experience. Two of our preachers there speak every week to audiences ranging from 2,000 to 2,500. In many places our evangelists fill large halls seating a thousand or more people, almost without any advertising. Up in Helsingfors, Finland, in January, Elder A. Rintala, the conference president, rented the largest hall in the city for a lecture on the second coming of Christ. More than 4,000 people came out to hear—far too many for the hall. When there is a church where we conduct public meetings, the brethren organize themselves into prayer bands, invite their neighbors, and do everything else in their power to strengthen the hands of the preachers and to bring people to the meetings. This makes for success. Evangelism on a large scale,—preaching this message in the power of God's Spirit to the multitudes and winning thousands to Christ,—that is now our supreme task. It is the loud cry of the third angel's message.

The Second Coming of Christ

The Manner of His Coming and Signs Which Show His Coming Near

GEORGE W. WELLS

Who can look out upon the world today and not conclude that we stand in need of some masterful hand, some saving power? It appears that not only nations, but civilization itself, has been drawn into a vast entanglement, a great Gordian knot, in which ten thousand conflicting interests are tied. They are so locked and interlocked that the fingers of human wisdom can never unravel them. Men, nations, and churches have armed themselves with shibboleths, and play with great abstractions and meaningless terms in their endeavor to build up some mighty superstructure. But how soon it crumbles and falls when confronted with the really tremendous issues of our times.

Men Are Questioning

Men are asking today, What is it that will bring this world tragedy to a conclusion? Where is the power that can deal with the situation? What is it that will break the terrible power of sin over men, and bring its cruel reign to an end? What is it that will liberate us from these mighty world entanglements? What only can breathe hope and new life into the hearts of a world confronted on every side with national strife and sin and suffering, and where death has dominion over every living thing?

From every human viewpoint the picture is a dark one, and earnest, thinking men must be conscious all the time of their need of a higher power than that which man has to give. It is a sad fact that many who once had faith in the Holy Scriptures as the only true source of light and help, are losing confidence in them, and also in Christianity and the leadings of divine Providence. Surely this is an age of peril and calamity; every soul is being tested.

God Keeps Account With the Nations

There is no greater mistake made by Christian people today than that of neglecting to take seriously and to study earnestly the prophetic utterances of God's Word. This neglect is due in part to the popular impression that prophecy is too obscure and difficult to comprehend. We do well, however, to bear in mind that God inspired the prophets to write; and we should be careful how we charge Him with the folly of giving to mankind a revelation which is beyond their comprehension, and unworthy of their highest regard and earnest study. It seems to me that at such a time as this we should turn to God's Word, and seek counsel of Him "in whom are hid all the treasures of wisdom and knowledge." Col. 2:3.

The perplexities of the world are all as an open book to God. This whole situation we face today, is but the fulfilment of divine prophecy. The blessed Lord long ago outlined in His Word the program that both people and nations would follow; and today the signs of the times declare that we are standing on the very threshold of the most solemn and fast-closing events.

The present times should be of overwhelming interest to all living. The complicated conditions in human affairs in the world are under divine control. Amid all the strife and tumult of nations, the revolution, revolt, and upheaval in politics, in society, and in religion, it is comforting to know that our God, who "sitteth between the cherubim," still guides and reigns.

As one watches the relation that exists among the nations, it is not difficult to observe that intensity is taking hold of every earthly element. The world is surely on the verge of a stupendous crisis. The Bible, and the Bible only, gives us a correct view of these things. The prophecies of God's Word which unite the chain of events link after link, from eternity in the past to eternity in the future, tell us where we are in the series, and what we may expect in the near future. All that prophecy has foretold as coming to pass, until now, has been clearly traced on the pages of history, and we may be assured that all that is yet to come will be fulfilled in its order.

The Sure Word of Prophecy

If we were left to be guided by the wisdom of this world, by the reasoning of philosophers, statesmen, or economists, the boldest heart would despair. But, thank God, there is a beacon light of hope,—not a hope, however, brought about, as some would have us believe, through the gateway of politics, social reform, or any other human devising. There is only one gleam of light to which the heartsick, weary, worn, and despondent souls of earth may turn to find hope today. The only way out of the perils of this time is the way of the cross and the gospel light, and the apostle Peter, seeking to brighten our hopes and to turn our attention to the certainty of gospel light, says:

"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty." "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1:16, 19.

The fulfilment of divine predictions indicates with all clearness and certainty that we are living on the very border of the eternal world, and the next supreme event will be the ushering in of "the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

As we take a view of the situation in the world today, through the eyes of divine prophecy, it becomes evident that the present conditions are clearly foretold in God's Book. Every inspired writer from Moses to John shows us in language easily understood that God's love is infinite, that His kingdom of light and glory is near at hand, and that Jesus is soon coming. Holy men of all ages have looked forward to the advent of our Lord in glory as the consummation of their hopes, and every loyal in-

telligence in the universe of God is laboring with intense earnestness to hasten that glad day; for when it is realized, it will not only be the grand climax of prophecy and the end of human history, but it will also bring to a close the terrible drama of sin.

A Fundamental Doctrine and a Glorious Truth

Upon examination of the Sacred Scriptures, it will be observed that it is just as necessary to the success of the plan of salvation and redemption for the Lord of glory to come the second time as it was for Him to appear at His first advent. What a pathetic picture Christ would present in the history of the human race and before the universe of God, if, after all His claims and promises, the world should see Him last of all hanging on the cross as a malefactor or laid a lifeless form in Joseph's tomb! True, indeed, He was "despised and rejected of men," but "we, according to His promise," look for Him "the second time." Isa. 53:3; 2 Peter 3:13; Heb. 9:28.

The second coming of Christ is a fundamental doctrine of the Holy Scriptures; but it is more than a mere Bible doctrine to be believed, it is a glorious truth, an impending event, something that is to take place on the earth. It will be the most all-transcending event that ever arrested the interest and attention of mankind. It is not a mere dream of ignorant and wild fanaticism, nor a question of theological speculation: but in verity and truth it is a divinely revealed and recorded Bible promise and fact. The return of our Lord has been the hope of God's covenant-keeping people in all ages. Enoch, who walked with God, looked forward to the return of the Lord in glory, and he, "the seventh from Adam," prophesied, saying, "Behold, the Lord cometh with ten thousands of His saints." Jude 14.

Promise by Prophet and King

Job's confidence concerning that day and the certainty of seeing a personal Christ was expressed in clear terms:

"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:25, 26.

David, the sweet singer of Israel, said:

"Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me: those that have made a covenant with Me by sacrifice." Ps. 50:3-5.

The gospel prophet seeks to comfort the hearts of the feeble with his cheering message, for he says:

"Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; He will come and save you." Isa. 35:4.

About this supreme event cluster the glories of that "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:21.

The blessed Lord, when He was about to take His departure from this world, left these comforting promises for His disciples, saying:

"Let not your heart be troubled. . . . In My Father's house are many mansions. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself." John 14:1-3.

Again He says:

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the

throne of His glory: and before Him shall be gathered all nations." Matt. 25:31, 32.

And the angels who lingered upon the mount after Christ's ascension, exclaimed to the sorrowing and bewildered disciples:

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

The great apostle testified:

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." 1 Thess. 4:16.

And John from Patmos cries:

"Behold, He cometh with clouds; and every eye shall see Him." Rev. 1:7.

As a Thief Upon the Ungodly

Christ, with prophetic eye, traced with His disciples the scenes that would take place in the last generation. He knew full well that the final crisis would come and steal gradually upon the world, and earnestly He has warned us, lest that day come upon us unawares. He pointed out specific events that were to precede His coming, marking the time well, that we may know that His coming is near, "even at the doors," and He says:

"If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3:3.

To all who make this world their one interest, the day of God will come as a prowling thief, and there is grave danger that even God's children will be caught in the snare and found unready, for the Master exhorted them:

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

In the instruction given by the Lord, He surely does not bring to view a temporal millennium, a thousand years in which to prepare for eternity. No flattering signs of peace, spiritual advancement, or millennial glory are intimated; for He says:

"As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39.

Great Spiritual Decadence

To learn how it was in the days of Noah, we have but to read Genesis 6:5:

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

The antediluvians turned a deaf ear to God's warning message given by Noah, the "preacher of righteousness," and followed their own unholy imaginations. They filled the earth with violence, and because of their ungodly deeds and continual wickedness they were destroyed.

How is it today? Are not the inhabitants of earth following the same path? Our old world has gone into moral bankruptcy. The transgressors of God's law are fast filling up their cup of iniquity, and the earth with violence. With society adrift, and the home life and proper training of children practically gone, how can we expect anything else but increase of moral decay and corruption? It is evident that men and women today are giving themselves up to dissipation and lustful practices, to gambling and every sort of amusement that appeals to and gratifies the baser elements of mankind.

The Saviour said, "Because iniquity shall abound, the love of many shall wax cold." Matt. 24:12. One of the most serious things in the present state of society is the unbelief and low standards in the churches. The professed followers of the Lord are fast yielding to the spirit of worldliness. The love of sinful pleasure has taken possession of their hearts. They mingle with the world in its reckless and godless sports. Many are drawn away after worldly associates and fashionable dress, and the spirit of commercialism and gain is working the ruin of others. Cruel criticism, wicked gossip, alienation, and sometimes bitterness have brought great leanness of soul and lack of spiritual power into the church.

"Be Ye Also Ready"

There are certain events and foreshadowing conditions in the world spoken of in the inspired Word of God that are sure harbingers of the supreme and all-glorious event yet to come. The people of God are to know the times—the meaning of passing events. The Word of God makes clear to them that which is mysterious to others, even as the ancient Israelites who followed their Lord and believed His word had light in their dwellings when the plague of darkness covered the homes of the Egyptians. It was Paul who said:

"Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5:1-6.

So the church of Christ is not in darkness concerning this important event. They know not the hour or day of His coming, but they are to know when it is near, "even at the doors."

The second advent of our Lord will be an overwhelming surprise to false teachers and their followers. While they are crying, "Peace and safety," "sudden destruction" will come upon them. The world is being rocked to sleep in godless pleasure and rioting. They are resting in carnal security. At the very time when some are saying, "Where is the promise of His coming?" the signs are fulfilling, and sudden destruction is coming. God's message today is sounding everywhere, "Be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:44. Only those will stand who respond to the call of heaven, and prepare for the coming of their Lord by being sanctified through obedience to the truth and faith in the blessed Christ. The righteous alone will be hidden in that great day.

Speaking of other conditions which exist now and which were to be characteristic of the closing days, the apostle says:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:1-6, 13.

All that is set forth in these words concerning the perilous times of these last days, is now being met. There is nothing lacking. All nature groans with the agonies of corruption, decay, and death. The people surely are drunk with wantonness, pleasure, and sin.

The Love of Money the Root of Evil

The apostle James testifies:

"Go to now, ye rich men. . . . Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth. . . . Ye have lived in pleasure on the earth, and been wanton. . . . Ye have condemned and killed the just." James 5:1-6.

How many are sacrificing their conscience, their morality, their virtue, and their obedience to God for the sake of money. Think of the gold and silver that have been heaped together today in the hands of a few. Oh, the greed for money, the love of money, the magic of money! Oh, the rush for money, the hoarding of money, and the envy of money, the jealousy, lying, and stealing of money! When was there ever such oppression for money? All this and more the Scripture tells us marks the time of "the last days" in which we now live.

The Saviour, in making mention of these days, said:

"There shall be . . . upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26.

He said:

"Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places."

He gave a general survey of the history of the church down to the time of His second advent, closing with the remarkable statement:

"He that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:13, 14.

He does not say that all the world will be converted, but the glad tidings of the gospel story will be carried as a witness to all nations. Can we not say that today this divine prediction of our Lord is being rapidly fulfilled, and the gospel light is sounding in all the world?

The printing press, the rapid modes of travel, the almost innumerable inventions and facilities for pushing the work forward, and the spirit of evangelism possessing the church, that has led them to enter all fields of the world with the gospel message, have made possible the fulfilment of this prophecy in our day.

Special Signs in the Heavens

The Saviour did not leave His disciples in the dark about the specific question they asked Him, for in reply to their inquiry, "What shall be the sign of Thy coming, and of the end of the world?" He said:

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Luke 21:25.

And He marked the time when God would hang out His great signs in the heavens, for we read:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matt. 24:29.

It will be observed that there are three distinct signs mentioned, namely, the darkening of the sun and of the moon, and the falling of the stars. Turning to the Old Testament, we read:

"I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Joel 2:30, 31.

John the revelator used similar language when he refers to the second return of Christ:

"I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6:12-14.

These Bible writers are in perfect agreement in their testimony, although widely separated in time and place; and they also agree with the divine utterance of the Lord Jesus. It will be observed, however, that the Saviour, in marking the time of these signs as recorded by Mark, was specific, for He said,

"In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." Mark 13:24.

Surely when these things, in response to divine prophecy, take place, we are fully justified in looking upon them as signs of the approaching end and the coming of the Lord, and in believing that the end of the world is near.

In the exact order of the prophecy and in perfect keeping with the time, came the great dark day of May 19, 1780; and occurring as it did just after the tribulation of the Dark Ages, it meets with wonderful exactness the divine specification. The remarkable darkness of that day still remains a phenomenon, not fully explained by scientists or astronomers, and can be understood only in the light of the prophecies. The sun was totally darkened until its going down, and the following night the moon, although in the full, appeared as a great ball of fire in the heavens.

The Testimony of Eyewitnesses

"In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barnyard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. . . . The true cause of this remarkable phenomenon is not known."—*Webster's Unabridged Dictionary*, edition 1869, art., "Dark Day."

Herschel, the great astronomer, says:

"The dark day in Northern America was one of those wonderful phenomena of nature which will always be read with interest, but which philosophy is at a loss to explain."

Some fifty years later, Nov. 13, 1833, we had in the eastern part of this country what is known as the most remarkable meteoric shower of shooting stars ever witnessed by the human eye. The very heavens were filled with an unsurpassed celestial glory indescribable.

The celebrated astronomer and meteorologist, Professor Olmsted, of Yale College, says:

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world, or at least within the annals covered by the pages of history."

"At Niagara the exhibition was especially brilliant, and probably no spectacle so terribly grand and sublime was ever before beheld by man as that of the firmament descending in fiery torrents over the dark and roaring cataract."—*The American Encyclopedia*, edition 1881, art., "Meteors."

Christ's Coming in This Generation

To emphasize the importance of these signs and to impress the minds of His followers with the shortness of time, the Saviour further said:

"Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24:32-35. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. . . . So like-

wise ye, when ye see these things come to pass, know ye that the kingdom of God is at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but My words shall not pass away." Luke 21:28-33.

History records in detail the fulfilment of our Lord's great prophecy regarding these signs and world conditions, and we are now unmistakably standing on the border of the eternal world, in the very closing days of the last generation. The last link of this prophecy or unfulfilled portion of Matthew 24 will not fail of an exact and speedy fulfilment. Therefore it is our duty and happy privilege to shape all our affairs so that we may be prepared to meet the blessed Lord at His coming.

There is no possibility of counterfeiting the coming of Christ, for it will be universally known—witnessed by the whole world. The Saviour does not purpose that His believing, faithful children shall be deceived by Satan as to the manner of His second coming. He gives them forewarning, and says:

"There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. . . . Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:24-27.

His coming will not be in secret. The children of God will not be caught up and away by some rapturous light or secret power unbeknown to themselves or the human family. "Every eye shall see Him." Rev. 1:7.

The Glory of the Second Advent

He comes "with great power and glory." Mark 13:26. He comes "with a shout, with the voice of the Archangel, and with the trump of God." 1 Thess. 4:16. He comes attended by "all the holy angels." Matt. 25:31. There are "ten thousand times ten thousand" (Dan. 7:10) of these holy beings. Their "countenance" is "like lightning" and their "raiment white as snow." Matt. 28:3. He comes as "King of kings," and in the glory of the Father. The whole heavens will be ablaze with the light, majesty, and glory reflected by the untold millions of these heavenly beings. No mortal man can ever portray by pen or voice, or conceive with the mind, the awfulness and splendor of this all-important and soon-coming event; but every soul living upon the earth at that time must witness the glory and majesty of His coming.

Joel, in speaking of the time when "the day of the Lord . . . is nigh at hand," said the world would "prepare war" and "wake up the mighty men," "the heathen" would "be awakened." Joel 2:1; 3:9, 12. John expresses it, "The kings of the earth and of the whole world" would be gathered together, Rev. 16:14.

These scriptures and others present an exact picture of what we shall soon see in all the world. Through greed of gain, lawlessness, increasing violence, trouble between capital and labor, national and international complications, and mighty preparations for war, the world will grow more and more perplexed. "Men's hearts" are "failing them for fear" as they see "those things which are coming on the earth." Luke 21:26. Surely that day is imminent, and is the crowning event of all the ages.

A Day of Wrath to the Wicked

Then "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men,

and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come, and who shall be able to stand?" Rev. 6:15-17.

They recognize that they are not able to stand. O, then the unprepared, the ungodly, the unholy, the unclean, the unthankful, the unbeliever, the impure, the disobedient, sinners everywhere and of every sort, even the "sinners in Zion," will be afraid and cannot stand. The blazing, glorious light will so shine that all those who have been living in wickedness, sensualism, crime, and sin, will be struck down "with the brightness of His coming." 2 Thess. 2:8.

The last and mighty struggle is on.

"The Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword." "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." Jer. 25:31, 33.

For six thousand years the controversy has been going on, the prince of the power of the air and his hosts on one side marshaling the armies of earth, and the armies of the Prince of Peace on the other side contending for the truth. The prophet long ago had such a clear view of this Titanic struggle when Jesus came and the terrible destruction that would follow, that he cried out:

"I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace. . . . Destruction upon destruction is cried; for the whole land is spoiled." Jer. 4:19, 20.

He saw the earth "without form, and void," "the mountains . . . trembled, and all the hills moved lightly." "There was no man." "All the cities thereof were broken down." The next utterance marks the time when all this occurs: "At the presence of the Lord, and by His fierce anger." Jer. 4:23-26.

My friend, it is not "the yellow peril" that men need to fear so much today, nor the "black peril," nor "the rising tide of color," but the peril of the mighty wrath of the great God as He comes "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:8.

The Grand and Glorious Consummation

O, thank the Lord, the world's Redeemer and King will then take this old sin-cursed, storm-tossed, blood-drenched, ruined world into His control, for its full and complete reconstruction. No more will the history of earth's inhabitants be marred with strife, bloodshed, sorrow, and death, for every trace of sin and misery will be banished forever.

There is to be a glorious new order of things. Surely it is to come. God has promised it. There is a supreme, longing desire in many a human soul for it. But when the highest civilization of the world develops into a mighty world-wide war, and breaks in pieces all that has been built up, then it must be blind confidence indeed which looks to this very civilization to bring about a new order of things that could be of any permanent value. If the present civilization, society, and governments cannot produce the desired condition, when in the fulness of their strength, and having had everything their own way these many years, how can they be expected to do so when their strength and glory have been annihilated in the mighty struggle?

There will be a new order of things, but certainly it cannot arise from or upon the ruins of the old,

nor from this present world anywhere. Only by the setting up of the kingdom of God at the glorious coming of the Lord, can this blessed new order of things be accomplished, and thus, it is written, "shall the God of heaven set up a kingdom." It is when the nations are angry that "the kingdoms of this world" are to "become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Rev. 11:18, 15. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High," and "the saints of the Most High shall take the kingdom." Dan. 7:27, 18.

There is therefore no question but that this grand and all-absorbing, all-crowning event is very, very near at hand. It is therefore of first importance to all people everywhere, to prepare for what will happen when Jesus our blessed Lord shall come.

"Joy to the world, the Lord will come!
Let earth receive her King!
Let every heart prepare Him room,
And heaven and nature sing."

The Man in the Well Wanted the Book

COLPORTEUR ALFRED FOSSEY, of the Canadian Northwest, had been canvassing a group of men working away at sinking a well. He had taken an order or two roundabout the top of the well, and was leaving. Just then a man came up from the well, climbing hand over hand up the rope.

"Hold him, hold him!" he cried, "I want one of those books." Somehow the message of the books had reached him down in the well, and he didn't propose to be passed by.

Does it not suggest again how the Lord is impressing men and women all about us to give attention to this advent message? More and more urgently are workers needed to carry the books to those who are being prepared to purchase and read them.

W. A. S.

Our Willing Help

JOHN BUNYAN CAREY

WHEN our hearts are bowed with sorrow,
And our eyes are filled with tears;
When gross darkness gathers round us,
When our soul is filled with fears,

Let us lift our eyes to heaven,
From this cold earth turn away;
If we get a glimpse of Jesus,
Life's dark night will turn to day.

In the Rock, the Rock of Ages,
We will find a sure release
From our cares and from our trials,
And in Him we'll find sweet peace.

Yes, there's One who's watching o'er us,
And He knows our every care;
If we've fully learned to trust Him,
All our sorrows He will share.

He knows when our load's too heavy;
He knows when our path is steep;
He knows where the shoals are hiding,
So He leads and guides our feet.

So when darkness gathers round us,
And no help is present there,
We shall find a help in Jesus
If we kneel in secret prayer.

A SYNOPSIS OF PRESENT TRUTH

"I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth."

Cumulative Signs of Christ's Coming

THE advent believer is not left without a sure and abiding hope in the coming of the Lord. His faith finds its foundation and assurance, not in speculation or philosophical reasoning, but in the Scriptures of Truth. It was this which afforded a foundation for the faith of the apostle Peter. He declares:

"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty."

Many who read these words have for long years looked for the coming of the Lord. How the evidences have multiplied! What cumulative proof we have that we are living in the closing days of earth's history! There is no uncertainty nor dissonance in the clear words of testimony which we find in the response of current history to recorded prophecy.

The evidences of the coming of the Lord naturally range themselves under two heads. First, we have what might be designated as —

Time Prophecies of the Lord's Return

Among these we may mention ten which stand out in bold and striking outline:

1. *The Prophecy of World Empire.* Daniel 2.—The great world kingdoms — Babylon, Medo-Persia, Grecia, and Rome — were represented by the gold, silver, brass, and iron of the image described in this chapter. We are now living in the divided state of the Roman Empire, represented by the mixture of iron and clay in the feet and toes of the image. The next great event is the establishment of Christ's kingdom, represented by the stone cut out without hands, which became a great mountain and filled the whole earth.

2. *The Prophecy of Antichrist.* Daniel 7.—In this chapter the four world kingdoms are represented by the lion, the bear, the leopard, and the great and terrible beast. In the breaking up of the Roman monarchy there developed the papal power, represented by the little horn of this chapter. He was to carry on his desolating work against the saints of God and against the truth of God unto "a time and times and the dividing of time," or 1260 years. This period began in 538 A. D. and ended in 1798. Even after the expiration of this period the papacy was seen to utter great swelling words, doubtless fulfilled in the declaration of papal infallibility in 1870, and in other utterances. We are living between the events predicted in verses 26 and 27. The next event in this prophecy is the establishment of Christ's everlasting kingdom.

3. *The Sanctuary and the 2300 Days.* Daniel 8 and 9.—In these chapters a long prophetic period is brought to view, beginning with the going forth of the commandment to restore and build Jerusalem, in the autumn of 457 B. C., and ending in the autumn of 1844 A. D. The latter date marked the beginning

of Christ's ministry in the second apartment of the heavenly sanctuary. This ministry is now going on. It comprises a work of judgment, an examination of the heavenly records whereby the fate of mankind is determined for weal or woe. It is the work predicted in the prophecy, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. How long this work in the heavenly court will continue, how soon it will reach the cases of the living, we have no means of knowing. We must believe, however, that soon every case will be determined, and the decisions of the court will be carried into effect at the coming of the Lord.

4. *Forecast of the World's History.*—In the eleventh and twelfth chapters of Daniel we have a great prophetic forecast of the world's history, extending from the days of Daniel to the close of time. The last human link in this long chain brings to view the work of "the king of the north" as represented in the history of the Ottoman Empire. Soon, the prophecy indicates, this power, establishing his seat of government at Jerusalem, will come to his end. Dan. 11:45. This will immediately precede the standing up of Michael, the time of trouble, and the deliverance of the people of God, as indicated in Daniel 12:1, 2.

5. *The Seven Churches of Revelation 1 to 3.*—Here we have represented the internal history of the church between the first and second advents of Christ. The last, or Laodicean, period of the church, has already been reached. This period has to do with the work of judgment in heaven above, and with the proclamation of the judgment message in the earth. That judgment work and judgment message are now in progress, and will reach their culmination in the coming of the Master.

6. *The Seven Seals.* Revelation 5 and 6.—This prophecy likewise embraces the time between the first and second advents. It shows the relationship existing between the church and the world. The period brought to view under the sixth seal has already been reached, as indicated by the great Lisbon earthquake of 1755; the darkening of the sun, May 19, 1780; the falling of the stars, Nov. 13, 1833 — prominent events which take place under this seal. We are now living between the events predicted. Rev. 6:13, 14.

According to this prophecy, the next great event to be witnessed is the departing of the heavens "as a scroll when it is rolled together," at the coming of the Lord to reap the harvest of the earth. The seventh, or final, seal takes us over into the eternal state.

7. *The Seven Trumpets.* Revelation 8 and 9.—In this prophecy is afforded a picture of certain desolating powers evidently used of God for the punishment of evil-doers. The last one brought to view, the Ottoman power, is associated with a definite time prediction. The power was to be loosed for its dev-

astating work for "an hour, and a day, and a month, and a year, for to slay the third part of men," a period of time ending in 1840, and resulting in the curbing of that desolating domination which had been exercised for so many years. Under this sixth trumpet there was to go to the world the message contained in chapter 10, the judgment-hour message given in 1844. Under the sounding of the seventh trumpet, a little way in the future, it is declared, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever."

8. *The Two Witnesses. Revelation 11.*—The terrible war waged against the Word of God on the part of infidel France, is clearly portrayed in this chapter. This prophecy chronologically falls under the sounding of the sixth trumpet, which we have just considered, and is followed by the sounding of the seventh trumpet, marking the establishment of the kingdom of God.

9. *The Work of the Dragon. Revelation 12.*—This prophecy represents the efforts of Satan, exerted through earthly powers, to destroy the church of Christ; first, under pagan Rome, to destroy Christ, the Seed of the woman; second, under papal Rome, to annihilate the church during the "thousand two hundred and threescore days," reaching from 538 to 1798 A. D.; third, to destroy the remnant church, because they keep the commandments of God and have the testimony of Jesus Christ. This prophecy brings us down to the last generation, to the remnant church, which, standing firmly for the truth of God, is awaiting its triumph at the coming of the Lord.

10. *The Two-horned Beast of Revelation 13 and 14.*—This prophecy in reality forms the climax of all the other prophetic periods. It brings to view the work of the false prophet, apostate Protestantism, in union with the papal power of Rome. It shows that in the United States there will arise a union of church and state, the creation of an image to the papal beast; that the special mark of papal authority will be enforced; and that persecution will result to all dissenters. But God does not leave the world in darkness as to His righteous requirements. This prophecy reveals that He sends to the children of men a message, even as He did in the days of Noah, warning them of the evils coming upon the earth, revealing His own holy requirements as contained in His law, the only means of salvation as contained in His everlasting gospel, the imminence of His judgment hour, and the need of that preparation of heart and life that will enable men to meet its exacting requirements. Blind indeed is the one who cannot see in the events taking place around us the exact fulfilment of these prophetic predictions. The great objective in this prophecy is the coming of the Lord seated upon a cloud, with a sickle in His hand, to reap the harvest of the earth.

Thus every one of these ten great prophetic periods points with unerring index finger, to the coming of the Lord. Surely, we have not followed cunningly devised fables.

In addition to these time prophecies, there is another class of prophecies we might designate as—

The Sign Prophecies

These afford strong contributory proof that we are living in the closing days of earth's history. These sign prophecies may be enumerated in the following order:

1. *Signs in the Heavens. Matt. 24:29, 30; Luke 21:25-27.*—The great persecutions here brought to view occurred during the days of papal supremacy, from 538 to 1798 A. D. Before those days ended, after the tribulation or persecution ceased, the sun was to be darkened. This was fulfilled in that most notable event, the dark day of May 19, 1780. The falling of the stars was fulfilled in the great meteoric shower of Nov. 13, 1833.

2. *Conditions in the Physical World. Heb. 1:10-12; Luke 21:23-27.*—That the earth is indeed waxing "old like a garment" (Isa. 51:6), is indicated by increasing earthquakes, famines, tidal waves, and upheavals. These are multiplying in number and growing in intensity from year to year. They are signs of coming dissolution.

3. *Conditions in the Social World. Luke 17:26-30.*—How strikingly the conditions of modern-day society fulfil this prediction by our Lord! The two great prevailing signs in the days of Sodom were intemperance and licentiousness. These conditions are typical of the days in which we live.

4. *The Relentless Industrial Warfare. James 5:1-8.*—Graphically and strikingly does the apostle picture the very conditions we see at the present day in the determined struggle going on between capital and labor.

5. *The State of the Great Christian Church. 2 Tim. 3:1-5; Revelation 17.*—Who does not recognize in the degenerate conditions of Christianity, in the spirit of indifference, worldliness, and skepticism which is permeating the modern popular churches, the fulfilment of these words of the apostle?

6. *The Political Situation. Joel 3:9-16.*

7. *The Peace and Safety Cry. Isaiah 2; 1 Thess. 5:1-4.*—In these two scriptures paradoxical conditions are brought to view. Isaiah indicates that a great peace movement would exist in the world, that many would be advocating the turning of the implements of war into implements of peace. How literally do we see this fulfilled at the present time. From every quarter the demand for peace is heard, but every effort will be futile to hold in check the warlike passions of men. Notwithstanding these efforts for peace, Joel declares that the nations of men will be preparing for war, and that the industries of peace shall be made to contribute to this fearful end. As the climax of this earth's history the prophet tells us that the nations will be gathered together finally to the great battle of Armageddon. Rev. 16:13-16.

8. *The Desolating Work of Spiritualism. 1 Tim. 4:1-3; Rev. 16:13-16.*—That there is a satanic power among the nations of men, urging them on to Armageddon, the last great battle, is seen in the work of modern Spiritualism.

9. *Scoffers. 2 Peter 3:3, 4.*—Notwithstanding the signs which exist on every hand that the coming of the Lord draweth near, there are found today thousands who steel their hearts against the accumulating evidences, and like the unbelievers in the days of Noah, they deride the impending destruction. Their awakening will be like the awakening of their prototypes in the antediluvian days. Unknowingly and unwittingly they themselves constitute a sign of the momentous event against which they inveigh.

10. *The Spread of the Everlasting Gospel to the Nations of Men. Matt. 24:14; Rev. 7:1-14; 14:6-14.*—To all nations, kindreds, tongues, and peoples, the message of Christ's salvation is being heralded today.

And not merely is there being given the message of His coming as the Saviour of mankind two thousand years ago, but of His coming in triumphal glory to bring to glad fruition His work on earth. The long-deferred hope of His people will at last be realized. They will look up and say, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." His waiting church will realize in that glad hour that their hope has not been misplaced. They have not followed cunningly devised fables.

The evidences of the speedy fulfilment of that hope are increasing in rapid ratio at the present time. There is not one sign, but many. Not one index finger, but many point with unerring accuracy to the one grand central event. As we review these evidences, may we realize that our hope is not vain. Soon "He that shall come will come, and will not tarry."

Let Us Keep Balanced *And Use Good Common Sense*

If there ever was a time in the history of the church when believers needed to keep balanced minds and to exercise good common sense, that time is now. Things are getting out of joint generally in this sinful old world. Men and women are thinking abnormally. Wild schemes are being proposed. There has come a wide departure from the conservative standards of the past, in the political world, in the religious world, in the social world.

Next to consecration to God we need to have good sense and sound judgment, even the sense and the judgment and the discretion born of the Spirit of God. We need this balance of judgment and the exercise of this good sense in the ordinary affairs of life. Of ourselves we are utterly incapable of exercising it. We know nothing as we ought to know it. If left to ourselves, we shall be carried away by caprice, by impulse, by sentiment, and upon the impulse of the moment shall do something which will lead to lifelong regret and sorrow of heart. And we need to preserve this balance and exercise this good judgment in the work of God, in the plans and methods we employ in connection with that work, in the selection of the material we use in the proclamation of the message.

We are led to these observations by several letters which have come to us recently from the field, asking our judgment about various propositions which have been made to some of our brethren. They have received from some one a proposal to circulate a certain tract which claims to have a wonderful message of truth for this day, and with the circulation of the tract they are to have an interest in some patent right or receive a profit from the sale of some farm tool. Our brethren inquire if they should engage in enterprises of this sort, if they should circulate literature of this character.

Now, we are glad always to help any one in distress, and we are glad to help any of our brethren to form a proper estimate in matters of this kind, but we are led to wonder many times, when such inquiries come to us, why our brethren and sisters do not use the good judgment God has given them in the practical affairs of life, and apply it to such problems. Why do they permit their judgment to be unbalanced?

This denomination has a wealth of literature, an excellent line of tracts and pamphlets and periodicals which have been prepared with special care and are particularly designed for missionary work. Why should we side-step this worthy line of denominational literature and circulate some independent sheet, even though it may be unobjectionable so far as its teaching is concerned? Why encourage and bolster up some independent publisher? Why encourage some brother in the idea of running wild in the circulation of literature, and pass by the superior line of denominational literature which we have?

We feel that the same principle needs to be studied in its relation to some of the wild teachings in the world at the present time. The Seventh-day Adventist who is acquainted with this message and with the truth for this day and generation, will not be thrown into doubt by some wild statement from one of our opponents; he will not be upset by some charge about the Sabbath, or some charge about the spirit of prophecy, or some charge against the leaders in the work. He will regard these reports as a part of the idle winds of doctrine which are blowing everywhere. He will give to those opposers the same answer that Nehemiah gave to his traducers, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"

We might just as well make up our mind first as last that this gospel of the kingdom which we are proclaiming to the world will meet every sort of abuse, that every kind of slander will be hurled against its advocates, and we should settle once for all whether this message is the truth of God, whether we are going through with it, or whether we are to be switched about by every wind of doctrine and made the prey of Satan's snares.

Really, this is the question for every Seventh-day Adventist to consider: Will I be driftwood, carried hither and yon by the wind and tide; or will I be a tree in the garden of the Lord? Will I be chaff, blown about by the wind; or will I be the sound wheat which will remain in the sieve despite the sifting process? Will I be the dross, thrown out as useless; or the pure gold? Will I be a leaner, dependent always upon some human prop to hold me up, dependent upon sympathy to keep me going; or will I be a pillar in the house of God, upon which others can lean for support, to whom others can look for help? We must pass out of a superficial, variable experience into one of settled conviction, into one of definite purpose, if we are to stand amid the trials of the last days. We need to be strong men and women, and not babes.

There were some in the early church whose life was marked by this spirit of vacillation and indifference. To them the apostle Paul speaks:

"When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Heb. 5:12-14.

May God enable us to have our senses exercised to discern both good and evil.

F. M. W.

* * *

"THERE is only one thing should concern us,—to find just the task that is ours, and then, having found it, to do it with all of our God-given powers."

EDITORIAL

"Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come." Isa. 21: 11, 12.

Is Jesus Coming Again? — No. 2

The Time of Christ's Coming

WE cannot tell the hour nor the day nor the year when Christ will come. The Master definitely warns us against setting a time for His return. "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matt. 24: 36.

If this warning had been heeded, how many disappointments and heartaches would have been saved some of His misguided followers! But while we may not know the day nor the hour when Christ will come, we may know when He is near, "even at the doors." We are given certain signs or conditions by which we may know that the coming of Christ is near, even as when the trees put forth their leaves in the spring we know that summer is nigh. (See Matt. 24: 32, 33.) In our limited space we can refer only briefly to some of these signs.

Signs in the Heavens

We are told that the sun should be darkened, that the moon should not give her light, and that the stars should fall from heaven. Matt. 24: 29, 30. These signs met a remarkable fulfillment in the notable dark day of May 19, 1780, when the sun and the moon were supernaturally darkened; and in the great meteoric shower of Nov. 13, 1833, a wonderful celestial phenomenon covering no inconsiderable part of the earth's surface. These signs were a striking fulfillment, not only of the words of our Saviour, but of the prophecy found in Revelation 6: 12, 13. The earthquake predicted in this scripture was the great earthquake of Lisbon in 1755.

Signs in the Physical World

The Saviour declared that immediately preceding His coming there should be famines and pestilences and earthquakes in divers places. Matt. 24: 7. And the apostle Paul declared that the earth should wax old as doth a garment. Heb. 1: 11, 12. Surely in the earthquakes and famines and pestilences of the last few years we see a striking fulfillment of these prophetic predictions. Through these means God is seeking to arouse the world from its sin and indifference. The voice of the earthquake is the voice of God calling men to repentance.

Signs in the Social World

How strikingly the conditions we see to-day are described in the prophecy found in Luke 17: 26-30. These are days like unto the days of Noah and like unto the days of Lot; men are eating and drinking, marrying and giving in marriage, buying and selling, with little thought of God. The pleasures of time and sense, the cares of the world, have crowded God out of man's consciousness.

Signs in the Industrial World

The great conflict between capital and labor which we see exemplified in the acute conditions existing in England, in the United States, and in many other countries, has been made a subject of prophetic state-

ment. We are told in James 5: 1-8 that when we see this condition of affairs, we may take courage, knowing that the coming of the Lord draweth nigh.

Signs in the Political World

The great World War, the preparations which the nations of men are making at the present time for future conflict, are set forth in divine revelation as a sign of the end of all things. The nations are preparing for the last great struggle at Armageddon. The heathen are awakening. The implements of peace are being turned into implements of war. Indeed, war is becoming the world's greatest industry. Read the prophetic picture in Joel 3: 9-16.

Men's hearts will fail them for fear. The unrest and disquietude, the anxious thought and evil foreboding, which we see in the world at the present time, are set forth by the Master as signs that His coming is near. Read the statement in Luke 21: 25-27. We see upon the earth to-day "distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."

Only in Christ may peace be found. He is the refuge for the oppressed, the comfort of the sorrowing, the hope of the discouraged. In His forgiveness may we find this peace and comfort.

As uncertainty takes possession of the minds of men, as unrest and war portend, how comforting for the disciple to know that in Christ he may find a refuge from the coming storm! In Him he may have peace even in the midst of the turmoil, a foretaste of the peace he is to enjoy throughout eternity.

Signs in the Religious World

Even the state of spiritual declension that exists at the present time is a sign that the day of the Lord is near at hand. When we consider the evil elements that are at work in the religious world, we might well be discouraged, were it not for the word of prophecy. Christ is being wounded in the house of His friends. Not alone in the pew, but in the pulpit, the Scriptures of divine revelation are being discredited. The inspiration of the Holy Record is denied. The divinity of Christ is discredited; His miracles are regarded as fables, His resurrection is regarded as a myth, the blood of the covenant as an unholy thing.

Evolution, with its heaven-defying doctrines and its denial of the literal creation as contained in the book of Genesis, is honey-combing the faith of the believers. These very conditions have been pointed out in the word of God as signs of the day of the Lord. Read 2 Timothy 3: 1-5 and Revelation 17.

Great Chains of Prophecy

In addition to these evidences which we see all around us that the coming of the Lord is near, we have great lines of prophecy which unmistakably and unerringly declare the same great truth. The prophecies contained in Daniel 2, Daniel 7, Daniel 8 and 9, Daniel 11 and 12, Revelation 1 to 3, Revelation 6, Rev-

elation 8 and 9, Revelation 11 and 12, Revelation 13 and 14, Ezekiel 37 and 38, and other prophecies which might be enumerated, bring us down the stream of time step by step, and culminate in their fulfillment in our own day. These all point, as with a great finger, to one focal point, namely, the coming of the Lord, and declare that that coming is near at hand.

Preceded by a Warning Message

When heaven has visited the earth with judgments in the past, each judgment has been preceded by a warning message, giving a call to repentance. Such a message was given by Noah preceding the flood of waters. A similar message was given by Lot before the overthrow of the cities of the plain. Jonah was sent to give a message of warning to Nineveh. John the Baptist came as the messenger of Christ's first advent. In like manner Christ's second coming will be heralded to the world.

The Master declares that "this gospel of the kingdom [of the establishment and setting up of the kingdom] shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. Joel, the prophet, declares that a trumpet shall be blown in Zion, and an alarm shall be sounded in the holy mountain, and that all the inhabitants of the land shall tremble; "for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

This warning message is given in more minute detail in the fourteenth chapter of Revelation. It is a message which calls men away from the worship of self and of the world to the worship of Christ the Lord. It is a message which sounds a warning against the wicked principles and influences which are at work in the world. It is a message which proclaims that the hour of God's judgment is come. It is a message which exalts the law of God as the standard of that judgment, as the rule of life. It is a message which exalts the Lord Jesus Christ and His righteousness as the one power that can transform character and give entrance to the courts of glory. And this message, we believe with all our hearts, is going to the world to-day. By tongue and pen, by the power of the printing press, the telegraph and telephone, the radio, the living preacher, this message is being heralded in 252 different languages and dialects to the nations of men. And as soon as it has accomplished its work, Christ the Lord will come.

Are We Prepared to Meet Him?

Are we prepared to greet in peace the Master of life and glory? Can we look up in that day and say with glad acclaim in the words of the prophet, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation"? Isa. 25:9.

This will be indeed our blessed privilege if we avail ourselves to-day of the provisions of His grace. The door of mercy stands open. We are invited to enter that door. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

Will you not come to Jesus to-day? Will you not accept His love? Will you not yield your will to Him, and allow Him to come into your heart and transform your life? Will you not take Him as your example, and let the righteousness of His life be exemplified in you? If we learn to live with Him here, we shall love to live with Him through eternity.

If we will but take Him as our Friend to-day, He will be our Friend in the day of judgment. "To-day, if ye will hear His voice, harden not your heart."

F. M. W.

* * *

"Stormy Wind Fulfilling His Word"

DISASTERS of various kinds are becoming so common that we give them little thought as day by day we read of them in the newspapers. But these things ought not to be passed by without more than momentary notice; they are witnesses that we are living in the last days of the history of sin, and it is important that we realize that this is so.

In answer to the question of the disciples, "What shall be the sign of Thy coming, and of the end of the world?" Jesus said in part:

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26.

These words were brought most forcibly to the mind of the writer by reading in the *Washington Herald* of September 15 these paragraphs from a copyrighted column written by Mr. Arthur Brisbane, said to be the highest salaried editor in the world:

"Tens of thousands are homeless in Japan, their homes swept away by the typhoon and tidal wave, and thousands are dead. The disaster, as described by eyewitnesses, was literally awful.

"First came a heavy rumbling sound from the ocean, in the midst of a dreadful windstorm. Then a wall of water, ten feet high, rolled in from the sea, sweeping houses, cattle, and men before it, and washing fishing boats up into the rice fields.

"At almost the same time, a tidal wave twenty-five feet high, accompanied, perhaps caused, by a terrific gale, swept the west coast of Mexico."

The Great War of 1914-18 took a toll of the lives of nearly seven and a half millions of the flower of the young manhood of the world, besides devastating some of the fairest country, especially in France and Belgium.

Scarcely had the guns ceased to roar when there swept over the world the great influenza epidemic of 1918, taking an additional toll of not less than six million lives in the brief space of less than four months.

It matters not what is the immediate cause of the convulsions and freaks of nature, together with outbursts of human passion, that bring sudden destruction to thousands and even millions of human beings. There is One who not only created but who upholds "all things by the word of His power;" and when for any reason that power ceases to be exercised for even a few moments, destruction comes with stupefying swiftness and terrible results.

God does not "afflict willingly, nor grieve the children of men," but He has a controversy with a sinful race. We should recognize as a call to repentance, the things that are coming upon the earth.

C. P. B.

* * *

"PRAYER is God's own strategic plan for our co-operation with Him in the fulfillment of His purposes; and yet how little time we spend in preparing to qualify ourselves to be able to rise to the awful emergency of the hour."

* * *

THE beginning of greatness is to be little; the increase of greatness is to become less; and the perfection of greatness is to be nothing.—D. L. Moody.

Studies in the Book of Revelation

By Calvin D. Bollman

The Sixth Seal

Chapter 6, Verses 12-17

LIKE each of the preceding seals, the sixth covers a period of years with their events, beginning with the great earthquake of Nov. 1, 1755. In describing the events under the first five seals, symbolism and allegory have been employed, but here the language is evidently strictly literal. The great earthquake was that of Lisbon, by which that city was destroyed, and much damage was done elsewhere. According to Sears' "Wonders of the World," pp. 50, 58, and 381, this great earthquake was felt over at least 40,000,000 square miles of the surface of the earth. Ninety thousand human beings out of a total population of 150,000 perished in Lisbon alone. From every standpoint this was the greatest earthquake of historic times.

The Sun Darkened

Twenty-five years later, namely, May 19, 1780, occurred the darkening of the sun, described thus in the "Life of Edward Lee," Tract No. 379, published by the American Tract Society:

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived, 'men's hearts failing them for fear' that the judgment day was at hand, and the neighbors all flocked around the holy man," who "spent the gloomy hours in earnest prayer for the distressed multitude."

It is recorded of the Lisbon earthquake that "the people ran hither and thither, delirious with horror and astonishment, beating their faces and breasts, crying, 'Misericordia; the world's at an end!'" So, too, as told in the "Life of Edward Lee," on the occasion of the dark day, "men's hearts failed them" for fear that the time of judgment had come. The poet Whittier wrote of it thus:

"Men prayed, and women wept; all ears grew sharp
To hear the doom blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look from the rent clouds, not as He looked
A loving guest in Bethany, but stern
As Justice and inexorable law."

The Moon Became as Blood

The moon had full on the 18th, but the night of the 19th was one of the most extraordinary darkness.

The full moon which rose about nine o'clock gave no light until the latter part of the night, and when first seen, had, as reported by some, the appearance of blood.

The Falling Stars

The heavens, it seems, gave no further significant token of the coming of the day of God for about fifty-three years, when there occurred, Nov. 13, 1833, the most remarkable exhibition of shooting stars ever witnessed by human eyes.

More than eighteen hundred years before this phenomenon occurred, our Saviour had said: "The stars shall fall from heaven." Matt. 24:29. And John, about a half century later, telling of His wonderful vision, said, as recorded in the scripture under review: "The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6:13.

Commenting long before the event, upon the words of our Lord quoted above, Dr. Thomas Burnet, fellow of Christ's College, Cambridge, England, said:

"The last sign we shall take notice of is that of 'falling stars.' 'And the stars shall fall from heaven,' says our Saviour. Matt. 24:29. We are sure, from the nature of the thing, that this cannot be understood either of fixed stars or planets; for if either of these should tumble from the skies and reach the earth, they would break it all in pieces, or swallow it up, as the sea does a sinking ship; and at the same time would put all the inferior universe into confusion. It is necessary, therefore, by these stars, to understand either fiery meteors falling from the middle region of the air, or comets and blazing stars. No doubt there will be all sorts of fiery meteors at that time; and amongst others, those which are called falling stars; which, though they are not considerable singly, yet if they were multiplied in great numbers, falling, as the prophet says, . . . they would make an astonishing sight."—"Sacred Theory of the Earth," book 3, p. 66, 3d edition, 1697.

As with the great earthquake of 1755, and the dark day of 1780, the great star shower of 1833 was understood by thousands who witnessed it, as a sign of the coming of the day of God. A correspondent of the New York Star, in the issue of Nov. 25, 1833, said:

"We pronounce the raining fire which we saw on Wednesday morning last, an awful type, a sure forerunner, a merciful sign, of that great and dreadful day which the inhabitants of the earth will witness when the sixth seal shall be opened. . . . A more correct picture of a fig tree casting its

leaves [unripe fruit] when blown by a mighty wind, it is not possible to behold."

Earth's Closing Scenes

Revelation 6:14-17 describes very briefly but most graphically the closing scenes of earth's history; let us read carefully, and ponder well these verses:

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?"

But not all will be thus overtaken by terror at the coming of that great day. There are even then some who know God, and these find a safe hiding place in Him. Instead of crying to the rocks and mountains to fall on them and hide them, these exclaim:

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Ps. 46:1-3.

Again in Isaiah 25:9 we read these words descriptive of the experience of those who are found ready and waiting:

"It shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

O the joy of the saved, when Christ shall appear

To claim the whole world as His own!
'Tis the time of earth's harvest, the jubilee year,

When our Lord takes His children all home.

* * *

Longing

BY INA WHITE BOTSFORD

How oft have I felt in my heart
A longing to be at rest;
But the voice of the Master saith,
"It seemeth not yet for the best."

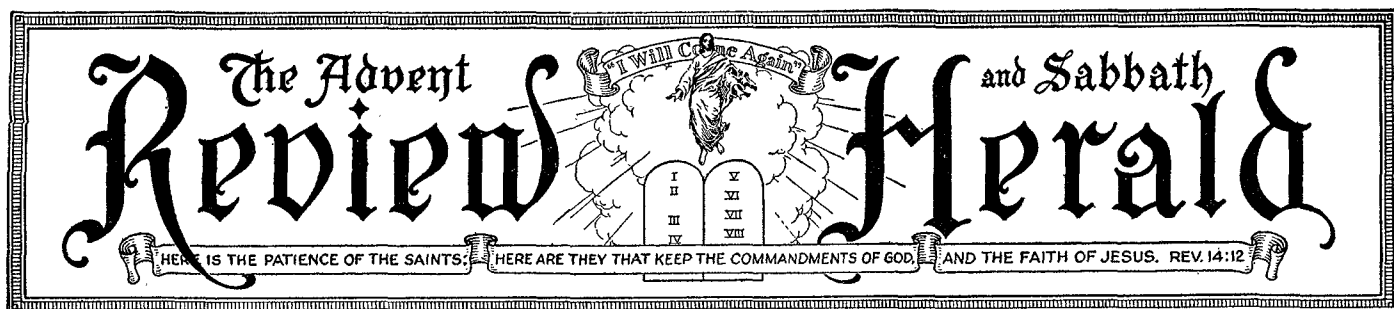
He knoweth the end from the first,
And He doeth all things well;
I'll trust, and I'll wait His bidding,
And my restless longings quell.

I know not the reason why
I must linger and suffer more;
I know not, nor would I ask,
What the future may have in store.

He may have a work for me yet,
Or my character need the test;
I know it is as it is,
And I'll leave to Him the rest.

* * *

"For I do know
God's love perceives
Not what we did,
But what we tried to do."



Vol. 106, No. 33

Takoma Park, Washington, D. C., August 15, 1929

One Year, \$2.50

Printed and published every Thursday by the Review and Herald Publishing Association, at Takoma Park, Washington, D. C., U. S. A. Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 22, 1918.

The Sealing Work --- No. 1

BY CARLYLE B. HAYNES

WE locate the present work of the people of God between the thirteenth and fourteenth verses of the sixth chapter of Revelation.

The signs of the Lord's return, the events which immediately precede that glorious occasion, up to, but not including, the actual day of His coming, constitute the subject matter of the sixth seal.

The time of the opening of the sixth seal is definitely marked by a great earthquake. Rev. 6:12. This we naturally look for during the eighteenth century, for the fifth seal has covered the time of the Protestant Reformation. It was in the middle of this century that one of the world's greatest and most destructive earthquakes occurred, the earthquake of Lisbon, on Nov. 1, 1755, and in this event we recognize the sign which marked the beginning of the sixth seal.

Twenty-five years after the Lisbon earthquake, on May 19, 1780, "the sun became black as sackcloth of hair, and the whole moon became as blood," thus fulfilling the second sign of the sixth seal. Rev. 6:12.

Fifty-three years later, on Nov. 13, 1833, the third sign covered in this seal met its fulfillment in a great meteoric shower.

The fourth event mentioned in the prophecy as taking place under the sixth seal is, "The heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places." Rev. 6:14.

This event has not yet taken place. It is still in the future. It will take place when Jehovah shall "utter His voice." Then it is that "the heavens and the earth shall shake." Joel 3:16.

Jeremiah was given a description of this coming day, and he wrote: "Jehovah will roar from on high. . . . He will give a shout . . . against

all the inhabitants of the earth. A noise shall come even to the end of the earth; for Jehovah hath a controversy with the nations; He will enter into judgment with all flesh: as for the wicked, He will give them to the sword, saith Jehovah." Jer. 25:30, 31.

It is of this same time that Isaiah wrote:

"Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows on high are opened, and the foundations of the earth tremble. The earth is utterly broken, the earth is rent asunder, the earth is shaken violently. The earth shall stagger like a drunken man, and shall sway to and fro like a hammock; and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again. And it shall come to pass in that day, that Jehovah will punish the host of the high ones on high, and the kings of the earth upon the earth." Isa. 24:17-21.

These passages describe the scenes of the last days of wicked men on this earth. The sixth seal in its closing deals with the confusion, the fear, the doom, the punishment, connected with the breaking up of the earth as it is about to give place to the new creation which God will make after He has entirely destroyed sin and sinners.

We Stand Between Great Events

This time has not yet come. This sixth seal, then, covers our present generation as well as all the time since the Lisbon earthquake. We are now standing between verses thirteen and fourteen of the sixth chapter of Revelation. The earthquake of Lisbon, the dark day, the falling of the stars, are

all past. The removing of the heavens and the shaking of the earth are in the future. We stand between the two, between the last of the signs of Christ's coming given in this prophecy and His actual appearance. We are on the verge of world-shaking events.

What a sense of solemnity comes to us as we realize our position! Stretching back to the beginning of the Christian era, back to John on Patmos, every particular, every detail, every prediction, of this prophecy has been precisely fulfilled. Not one word has failed.

And now we stand at the end of the centuries of human history. There are no more to come. We stand awaiting the sound of Jehovah's voice as it shakes the earth to its foundations. This is in the future. It is in the near future. It is in the immediate future. There is nothing more of this prophecy to be fulfilled before the earth reels and rocks before the wrath of God.

But the church of Christ, which has been the subject of this prophecy of the seven seals from the beginning, what of it? The church will see in the events of this period the harbingers of her coming Lord. The church will be using these fulfilling prophecies as the basis of a great world-wide warning message of the end. The church will be about its business of witnessing to the truth. The church will be carrying forward to completion its divine program of salvation.

It is to the work and experience of the church during this time that the sealing message has reference.

Before the closing events of the sixth seal occur, and before the seventh seal is opened, there are other experiences which the revelator was shown were to take place during the time of the sixth seal. These are cov-

ered in the seventh chapter of Revelation.

Inasmuch as there is no reference to the opening of the seventh seal until the eighth chapter of Revelation is reached, it is plain that the events of the seventh chapter take place in connection with the other events of the sixth seal. These events are thus described:

Closing Events

"After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads." Rev. 7:1-3.

Four angels are here represented as holding in restraint the destructive winds as they were about to sweep over the earth.

Winds, in Bible prophecy, are used to represent wars, commotions, tumults, and political upheavals. Jeremiah both used the symbol and explained it.

"Upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come. And I will cause Elam to be dismayed before their enemies, and before them that seek their life; and I will bring evil upon them, even My fierce anger, saith Jehovah; and I will send the sword after them, till I have consumed them." Jer. 49:36, 37.

So again Jeremiah uses a destroying wind as a symbol of destructive war, when he writes:

"Thus saith Jehovah: Behold, I will raise up against Babylon, and against them that dwell in Leb-kamai, a destroying wind. And I will send unto Babylon strangers, that shall winnow her; and they shall empty her land: for in the day of trouble they shall be against her round about." Jer. 51:1, 2.

Supernatural Restraint

With this in mind, we can readily understand the prophecy so far as the meaning of the symbols is concerned. During the time of the sixth seal, before the seventh seal is opened, there would arise a state of affairs such as is here represented by rising tempests and storms, which, if they are not checked, will result in wide-spread

desolation and ruin. This impending desolation is suspended, the ruin is delayed, the destroying tempests are held in control, the calamities are restrained, not by any natural causes, but by a restraining power above them, by the definite agency of God.

This restraint is exercised in order that a special work may be carried forward and completed before desolation and ruin sweep over the earth. This special work is obviously of such supreme importance that heaven itself interposes to hold in check the destructive agencies which otherwise would prevent such a work from being done.

More important than even the closing events of human history is this final work of God, so important, indeed, that He interposes His almighty

power to suspend natural forces, He exerts His strength to hold in check the agencies of Satan, in order that this particular thing shall not be accomplished.

This work of supreme importance is described as sealing "the servants of God on their foreheads." A special angel, not one of the four holding the winds, is commissioned to accomplish this sealing work. He bears in his hands "the seal of the living God," which he is to place on the friends and servants of God, thus marking them so that they will be known to belong to God, and so that they will be safe during the impending calamities and afterward.

What this sealing work involves, and its significance to the people of God, we will discuss in later articles.

Prayer

BY GEORGE W. SHONE

"It came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray." Luke 11:1.

What is prayer? "Prayer is the opening of the heart to God as to a friend." "Prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence."—*"Steps to Christ,"* pp. 97, 99.

True prayer, the prayer of faith, is a divine science that we all need to learn in order to pray effectively. This science formed a part of the education of the youth in the schools of the prophets established by Samuel. "Not only were the students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in Him, and how to understand and obey the teachings of His Spirit."—*"Education,"* p. 47.

If we desired an interview with an earthly ruler for the purpose of making a request for ourselves or in behalf of others, we would first seek information, in order to know how to address the one of whom we wished to make the request. We would seek to acquaint ourselves with court etiquette and language appropriate for such occasions. And if we had been the recipients of previous favors from this ruler, we would mention these, and express our appreciation and thankfulness for them, before presenting further requests. How much more, then, do we need to study to know how to approach the Supreme Ruler and Monarch of the universe!

The first essential in prayer is *re-*

of God, we should ever remember that He is the Majesty of the universe, the High and Lofly One inhabiting eternity, whose name is Holy. And as we take His name upon our lips, let it be with holy awe. Angels veil their faces when they speak His name; and how much more should we, frail creatures of the dust, sinful by nature, utter that name with reverence. If we use it lightly, the Holy Spirit is grieved; God is displeased, and cannot grant our requests.

"I saw that God's holy name should be used with reverence and awe. The words 'God Almighty' are coupled together and used by some in prayer in a careless, thoughtless manner, which is displeasing to Him. . . . Those who realize the greatness and majesty of God, will take His name on their lips with holy awe. . . . I saw that these things will have to be understood and corrected before the church can prosper."—*"Early Writings,"* p. 122.

After addressing God with reverence to His greatness and majesty, we do well to speak of His attributes,—His mercy, patience, and long-suffering toward us, His forgiveness and love,—thanking Him for the manifestation of all these in the past. Then we may present our requests for further favors. We come as suppliants before the throne of grace. We have no merit in ourselves as a reason why He should grant our petitions, or even take any notice of us. We are sinful, helpless, needy. Our only hope is in His mercy. So we present only the merits of Jesus, who died that we might be forgiven and be reconciled to His Father, and we claim God's promises in Christ.

*From the South American Division***March**

Mr. and Mrs. José Calido, of Argentina, to Bolivia.

May

Mr. and Mrs. Donato Sabino, of Argentina, to the Amazon district of Brazil.

September

Mr. and Mrs. Moises Rosales, of Chile, to Ecuador.

*From the Southern African Division***January**

Miss Gwennie Tarr, from Helderberg College, to Southern Rhodesia.

February

Miss Sheila Davies, from Helderberg College, to Natal.

Miss Grace Burton, from Helderberg College, to Natal.

Mr. N. C. Stuart, from Helderberg College, to Southern Rhodesia.

March

Mr. Valentine Davies, from Helderberg College, to Urundi.

April

Mr. and Mrs. George Hiten, from Helderberg College, to the Congo.

Mr. Ivan Ansley, from Helderberg College, to Nyasaland.

October

Nurse L. D. Melvill, of Cape Province, to Nyasaland.

November

Mr. E. Marter, of Cape Province, to Southern Rhodesia.

*From the Southern European Division***October**

Mr. and Mrs. J. A. de Caenel and family, to Haiti (returning).

November

Miss A. Steib, of Southern Europe, to North Africa.

*From the North American Division***January**

Prof. and Mrs. Lyle C. Wilcox and family, to China (returning).

Elder and Mrs. Albert Munson and family, to Malaysia (returning).

Elder and Mrs. E. P. Mansell and family, of West Virginia, to Portugal.

Elder and Mrs. N. F. Brewer and family, to China (returning).

Miss Dorothy Wheeler, recently of China, to the Philippines.

Elder and Mrs. O. A. Hall, to China (returning).

Miss Edith McPherson, of Ohio, to the Philippines.

Philip H. Shigley, of Ohio, to China.

February

Elder and Mrs. M. Popow and family, to Manchuria (returning).

Elder and Mrs. W. B. Riffel and family, to the Philippines (returning).

Elder L. V. Finster, recently of China, to Canal Zone.

March

Dr. and Mrs. George Rue, to Korea (returning).

Mrs. Theodora Wangerin, to Korea (returning).

Elder and Mrs. W. E. Murray and family, to South America (returning).

Elder and Mrs. Orley Ford and family, recently of South America, to Guatemala, Central America.

Elder and Mrs. C. L. Blandford, to China (returning).

Mr. and Mrs. A. V. Larson and family, to Inter-America (returning).

Mr. and Mrs. Paul Bartholomew, of Idaho, to China.

Miss Ruth A. Johnson, of Mississippi, to Angola, West Africa.

Miss Madge Keller, of California, to India.

Mr. and Mrs. D. M. Millam, to the Philippines (returning).

Elder and Mrs. H. M. Lee and family, to Korea (returning).

Elder M. C. Warren, to China (returning).

April

Miss Mary Brewer, of California, to India.

Mr. and Mrs. C. L. Torrey and son, to India (returning).

Mr. and Mrs. Fred A. Brower and daughter, to Colombia, South America (returning).

Elder and Mrs. J. S. James, to India (returning).

Mr. and Mrs. David Lust, of Michigan, to Cuba, West Indies.

Dr. and Mrs. A. N. Tonge and family, to Africa (returning).

May

Mr. David McFeters, of Washington, to China.

June

Miss Esther Pierce, of Michigan, to Canal Zone.

Elder and Mrs. J. D. Livingston and daughter, recently of Cuba, to Argentina, South America.

Mr. and Mrs. Harold Peckham, of Oregon, to India.

Mr. and Mrs. L. R. Reiswig, of Oregon, to India.

Elder and Mrs. P. V. Thomas and son, to China (returning).

July

Elder and Mrs. B. W. Abney and family, of Missouri, to South Africa.

Elder and Mrs. F. E. Bresee, to Peru, South America (returning).

Mr. and Mrs. Julio Gerber, to Uruguay, South America (returning).

Mr. and Mrs. Chester Westphal, of Nevada, to Colombia, South America.

Mr. and Mrs. Ivan Angell, to Cuba (Brother Angell returning).

Mr. and Mrs. H. A. B. Robinson and family, to Mexico (returning).

August

Mr. and Mrs. Floyd W. Johnson, of Arizona, to China.

Elder and Mrs. E. H. James and family, to China (returning).

Prof. and Mrs. Cecil L. Woods and daughter, of Washington, D. C., to China.

Elder and Mrs. H. B. Parker and family, to China (returning).

Elder and Mrs. J. G. Gjording and family, to Singapore, Straits Settlements (returning).

Prof. and Mrs. S. L. Frost and daughter, to China (returning).

Elder and Mrs. A. A. Esteb and family, to China (returning).

Mr. and Mrs. W. H. Atherly, of Oregon, to Martinique, French West Indies.

Elder and Mrs. F. A. Wyman and family, to Burma (returning).

Dr. and Mrs. Jacob Janzen, of Southern California, to Bechuanaland, Africa.

Dr. and Mrs. Frank Ingle, to South Africa (returning).

Miss Mae Matthews, of Kansas, to Abyssinia.

Elder and Mrs. M. J. Sorenson and family, to Abyssinia (returning).

Mrs. M. C. Warren and children, to China (returning).

September

Elder and Mrs. R. L. Odom and son, of Tennessee, to Spain.

Dr. and Mrs. J. W. Taylor, of Ohio, to Bolivia, South America.

Dr. and Mrs. Elton Morel, of California, to Belgian Congo, Africa.

Elder and Mrs. E. G. Annofsky and family, of California, to China.

Mr. and Mrs. Glenn Kimble and daughter, of New York, to the Philippines.

Mr. and Mrs. Werner Wild, of Takoma Park, D. C., to Costa Rica, Central America.

Mr. and Mrs. H. W. Christian and family, of California, to China.

Mr. and Mrs. L. Astleford and family, of Alberta, Canada, to Curacao, West Indies.

October

Mr. and Mrs. H. C. Morton, of Michigan, to Bolivia, South America.

Elder and Mrs. L. H. Olson and family, to Salvador, Central America (returning).

Elder and Mrs. R. S. Greaves, of British Columbia, Canada, to the island of Cyprus.

Elder and Mrs. J. A. Swenson, of Illinois, to Sweden.

Mr. and Mrs. Wilfrid Tarr and son, to South Africa (Brother Tarr returning).

Mr. and Mrs. W. H. Ferguson and son, of Southern California, to Peru, South America.

Miss Ella Finster, recently of China, to Canal Zone.

November

Elder and Mrs. E. B. Hare and family, to Burma (returning).

Elder and Mrs. A. A. Carscallen and family, of Minnesota, to British Guiana, South America.

Mrs. W. D. Kieser, to Costa Rica, Central America (returning).

Elder and Mrs. S. W. Palmer and family, to Africa (returning).

Mr. and Mrs. James Cummins, of Michigan, to Peru, South America.

Mr. and Mrs. J. C. Shull, of Takoma Park, D. C., to China.

Mr. and Mrs. C. C. Crisler, to China (returning).

Elder and Mrs. J. O. Wilson and family, to Burma (returning).

Elder and Mrs. R. J. Sype, to the Bahama Islands (returning).

Mrs. Minnie Sype-Atteberry, to the Bahama Islands.

December

Elder and Mrs. D. S. Kime, to Sumatra, Netherlands East Indies (Brother Kime returning).

Mr. and Mrs. P. H. Barnes, to Argentina, South America (returning).

Prof. and Mrs. J. M. Howell and son, to South America (returning).

Let us pray that somehow God will enable His people, in this time of unparalleled opportunity, this year 1932, to send forth more laborers into the fields white already to harvest.

*There Shines a Light---No 1**The Time of the End*

By ARTHUR W. SPALDING

"THE path of the righteous is as the dawning light, that shineth more and more unto the perfect day." Prov. 4:18.

The closing of the eighteenth and the opening of the nineteenth century made the dawn of that great day which in its fullness shall allow no night, for the glory of God shall lighten it. Out of the Dark Ages of ignorance and oppression the divine hand had turned the globe of time with unhurrying and undelaying count. "At the time appointed the end shall be," was the promise of God, and to that end He ordained the majestic march of events.

Not by the little lives of men are to be measured the movements of Him in whose calm vision a thousand years are but as yesterday when it is past. The unfolding of the mystery of that divine love which envy challenged, must take its appointed time. The

outworking of God's plan may seem to human eyes to lag or falter or even fail; but as certain as the stars in their courses is the fulfillment of the divine order. A century may elapse between the first and the following signs that mark the progress of the King, but "yet a little while, and He that shall come will come, and will not tarry."

Upon the azure-purple curtain of the skies God flung the first of His celestial signs: "In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." The little world that saw it paused upon that dark day of May 19, 1780, and sent up a terrified prayer to heaven. But the terror passed, and men forgot; yet God did not forget. Between that day and the night, more than a half century later, when He overspread the heavens with the magnificent fulfillment of His

next sign, "The stars of heaven shall fall," God was at work upon the unspectacular but most vital part of His plan, preparing the hearts of men and women who should be His heralds, and sending them forth to proclaim His message to the world.

For it is the way of God that He makes no great movement in the world until He has first made that movement in the individual heart. "The kingdom of God cometh not with outward show [margin], . . . for, behold, the kingdom of God is within you." Christ will not fling the splendor of His visible advent upon the eyes of men until He has stood at the door of the hearts of men and knocked, and by some been bidden to enter and fill those humble, blessed chambers with His peace and glory. "At the time of the end" that Word which is the light of men was to shine into hearts with the dawning light that should turn their darkness into perfect day, and fulfill that promise that "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

"What of the Night?"

"Watchman, what of the night? Watchman, what of the night?" The watchman saith, "The morning cometh." Who were the watchmen to catch the first gleams of the morning that heralded the coming of the King? Scattered in the far quarters of earth, unknown to one another, were a band of men upon whom God had laid His hand. Scarcely had the signal of the blotted sun thrown out its warning message, when there were born, in different parts of the world, a trio of men who were to be the most prominent heralds of the coming end of time. In America, William Miller; in Great Britain, Edward Irving; in Germany, Joseph Wolff, were born within a few years of one another, in the last years of the eighteenth century. And others there were following, perhaps of lesser note, but proved true disciples and messengers of the Christ.

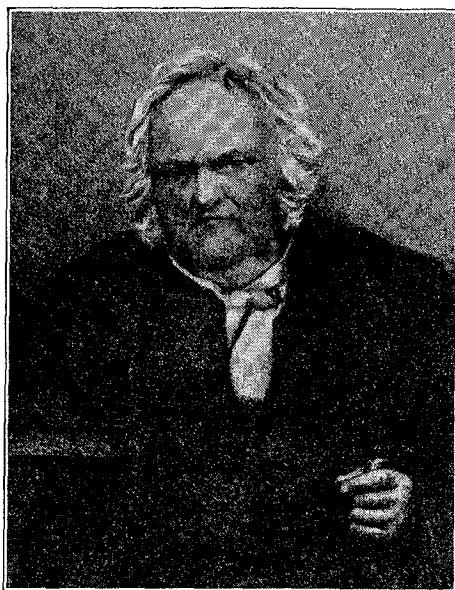
Wolff, the son of a Jewish rabbi, snatched in his childhood from his prostrations and prayers before the repository of the law, to behold, through the eyes of the old surgeon Spiess, the vision of a crucified Jesus as the Messiah of God—the eleven-year-old Wolff cried out, "My mind is made up: I will be a Christian!" Turned out of home, disinherited, he wandered through Europe, from school to school, Protestant, Roman Catholic, at last to the College of Propaganda in Rome.

Wolff at Rome

The year 1816. Young Wolff, in Rome, was entering into travail of soul. He could not accept all the teachings of the Catholic Church; against the counsel and commands of his teachers and of high dignitaries, even of the pope, he turned from the study of dogma to the Holy Scriptures. With rash courage he openly combated the errors he perceived, and finally, after two years, was banished from the college and from Rome. His mind and heart were deeply moved: with sighs and tears and searching of the Scriptures, he sought for the Saviour that tradition had obscured. And he found the Christ as his personal Saviour, and with all his soul he devoted himself to the giving of that pure gospel to the world.

Edward Irving

The year 1816. Edward Irving, handsome, brilliant, talented, whom Carlyle was to call "the freest, broth-



Joseph Wolff (1795-1862), Missionary to the Jews and Mohammedans, in Persia, Bokhara, Kashmir, etc.

erliest, bravest human soul mine ever came in contact with," son of Scotch parents, devoted to the church, had finished his theological course and offered himself for service. But none opened to him a door to preach. He turned to teaching, yet still with his mind upon service as a minister to men. And in the quiet retreat of the Scottish hills, bent to the task and privilege of shaping child minds, the young Irving found the meaning and plumbed the depths of Jesus' word, "Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven." The years of waiting were for Irving the years of ripening in Christian grace and understanding, and the product was a man who stood as a king among

men, yet whose humility was that of a servant to all.

William Miller

The year 1816. Over in America an ex-officer, William Miller, but a short time out of the Army and turned back to the farm, enters upon a soul-searching experience. A thoughtful, studious man, yet also much given to social life, he had imbibed some of the free-thinking ideas so prevalent in that age; a believer in God, but not in the divine Christ nor in the Bible that testified of Him. Yet he held a high moral standard; and when one day he found himself suddenly overcome by his army vice of profanity, he was shocked into reflection and self-reproach. Shortly after, in the midst of festive preparations, he with his staff of helpers came under the influence of a powerful sermon that drove all thoughts of celebration from their minds. Deeper and deeper into his soul sank the consciousness of sin and helplessness and despair, until suddenly before his eyes there stood forth revealed the ineffable figure of a Saviour, the vicarious sacrifice for sin. Yet nowhere but in the Bible was such a Saviour revealed, and to the Bible William Miller turned with an earnestness that brought fulfillment of the promise, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." With a mind already stored with the great writings of the world, especially in the field of history, Miller now fed on the word of God. Forced by the arguments of his deistic friends to defend his new faith, he delved ever deeper into the Scriptures; and in the great prophetic reaches of that Book and in the perfect articulation of history with their predictions, he found at once his own strongest assurance and his friendly opponents' invincible answer.

Five years passed, and these men who through differing experiences had found peace and joy and strength in their personal lives, were still in widely varying work: Wolff, a messenger to his people, the Jews, in the Mediterranean lands; Irving, just beginning, in the little Scotch Caledonian chapel in London, the soul-stirring ministry that was to bring not only the poor, but for a time noblemen and statesmen and royalty itself to his feet; Miller, still upon his farm, pondering the message that was growing in his soul.

Four more years, and Irving, at the height of his popular career as preacher and writer, bent to listen to a lesser man who gave to him the key to human history; and with all his ardent soul Irving searched the prophecies and began to teach.

Irving and Wolff Meet

Eighteen hundred twenty-six and the Albury Conferences were called at the estates of Henry Drummond, hidden away in the Surrey hills. Irving and Wolff met there, with a score of other students of prophecy; and from these conferences, continued for five years, went forth with mighty power the message of a soon-coming Redeemer-King. Irving, through the length and breadth of the United Kingdom, with voice and pen, and followed soon by innumerable messengers, opened the campaign in trumpet tones. Wolff was back in the Orient with renewed power to proclaim Christ, Saviour and soon-coming King, to Christian, Moslem, Jew, and heathen alike, through the vast reaches of interior Asia, into Africa, and to the uttermost bounds of Europe, and finally to America.

Yet the Albury Conferences had scarce concluded, and the sound of the message from Europe had not penetrated the New World, when God by a stratagem thrust William Miller into the task that he thought too great for him, and sent him forth to rouse America to the imminent appearing of our Lord Jesus Christ. In 1831, in a little log cabin on the western shores of Champlain, Miller first taught openly, to a spontaneous congregation, the interpretation of the prophecies that pointed to the coming of the King. And from that time forth, without the pause of a day, he was employed in the proclamation of the message of the first angel: "Fear God, and give glory to Him; for the hour of His judgment is come."

A century has passed since that day, a century of marvelous inventions and marvelous imaginings upon the part of man. And in their ephemeral lives men have gloated over the interval between the steps of God, proving the truth of that predictive word that "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning."

And many there are, as in the days of Noah, whose faith has failed with the passage of the years, and who say in their hearts, "My Lord delayeth His coming." But "hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. . . . They that wait upon the Lord shall renew their strength."

To the eye of faith the cumulative evidences of the coming of Christ are ever greater; and the human ear that

catches the rhythm of heaven's march, the human foot that keeps stride with the stately steppings of the King, will not be ashamed nor turned back. The light of prophecy shines upon the pathway of the righteous more brightly than in the beginning, a century and a half ago. It is as the dawning light, that shineth more and more unto the perfect day.

The Still Small Voice

But mark this, you who would follow in the train of the King! It is not in pride and vainglory of achievement, it is not in exultant measuring of the progress of a cause, it is not even in keen analysis of human history making nor in erudite interpretation of symbolic phrase, it is not in any outward show, that the kingdom of God comes. Behold! a great and a strong wind, that rends mountains and breaks in pieces the rocks—but the Lord is not in the wind. Behold! an earthquake, that shakes to dust the cities and terrorizes the hearts of men—but the Lord is not in the earthquake. Behold! a fire, that flames forth among the nations and devours its millions and its tens of millions—but the Lord is not in the fire.

And after the fire a still small voice.

The God that spoke to the hearts and souls of the pioneers in this His great work, stands today before each professing disciple and inquires, "What doest thou here?" Is it the

tradition of the elders, the heritage of a faith, that brings you here? That is not sufficient. Is it the sense of security in the sanctuary of the ark of God, that brings you here? It is vain. Is it loyalty to a cause once espoused and not easily repudiated, that anchors your feet to this ground? It is not enough.

The chief essential is that you and I have a personal experience in the salvation of our souls, that we have sensed our sins and our helplessness, and out of the depths have cried to God our Saviour, and He has saved us. It is to know that our Redeemer liveth, and that He shall stand upon the earth in the latter day. It is to have gone and to be going through an experience of stripping off of self, of unholy passion, of ungoverned appetites, of shortsighted ambitions, of the pride and vainglory of life, and to be filled with the power and joy of the Spirit that will conquer the world for Christ.

This was the experience of the men who began the great second advent movement; this is the spirit of them who shall finish it. This is to know the Light that lighteth every man that cometh into the world, and that to as many as receive Him will He give power to become the sons of God, to share in the kingdom where there shall be no more night, and there is need neither of lamp nor of sun, for the Lord God giveth them light, and they shall reign forever and ever.

Lean Heavily on Jesus

BY I. F. COSMEY

Do the trials of life seem too heavy to bear?
Do the worries you carry seem more than your share?
Do not be discouraged, there's solace in prayer;
Lean heavily on Jesus.

When troubles come thickly and things go awry;
When nothing goes right, howe'er hard you may try;
Remember the Refuge to whom you may hie;
Lean heavily on Jesus.

When storm clouds are lowering and cover the sun,
When tempted by sins you've so hard tried to shun,
When vict'ry seems lost that you hoped to have won,
Lean heavily on Jesus.

Are you weary of sickness and ills that are rife,
Afflictions and poverty, struggles and strife?
Are you tired of bearing the burdens of life?
Lean heavily on Jesus.

Go, tell it to Jesus, your friend and the best.
"Come unto Me," He says, "and I'll give you rest."
Go pillow your head on His dear, loving breast;
Lean heavily on Jesus.

He'll quell all the storms that are raging and wild,
And like as a father that pities his child,
He bids you so tenderly, loving and mild,
Lean heavily on Jesus.

BIBLE QUESTIONS ANSWERED

ONLY SUCH QUESTIONS WILL BE DISCUSSED IN THIS DEPARTMENT AS ARE CONSIDERED OF GENERAL INTEREST AND VALUE

By CALVIN P. BOLLMAN

Revelation 13:13

Has the prophecy of Revelation 13:13 been fulfilled? If so, when?

Some have suggested that Franklin's bringing down of electricity from the clouds many years ago might have been a fulfillment of this prophecy. But with that suggestion we cannot agree. Franklin's experiment was a notable achievement for his day, but certainly not a great wonder performed for the purpose of deceiving any one.

To understand Revelation 13:13 it should be compared with Elijah's experience on Mt. Carmel, recorded in 1 Kings 18, which see. There, bringing down fire was a test of the true God. It would seem that Satan will yet counterfeit that miracle in his endeavor to secure the destruction of God's commandment-keeping people.

Evidently the bringing down of fire, as predicted in Revelation 13:13, is one of the "signs and lying wonders" spoken of in 2 Thessalonians 2:9, one of the "strong delusions" of verse 11, which God permits for the purpose of revealing to all the character and real choice of those who prefer their own ways to the path in which God would have them walk.

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Amos 8:9

Please explain Amos 8:9. Does it mean the close of probation where it says the sun is to go down at noon?

It is thought by some that Amos 8:9 is a prophecy of the dark day of May 19, 1780. The twin expressions, "cause the sun to go down at noon" and "darken the earth in a clear day," run true to the Hebrew custom of restating a proposition in other words, for emphasis in prose and also for rhetorical beauty in poetry.

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Revelation 20:4

How will the "beast" obtain control of those who refuse to worship the beast or his image, and to receive his mark in their hand or forehead?

We do not understand that this text should be limited to those who shall yet be called upon to suffer for re-

fusing to worship the beast and his image, but that it includes also those who in past ages have been faithful to God, even to the death. When the image shall be in full flower, when, as expressed in Revelation 13:3, "all the world" shall wonder after the beast, there will be no safety anywhere on earth, for the enemies of the beast will then be regarded as the enemies of mankind, and the man who kills any of them or who delivers them up to the authorities, may think, as expressed in John 16:2, "that he doeth God service."

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The Law and Sin

Paul says that he "had not known sin, but by the law." Rom. 7:7. And John says that "sin is the transgression of the law." 1 John 3:4. God says that to keep His commandments and to fear Him is the whole duty of man. Eccl. 12:13. Will you please explain fully how the ten commandments cover all sin? For instance: "I am purposed that my mouth shall not transgress." Ps. 17:3. Which of the commandments cover that resolve in every respect? I should like to have each commandment explained. How does all sin come under the ten commandments?

We are told in Psalms 119:96 that God's "commandment is exceeding broad." In 1 John 3:4 we read that "whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." This being true, that law which is "exceeding broad" embraces all moral obligation and forbids all that is morally wrong.

On one occasion our Lord was asked, "Which is the great commandment in the law?" And Jesus answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:36-40.

It necessarily follows that anything that is contrary to the will of God, anything that has in it any element of selfishness, that falls short of loving others as we love ourselves, is sin.

If there is any good that the law does not enjoin, any evil that it does not forbid, then it is not a perfect law; but Psalms 19:7 declares that "the law of the Lord is perfect."

Further light is thrown upon the great breadth of the law by Matthew 5:17-22 and 27-32. In the first of these scriptures it is shown that hatred is a violation of the sixth commandment, "Thou shalt not kill." In like manner, as magnified by Christ, verses 27-32 forbid not only the immoral act, but the impure thought as well.

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Rebaptism

Why should any one be rebaptized, since from the beginning it was not so?

Some are rebaptized because they feel that when they were previously baptized they had not been converted. Some realize that either consciously or unconsciously they wandered far from God, so that they lost practically all connection with Him; and to these it seems that they should make a new start, just as though they had never been baptized. In all such cases, rebaptism seems to be proper, and is usually the wish of the candidate. But when there has been open apostasy and conscious separation from God, baptism may properly be insisted upon as essential to church membership.

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Having Other Gods

Please explain what is meant by the words of the first commandment, "Thou shalt have no other gods before Me."

By this commandment "man is forbidden to give to any other person, object, or desire first place in his affections or his service." Whatever we cherish that tends to lessen our love for the Creator or to interfere with the service due Him, becomes to us another god. Thus appetite, passion, love of ease, self-esteem, anything that tends to separate us from Him who made us, may be to us an object of worship instead of the God who made heaven and earth.

(Concluded from page 20)

"As we do this work, we shall find that means will flow into our treasuries, and we shall have funds with which to carry on a still broader and more far-reaching work. Souls who have wealth will be brought into the truth, and will give of their means to advance the work of God. I have been instructed that there is much means in the cities that are unworked. God has interested people there. Go to them; teach them as Christ taught; give them the truth. They will accept it. And as surely as honest souls will be converted, their means will be consecrated to the Lord's service, and we shall see an increase of resources.

"O that we might see the needs of these cities as God sees them! At such a time as this every hand is to be employed. The Lord is coming; the end is near, yea, it hasteth greatly! In a little while we shall be unable to work with the freedom that we now enjoy. Terrible scenes are before us, and what we do we must do quickly."—*Id.*, p. 101.

"The Lord cannot commend the people who, professing godliness, professing to believe in the soon coming of Christ, leave the cities unwarned of the judgments that are soon to fall on the land. Those who do this will be judged for their neglect. Christ gave His precious life to save the souls that are perishing in their sins. Shall we refuse to do the work assigned to us, refuse to co-operate with God and heavenly agencies?"—*Id.*, p. 105.

Gains for 1932

"It was some of these things that led the Council three years ago to launch this movement for greater evangelism, and I believe we will all agree that they constitute a sufficient reason for this denomination to go forth into the unworked parts of the great world vineyard, and undertake a larger work for God than ever before.

"Three years have gone by, and naturally we are interested to know what the results have been. It is very gratifying, as we look back over the record of these three years, to learn that they have been the greatest three years in the history of this movement. That ought to give us courage, and we ought to thank God for what has been accomplished. The past year, 1932, was an all-time record year. We have never had, in the history of our work, so many souls won to the message. Yet I suppose we have never had more difficulties to overcome, more obstacles to surmount, than during the past year.

"Right here in North America, where for so many years no very great increase in membership had been witnessed, God has given a great increase during the last three years. There was a net increase of over 7,000 in 1931 and over 8,000 in 1932. There were baptized in this country last year almost 13,000 converts—enough to make up a strong union conference. When all the losses had been taken into account, there was a net gain in

membership of between 8,000 and 9,000.

"We have come up to a new year, and those of you who were present at our meeting last year will recall that it was decided to undertake during 1933 to reach an increased membership goal of 12,000 for the North American field. That meant an increase for all our conferences of approximately 10 per cent. It was not a goal for baptisms, but for a net increase in membership. That would mean one third more net gain than we had in 1932.

"We have been checking up at the

end of each quarter during the year. Reports for only two quarters have come in so far. We do not have the third quarter's report yet. But we were very much encouraged at the end of the second quarter, to discover that we had almost reached 50 per cent of our yearly goal at the end of the first six months. The full amount of our half yearly goal would have been 6,000 net increase. We had 5,408. While that was a bit short, I am sure we want to thank God and take courage. I suppose that must represent about 7,000 or 8,000 baptisms during that period of time."

Star Shower as Seen at Madeira

By E. P. MANSELL

It was about seven o'clock on the night of October 9, and we were seated at the table. I sent our youngest boy to the window to see if there was danger of rain, since I was to go out shortly to a Bible study. The sky was quite clear, and he exclaimed, "The stars are falling," at which the older boy went to see. Then we were all aroused to go and see one of the most wonderful sights we have ever seen. The heavens seemed to be ablaze with the star shower, fully 200 falling within a minute, at one time, and the phenomenon continued until 9:30.

About a mile from our home there live two Adventist families who had gathered to sing hymns and praise God after learning what was happening. What a contrast to the agitated spirit of the neighbors, who came running to our brother's house to inquire the meaning. Some of these had been

real enemies of the Adventists and had worked much against us, but now they dropped on their knees and begged pardon, and decided to live a better life, as our brethren explained how the greater star shower of 1833 was a sign of the soon coming of the Lord. Three of these families now attend our Sabbath school and have begun to keep the Sabbath.

We announced in the newspapers that there would be a special meeting the next night, explaining in the light of Bible prophecy, phenomena seen in the heavens through the years, such as the notable dark day of 1780 and the great meteoric shower of 1833, as signs of the coming of Christ. The hall was packed to the doors. We have kept up the sermons on the coming of Christ, and the interest is increasing. God has more than one way to arouse the people to know that the coming of the Lord is near at hand.

Success in Spite of Hard Times

By M. V. TUCKER

We have become so accustomed to thinking and talking in terms of "the crisis" and "hard times" that many times we fail to recognize that God uses these very means for the purpose of impressing upon His people the fact that He still lives and works with those who press forward, in spite of difficulties and great obstacles, with the last great message for the world.

The responsibility of evangelizing the world with the threefold message in this generation is a work of divine origin. God gave His Son to die for the world. He had a definite plan and purpose to accomplish in doing so. That plan and purpose have not changed. "The crisis" and "hard times" through which we are passing

cannot change them. As long as God lives, His work will go forward with power, and the message will be given according to the hour indicated on the great clock of time that controls the universe.

The dangers confronting the church today are not "the crisis" and "hard times." Our greatest danger is allowing our own indifference to spiritual power so to control our actions and attitude toward the message that we will fail to maintain that vital connection with heaven which alone can give us success in our labors for the lost. God desires to use us; but if we live without a true conception of our own responsibility in giving the truth to others, eventually we will lose our

seems to be struggling to maintain itself as if it were supremely important. It can no longer be said that the entire evolutionary process leads up to man."—*Id.*, p. 173.

This leads to the following summarization of the present attitude toward evolution:

"By the second decade of the twentieth century, the younger teachers in universities and theological seminaries were men who had been trained largely in the use of scientific method. . . . Such persons were not at all alarmed at the thought that doctrine might change as a result of closer investigation. Teachers belonging to the older generation were concerned to keep virtually unimpaired the old-time beliefs, and employed scientific conclusions with such adaptations as would cause as little disturbance as possible. Recently, however, an increasing number of teachers have begun to speak as frankly concerning religious doctrines as concerning the theories of science. They have been ready to abandon theological theories incompatible with scientific conclusions."—*Id.*, p. 174.

Take Evolution As a Whole

In other words, as he remarks a little further on: "It is coming to be seen that the evolutionary process must be taken as a whole."—*Page 184*. What this means in relation to Genesis he explains in straightforward language:

"The complete acceptance of the evolutionary conception means that the account of the origin of man given in the first chapters of the Bible is no longer taken as literal fact. It is regarded as folklore."—*Id.*, p. 174.

The harmonizers of the Bible and evolution began by loosing the bands of literal interpretation to allow the days of creation week to expand into long periods, thus to encompass the geological periods of evolutionism. They have ended up by throwing away altogether any literal bounds to the Genesis record, with the result that the whole of creation week has been vaporized into a misty fog bank of folklore. When a man says that he does not believe in the *literal* interpretation of the Genesis record, he is simply expressing in softened language his complete repudiation of the Bible story of the beginnings of our world.

A Pantheistic God

As we learned in recent editorials, the best that religiously-minded scientists have been able to offer of a harmony between evolutionary science and religion has been by presenting for our worship a god resident in nature, a pantheistic god. We wish now to show that the best that scien-

tifically-minded religionists can offer of a harmonizing nature is the same kind of god. One further quotation from Smith makes this fact clearly evident:

"The doctrines with which we are familiar undertake to base our religious faith on what has occurred in the past. Man's religious capacity is declared to be due to the manner in which the first man was created. Our knowledge of God is alleged to have been given in its most complete form in an ancient sacred literature. Our salvation is believed to have been made possible by a 'work' of Christ accomplished centuries ago. . . . To a large extent theologians are still struggling with the problem of adjusting the theory of evolution to a religious philosophy which stakes its case entirely on the absolute perfection of some past stage of history.

"The evolutionary conception, however, turns attention definitely toward the future. . . . If the attempt should be made to define God, not in terms of a 'first' cause of remote beginnings, but rather as a power residing in the evolutionary process luring things on to a better future, we might see a new theology which would draw largely on the findings of modern science."—*Id.*, pp. 186, 187.

A False Contrast

We need not here turn aside to offer any extended refutation of the false contrast that would describe orthodox Christianity as something attached wholly to the dead past, while evolution's face is set to a glorious future. Suffice it to say that Bible Christianity links the perfect earth of long ago with the new earth of the future, and the first advent of a past day with the glorious second advent of a day soon to come. Evolution may look to the future, but it can offer us no assurance what that future will be, much less promise us that it will be glorious.

The point that we wish here to bring out is that Smith would "define God . . . as a power residing in the evolutionary process." This is pantheism or it is nothing.

The evolution theory leaves no room for Genesis, so the record is shorn of its historical reality and turned into a cloudy myth. This theory likewise leaves no room for a personal God, above and apart from created things, as that sacred term has always been understood; so He is shorn of His reality and turned into a pantheistic "power residing in the evolutionary process."

F. D. N.

Continual Growth in Christian Character and Service

The Church of Thyatira

THYATIRA covers the period from the setting up of the Papacy in 538 A. D. to the breaking of the papal power in 1798. This was a time of persecution for the church. It also included the period of the Protestant Reformation. Consequently this is the most comprehensive message in this line of prophecy.

The close of the period reached a few years past the first sign given of Christ's second coming,—the dark day of May 19, 1780. To the people of that time, the admonition was, "That which ye have already hold fast till I come." Rev. 2:25. And again, "I will give him the morning star." Verse 28. Our Lord here is represented as the "morning star," the herald of the coming day of God.

Message of Commendation

To the persecuted of the papal era, the Saviour gives the assurance that His eye, "as a flame of fire," is ever watching over them, and He acknowledges their devotion and service during those days of tribulation.

"I know thy works, and charity, and service, and faith, and thy pa-

tience, and thy works; and the last to be more than the first." Verse 19.

The experience of Thyatira stands out in contrast to that of Ephesus. The latter church lost her first love. Her devotion waned through the years. But not so with Thyatira. "The last" was said "to be more than the first." Through the years the people of God gained in charity, faith, patience (endurance), service, and works.

In this experience Thyatira sets a good example for us in this age. There need be no loss of love for God, no weakening of faith, no diminishing of the spirit of consecration, no yielding to sin. On the contrary, there should be growth through the years. Faith should wax stronger. Love for God should deepen. Our consecration should be more complete. There should be a series of victories over sin, bringing greater confidence in God's power to save from sin. As the Christian experience deepens and broadens, the word of God should grow richer in its wealth of truth, its promises should become more precious, the prophecies and doctrines

should stand out more clearly. The Christian should be able to say with the tried apostle Paul, "I know whom I have believed." Such is the experience that awaits every one today who will lay hold upon it. Says the Spirit of prophecy:

"When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us. As Christ lived the law in humanity, so we may do if we will take hold of the Strong for strength."—*"The Desire of Ages,"* p. 668.

"Thy Service and Works"

When we think of this period of the church, there comes to mind the missionary zeal of the Waldenses, the Lollards, the Bohemians, the Lutherans, the Huguenots, and others who kept aflame the light of truth during that era of great darkness. We remember the labors of the Waldenses, who sent out their teachers, disguised as salesmen, to scatter the blessed word of God. There arise before us the faith, the courage, the fortitude, the loyalty of the Reformers, who risked their lives for truth's sake. Would to God that we might see the same characteristics manifested throughout the church of God today. There are those who have stood the test, even as did the martyrs of the Dark Ages, in defense of truth. Let us thank God that this spirit still lives, and pray that He may give us all the same loyalty, devotion, and fortitude.

To these loyal, faithful martyrs and overcomers, the promise is given: "To him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father." Verses 26, 27.

The day is soon coming when earth's order will be reversed. The persecutor will be brought into judgment, while the persecuted will sit in judgment. The One who will break the nations as a potter's vessel, will share His throne and power and authority with the saints. Said the prophet of Patmos:

"I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Rev. 20:4.

Not alone to the martyrs of the

Middle Ages is given the promise of "power over the nations," but there will join them those of this age who refuse to receive the mark of the beast or to worship the image to be set up. What an incentive to be loyal even unto death!

Seduced by Jezebel

As Jezebel of old led the northern, or Israelitish, kingdom into idolatry by introducing the worship of Baal, so the Papacy, by corrupting the Christian religion with pagan beliefs and practices, led some of the otherwise loyal people of God into apostasy. It is said that priests were permitted to enter some of the churches and to teach. It was for this that the Lord laid a charge against Thyatira. There can be no mingling in fellowship of the faithful with the disloyal and false. This position is clearly set forth by the prophet Isaiah, at the time when Ahaz was about to turn to Assyria for help against Rezin and Pekah. He said:

"Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts, Himself; and let Him be your fear, and let Him be your dread." Isa. 8:12, 13.

Again the prophet Isaiah pictures the last-day confederacy of the nations in a vast peace movement. All nations are flowing into this union. It is a union of the nominal Christian nations and the heathen. Concerning God's attitude toward these professed Christian people, the prophet says:

"Therefore Thou hast forsaken Thy people the house of Jacob, because they be replenished from the East, and are soothsayers like the Philistines, and they please themselves in the children of strangers." Isa. 2:6.

When the enemy of God's people cannot succeed in corrupting their faith, he often seeks to lead them into fellowship with unbelievers, knowing that this unholy union will destroy their defense, and they will easily be led away from their allegiance to God. As a safeguard against this evil, the apostle Paul gives the following admonition:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will re-

ceive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

Repentance Required

"I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death." Rev. 2:21-23.

Even to the church that was commended for its loyalty and service, there is sent the most fearful warning when she turned to fellowship with the disloyal and false. "I will cast her into a bed" of affliction, and "will kill her children with death." There can be no compromise on God's part here, nor can there be on the part of His people any commingling of good and evil. When we seek the things of this world, we turn our back on God, and there comes a separation from Him. In turning to the sinful things of the world, we incur the just wrath of God. His mercy and love are forfeited, and we become the children of wrath. Said the prophet Ezekiel:

"Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth." Eze. 33:12.

Persecution came to Thyatira as a blessing in disguise. The Waldenses were destroyed by the sword and famine, but they await the crown of life. Later the followers of Wycliffe were persecuted, but the Reformation moved forward in England. On the Continent of Europe the Bohemians, the Lutherans, the Huguenots, and others were opposed, oppressed, and slain, but the church moved forward to victory, perhaps not seen as such in this world, but in the world to come.

One of the most encouraging characteristics of the Christian religion is its ability to throw off error, and free itself from hindrances. Again and again the church of God has shaken herself loose from apostasy, and clothed herself with power and purity. But not so with the great religions of the world. Baal worship perished. Zoroastrianism dimly exists with a few Parsis of India. Roman and Grecian paganism perished. Hinduism has waned until it seems impossible to inject new life into that ancient religion. Bud-

dhism was a reaction from ancient Hinduism, but has been corrupted beyond recognition by its earliest advocates. Confucianism has long ago seen its golden age. Shintoism was largely eclipsed by Buddhism, and the two are destined ultimately to fall. But Christianity lives. It marches on to victory.

When Judaism set itself up against the logical outgrowth of her types and ceremonies, and the fulfillment of her prophecies, she failed, and her adherents were scattered throughout the world. Then Christianity went forth conquering. True, the Christian religion went through a period of apostasy, but faithful churches maintained its purity. When that great masterpiece of Satan was set up and sought to stamp out opposi-

tion, the church of God rallied and threw off the errors of the Dark Ages, and held aloft the banner of truth. The standard of Christ has been raised in every country of the world, and the cause of Christian missions will ultimately triumph.

The time has come for the church to cast aside every error, no matter how hoary with age, and go forward in the purity and power of apostolic truth. If the church of today will cut loose from the world and stand wholly for God and His truth, clothed with Christ's righteousness, then will the church of Christ answer to the description of the wise man:

"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" T. M. F.

The Use of Tobacco, Tea, and Coffee

(Continued from page 2)

tites that mean ruin to both soul and body. Many of the popular nostrums called patent medicines, and even some of the drugs dispensed by physicians, act a part in laying the foundation of the liquor habit, the opium habit, the morphine habit, that are so terrible a curse to society."—*Id.*, pp. 89, 90.

Patent Medicine

"The endless variety of medicines in the market, the numerous advertisements of new drugs and mixtures, all of which, they say, result in wonderful cures, kill hundreds where they benefit one. Those who are sick are not patient. They will take the various medicines, some of which are very powerful, although they know nothing of the nature of the mixtures. All the medicines they take only make their recovery more hopeless. Yet they keep dosing, and continue to grow worse until they die. Some will have medicine at all events. Then let them take these hurtful mixtures, and the various deadly poisons, upon their own responsibility. God's servants should not administer medicines, which they know will leave behind injurious effects upon the system, even if they do relieve present suffering."—*Mrs. E. G. White, in Review and Herald, Sept. 12, 1899.*

Temperance in the Home

There has always rested upon the home a great responsibility. It is here that life habits are begun which form and mold character. What great care should parents exercise to see that nothing is placed before their children which will create an appetite or thirst for greater excesses. This responsibility is very definitely emphasized:

"Often intemperance begins in the home. By the use of rich, unhealthful food the digestive organs are weakened, and a desire is created for food that is still more stimulating. Thus the appetite is educated to crave continually something stronger. The demand for stimulants becomes more frequent and more difficult to resist. The system becomes more or

less filled with poison, and the more debilitated it becomes, the greater is the desire for these things. One step in the wrong direction prepares the way for another. Many who would not be guilty of placing on their table wine or liquor of any kind, will load their table with food which creates such a thirst for strong drink that to resist the temptation is almost impossible. Wrong habits of eating and drinking destroy the health and prepare the way for drunkenness."—*"Ministry of Healing," p. 334.*

"Intemperance commences at our tables, in the use of unhealthful food. After a time, through continued indulgence, the digestive organs become weakened, and the food taken does not satisfy the appetite. Unhealthy conditions are established, and there is a craving for more stimulating food. Tea, coffee, and flesh meats produce an immediate effect. Under the influence of these poisons, the nervous system is excited, and in some cases, for the time being, the intellect seems to be invigorated and the imagination to be more vivid.

"Because these stimulants produce for the time being such agreeable results, many conclude that they really need them, and continue their use. But there is always a reaction. The nervous system, having been unduly excited, borrowed power for present use from its future resources of strength. All this temporary invigoration of the system is followed by depression.

"In proportion as these stimulants temporarily invigorate the system, will be the letting down of the power of the excited organs after the stimulus has lost its force. The appetite is educated to crave something stronger, which will have a tendency to keep up and increase the agreeable excitement, until indulgence becomes a habit, and there is a continual craving for stronger stimulus, as tobacco, wines, and liquors. The more the appetite is indulged, the more frequent will be its demands, and the more difficult of control. The more debilitated the system becomes, and the less able to do without unnatural stimulus, the more the passion for these things increases, until the will is

overborne, and there seems to be no power to deny the unnatural craving for these indulgences."—*"Counsels on Health," p. 124.*

"Great efforts are made to put down intemperance; but there is much effort that is not directed to the right point. The advocates of temperance reform should be awake to the evils resulting from the use of unwholesome food, condiments, tea, and coffee. We bid all temperance workers Godspeed; but we invite them to look more deeply into the cause of the evil they war against, and to be sure that they are consistent in reform.

"It must be kept before the people that the right balance of the mental and moral powers depends in a great degree on the right condition of the physical system. All narcotics and unnatural stimulants that enfeeble and degrade the physical nature, tend to lower the tone of the intellect and morals. Intemperance lies at the foundation of the moral depravity of the world. By the indulgence of perverted appetite, man loses his power to resist temptation.

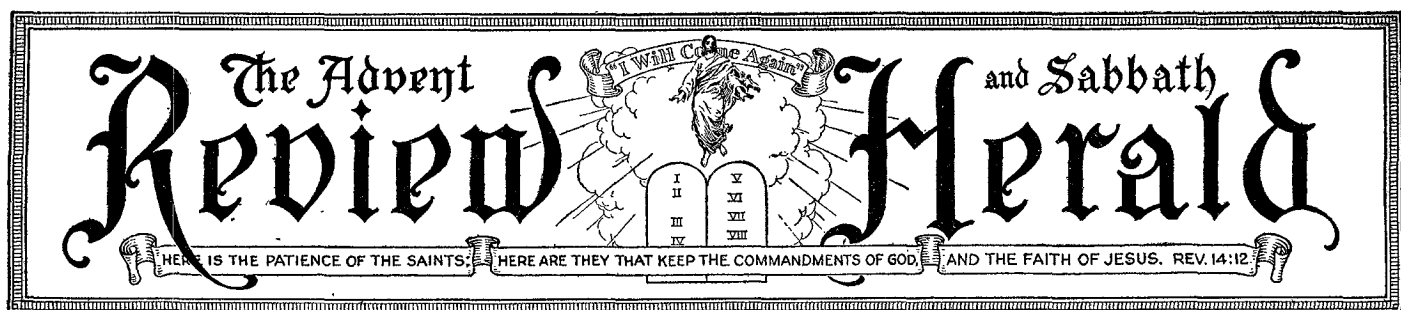
"Temperance reformers have a work to do in educating the people in these lines. Teach them that health, character, and even life, are endangered by the use of stimulants, which excite the exhausted energies to unnatural, spasmodic action.

"In relation to tea, coffee, tobacco, and alcoholic drinks, the only safe course is to touch not, taste not, handle not. The tendency of tea, coffee, and similar drinks is in the same direction as that of alcoholic liquor and tobacco, and in some cases the habit is as difficult to break as it is for the drunkard to give up intoxicants. Those who attempt to leave off these stimulants will for a time feel a loss, and will suffer without them. But by persistence they will overcome the craving, and cease to feel the lack. Nature may require a little time to recover from the abuse she has suffered; but give her a chance, and she will again rally, and perform her work nobly and well."—*"Ministry of Healing," p. 335.*

"The only safe course is to touch not, taste not, handle not, tea, coffee, wines, tobacco, opium, and alcoholic drinks. The necessity for the men of this generation to call to their aid the power of the will, strengthened by the grace of God, in order to withstand the temptations of Satan, and resist the least indulgence of perverted appetite, is twice as great as it was several generations ago. But the present generation have less power of self-control than had those who lived then. Those who have indulged the appetite for these stimulants have transmitted their depraved appetites and passions to their children, and greater moral power is required to resist intemperance in all its forms. The only perfectly safe course to pursue is to stand firmly on the side of temperance, and not venture in the path of danger."—*"Counsels on Health," p. 125.*

A CHILD of God should be a visible beatitude for joy and happiness, and a living doxology for gratitude and adoration.—*Spurgeon.*

"A CONCEALED disgrace is a moral cancer gnawing away the sinews of self-respect."



Vol. 112, No. 24

Takoma Park, Washington, D. C., U. S. A., June 13, 1935

One Year, \$2.50

Published by the Seventh-day Adventists. Printed every Thursday by the Review and Herald Publishing Association, at Takoma Park, Washington, D. C., U. S. A. Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

Representatives of a Pioneer Ancestry

As this closing advent message gathers up every ray of light from past gospel movements, it is interesting to note, also, how the movement gathers in representative descendants of various leaders of the earlier times.

In England, for instance, meeting the secretary-treasurer of the British Union, A. Carey, I inquired if the family name meant any relationship to William Carey, the pioneer of modern missions. Sure enough, I learned, our brother doing strong service in our work today is descended from a near relative of the famous pioneer.

In Australia, a few years ago, I met at a camp meeting a great-granddaughter of William Carey. I told her it was a joy to us to have also in our work in India a great-grandson of William Carey's first Brahman convert, baptized from among the high-caste Brahmans. Our Elder Lal Gopal Mookerjee's father and grandfather joined this advent movement in our early India days. And on his mother's side, I believe, Brother Mookerjee is a descendant of the first Hindu baptized by Carey, Krishna Pal, whose hymn we love to sing in English translation,

"O thou, my soul, forget no more
The Friend who all thy sorrows bore;
Let every idol be forgot,
But, O my soul, forget Him not."

—"Hymns and Tunes," No. 103.

Some time ago, F. L. Oliver reported in the REVIEW a visit with John J. Miller, of the State of Washington, William Miller's grandson. He is a member and worker in our cause at the age of eighty-five.

As a closing note in this incomplete review of representatives who bear names familiar in the story of the preparations for this closing advent movement, we may note that Mrs. Badaut, wife of P. Badaut, president of our South France Conference, is a descendant of one of

the Huguenot believers who was a companion in bonds with Marie Durand and others who endured imprisonment for many years in the grim old Tower of Constance, in Southern France. On one of the stones in the tower may still be seen the words in old French that Marie Durand etched deep into the granite

with her needles: "Resister—au ciel!" (Resist [or stand fast] unto heaven!)

As we have received the torch of truth from the consecrated hands of men and women who kept the faith in times long past, may the same love of God that filled their hearts make us true spiritual descendants of that ancestry of faith into which we all enter as we join the great world family of believers.

W. A. S.

Heralds of the Coming Morn

Seven Seals—Part III

THE symbolisms of the first five seals have dealt with the apostasy of the nominal church, her persecutions of adherents to primitive Christianity, the dawn of the Reformation, and the intermittent persecutions that followed; and now the prophecy turns from figurative language to most literal, but vivid, description of the signs of Christ's return to this earth.

These heralds of the day of God should lead the church to rejoice and make ready for the Coming One. The long night of sin, suffering, mourning, and death, is almost over. The day of God, with its eternal glory and joys, is soon to burst upon the gloom of a sin-cursed earth, chasing away the shadows, and ushering in a reign of peace, happiness, unending joys. For the tokens and assurances of such a realization, we turn to the study of the sixth seal.

The Great Lisbon Earthquake

"I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6:12, 13.

A great earthquake marked the opening of the sixth seal. The fifth seal had just closed, and with it the persecution of Reformation times

practically ceased. Closely associated with this physical disturbance was the darkening of the sun. According to our Lord's prophecy, the darkening of the sun was to take place in the days of tribulation, after the persecution had ceased. (See Matt. 24:29; Mark 13:24.) Therefore we would expect the opening of the sixth seal within the 1260 years of papal persecution (ending 1798), but near its close. This is just when the great Lisbon earthquake took place—Nov. 1, 1755. There have been other earthquakes, but perhaps none of so wide extent. However, the time of this earthquake is the most significant evidence as to its identity in this particular line of prophecy. Concerning this great convulsion of the earth, we quote the following:

"Among the earth movements which in historic times have affected the kingdom of Portugal, that of November 1, 1755, takes first rank; as it does also, in some respects, among all recorded earthquakes. The first shocks of this earthquake came without other warning than a deep sound of rumbling thunder, which appeared to proceed from beneath the ground, and it was immediately followed by a quaking which threw down almost the entire city. In six minutes sixty thousand persons perished."—"Earthquakes," William Herbert Hobbs, pp. 142, 143.

"The Lisbon earthquake of November 1, 1755, appears to have put both the theologians and philosophers on the defensive. . . . At twenty minutes to ten that morning, Lisbon was firm and magnificent, on one of the most picturesque and commanding sites in the world,—a city of superb approach, placed precisely where every circumstance had concurred to say to the founders, Build here! In six minutes the city was in ruins. . . . *Half the world felt the convulsion.* . . . For many weeks, as we see in the letters and memoirs of that time, people in distant parts of Europe went to bed in alarm, relieved in the morning to find that they had escaped the fate of Lisbon one night more."—*"Life of Voltaire," James Parton, (2 vol. ed.) Vol. II, pp. 208, 209.*

The Dark Day

Closely following the Lisbon earthquake was the remarkable dark day of May 19, 1780. This event was predicted by our Lord, as well as by Old Testament prophets, as being connected with the great day of the Lord and the second coming of Christ. The dark day of North America was most marked in New England, where the memory of this remarkable event still lived in the minds of the people when students of prophecy saw this as one of the signs of Christ's coming. Like the star of Bethlehem, it was not manifested to the entire unbelieving world, but to the people whose hearts were open to the truths of the second advent.

Of late, attempts have been made to account for this phenomenon, but the people of that time knew of no natural causes. It was a mystery to them, only as it was seen later as a sign of our Lord's return. The farther critics are removed from miraculous happenings, it seems, the more they are confident of explaining the phenomena. But let us permit the contemporaries to describe the dark day. We shall first quote from a Harvard professor, as follows:

"The time of this extraordinary darkness was May 19, 1780. It came on between the hours of ten and eleven A. M., and continued until the middle of the next night, but with different appearance at different places. . . .

"The extent of this darkness was very remarkable. Our intelligence in this respect is not so particular as I could wish; but from the accounts that have been received, it seems to have extended all over the New England States. . . .

"With regard to its duration, it continued in this place at least fourteen hours. . . .

"The appearance and effects were such as tended to make the prospect extremely dull and gloomy. Candles were lighted up in the houses; the birds, having sung their evening songs disappeared, and became silent; the fowls retired to roost; the cocks were crowing all around, as at break of day; objects could not be distinguished but at a very little distance; and everything bore the appearance and gloom of night."—*Samuel Williams, A. M., Hollis Professor of Mathematics and Philosophy in the University of Cambridge, Massachusetts, in "Memoirs of the American Academy of Arts and Sciences," Vol. I, pp. 234, 235.*

We quote the following from another contemporary:

"That the smoke of burning forests cannot be the cause [of the darkness] may be rendered very certain. . . . Had the woods from the 40th degree of latitude in America to the 50th been all consumed in a day, the smoke would not have been sufficient to cloud the sun over the territory covered by the darkness on the 19th of May (1780). Any person can judge of this who has seen large tracts of forest fire. That thirty or forty miles of burning forest should cover five hundred miles with impenetrable darkness, is too absurd to deserve a serious refutation."—*"A Brief History of Epidemic and Pestilential Diseases; With the Principal Phenomena of the Physical World, Which Precede and Accompany Them," Noah Webster, Vol. II, pp. 91-93.*

And in Noah Webster's Dictionary (edition 1869), there is this explanatory note:

"The dark day, May 19, 1780—so called on account of a remarkable darkness on that day extending over all New England. . . . The true cause of this remarkable phenomenon is not known."

The Stars Fell Unto the Earth

"The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6:13.

This prophetic picture was enacted in the heavens on the night of November 13, 1833. The Greek word here used for star is frequently used in classical Greek as meteor. The greatest meteoric shower of which there is any record took place in 1833. As the numberless meteors struck the earth's atmosphere on the night of November 13, they blazed into a display of celestial fireworks beyond adequate description.

Not only is mention made of this display in the Apocalypse, but in the Gospels and the Old Testament proph-

ecies the falling stars are predicted as a sign of God's great day. But among these prophecies, John gives the most vivid description. We shall let others relate the details. Professor Olmsted gives the following description:

"The morning of November 13, 1833, was rendered memorable by an exhibition of the phenomenon called shooting stars, which was probably more extensive and magnificent than any similar one hitherto recorded. . . . Probably no celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with so much admiration and delight by one class of spectators, or with so much astonishment and fear by another class. For some time after the occurrence, the 'meteoric phenomenon' was the principal topic of conversation in every circle."—*Denison Olmsted, Professor of Mathematics and Natural Philosophy in Yale College, in the American Journal of Science and Arts, Vol. XXV (1834), pp. 363, 364.*

A correspondent in the New York *Journal of Commerce*, of November 14, 1833, wrote:

"The stars fell 'even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from one. . . . They fell, not as the ripe fruit falls, far from it; but they flew, they were cast, like the unripe fig, which at first refuses to leave the branch; and when it does break its hold, flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force."

Another writer describes the shower thus:

"On the night of November 12-13, 1833, a tempest of falling stars broke over the earth. North America bore the brunt of its pelting. From the Gulf of Mexico to Halifax, until daylight with some difficulty put an end to the display, the sky was scored in every direction with shining tracks and illuminated with majestic fireballs."—*"History of Astronomy in the Nineteenth Century," Agnes M. Clerke, p. 328.*

Where Are We Today?

With the meteoric shower of 1833 in the past, we are awaiting the departing of the heavens as a scroll, when our Saviour makes a covenant with His people and bestows rewards at His coming. Our exact position is between these two great events of the sixth seal. We are in the time when a people are being made ready for

our Lord's return. It is at this point that the sealing work of the seventh chapter is going forward. The seventh chapter is parenthetically thrown into this period; for, as the eighth

opens, heaven is emptied, and silence prevails during the coming of Christ.

Our next study will be on the sealing movement of the seventh chapter.

T. M. F.

the courageous faith and readiness to live out all the principles of truth by some far convert from heathenism who must endure many dangers and hardships in following his new-found faith.

Engage in Soul-Saving Work

3. But there is something even more stimulating to our faith than the reading of the heartening reports from far mission fields. We can provide a demonstration in our own community that the power of God attends this message. There is no better antidote for that listlessness and waning interest that so quickly changes to complete loss of faith in the movement than to engage in soul-saving work for God. We may hear some one else say that there is a power that attends the preaching of the prophecies, and the other distinctive truths from God's holy word. But what each of us needs is the proof of that in experiences we ourselves have. There is no substitute for this. In spiritual matters, even more than in material, we learn best in the school of experience. No theory regarding the divine source of our message and its transforming effect upon men's lives can compare with the conviction that takes hold upon us as we witness a life transformed through the message we have been instrumental in presenting.

The church member who is busy in such work for the Lord, and who sees men turning from evil habits with rejoicing to walk in the ways of right, will have little time for the attacks of those who would instill doubts concerning God's leadership of this movement.

Study Fulfilling Prophecy

4. We should keep in close touch with world events in relation to fulfilling prophecy. It is not sufficient simply that we should read our daily newspaper or the weekly news magazines, as those of the world read them. Instead, we should scan the news of changing events and trends in our world always with a consciousness that the news we read may have a bearing upon our whole prophetic conception of these last days.

In order to have this prophetic outlook on the news of the day, we must find time to read something else besides the news. Too often in our busy life we seem to find little time for reading other than the newspaper. What we need to make sure of is that we are also constantly reading the prophetically interpreted news, such as is found in abundance in our denominational literature, both books and periodicals. We have found some Adventist homes—we like to think

Aids to Maintaining Faith in the Advent Movement

Part II, Dangers That Confront the Church

LAST week we considered the danger that confronts the church because of the temptation to lose faith in the movement. Emphasis was placed on the fact that our age is characterized by a lack of faith in all things spiritual, and that this dominant present-day attitude of skepticism is likely to infect our own hearts, if we are not constantly on our guard. Attention was called also to the temptation to lose faith in the message because time lingers, and to lose faith in the movement because of those in the church who are not living out the truth.

We wish now to offer briefly a few suggestions as to how we may re-enforce and constantly strengthen our faith in the advent movement:

Keep in Mind the Former Times

1. We should keep fresh in our minds the history of this movement. In reading the story of God's dealing with the children of Israel, we are repeatedly impressed with the fact that God desired them to remember all the way that He had led them. Their appalling outbursts of rebellion in the wilderness and their departures from God later on in Canaan, were generally the result of a loss of faith in God's leadership. This, in turn, was the result of forgetting what God had done in their behalf at former times. The Lord commanded the Israelites to erect various memorials, that when their children asked, "What mean these stones?" their parents might recount to them the experiences of the past.

The Bible presents to us the doctrine of faith as resting not simply on the immediate conviction of the individual soul, apart from all things else, but as depending in a very real way on the demonstrations that God has given in former times of His care for His children. The eleventh chapter of Hebrews, that notable chapter on faith, is followed immediately by the appeal to those who know of what God did for the worthies of old, and who are thus "compassed about with so great a cloud of witnesses," to press on unfalteringly in the way.

We do well to refresh our minds regarding the signal evidences of

God's guiding hand in the early years of this advent movement. Only recently we were reading again the life of William Miller, and the experiences of 1844. Our own soul was refreshed as we received a renewed conviction that God led in that mighty spiritual awakening. Then, as we follow on from 1844, and witness the forming of a compact and growing movement, protected in its tender years from extremes of fanaticism and directed along paths that have led to a world-wide field of endeavor, there comes over one the renewed conviction that God has been leading this movement from the beginning.

Keep Acquainted With Mission Advances

2. But it is not sufficient that we should simply keep bright in our minds God's leading hand in the early days of this advent movement. We need also to keep closely in touch with the very present evidences of God's guiding. We are not connected with something static, but with a movement, something that is enlarging and spreading its borders constantly. The miracles of grace, the evidences of a directing Providence, and the proofs of divine intervention that repeatedly present themselves in connection with our far-flung mission work, reveal that God is as surely leading this movement today as when it began. The one who has been tempted to lose faith because time lingers, will be led to a new and stronger faith, for he will see in the harvest of souls in benighted lands a new meaning to the words of Peter regarding the Lord's promise to return: "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

The one who is tempted to give up everything because he sees about him others who are hypocritical and who do not live out the truth, will find in these reports of mission advance the best antidote for this temptation to desert. He will be impressed anew that the faithlessness of some member in his local church cannot minimize

Then the teacher reads the Bible to the family group gathered about the loom upon which the beautiful designs worn by the Bagobos are woven from the fibers of the abacá or hemp plant.

Killing Developed Into an Art

The Bagobos are a talented and competent people. They need light. Their talent has too often gone into wrong channels. Killing has been developed into an art, and a savage Bagobo will tell you the number of his murders as freely and as proudly as we would mention so many holes of golf. I asked many times during a back-country trip and always got a ready answer—"seven" or "ten" or whatever the number might be. And the killer would display his credentials. He who has taken three

lives may wear the *tangcolo*, a red turban. Three more entitle him to put on the red-beaded coat; and three more, the red pantaloons. Ten or more deaths, and he may don garments of the same design, but in black instead of red. A man who has never killed is derided as a *matalo*, meaning one who would rather stay home with the women than fight.

We scrambled and slid down the tunnel-like trail through the jungle to Melilla. The sun was low. School was over. The children had all gone home. But the schoolhouse was still in use; for about a table the teachers sat working over their translation of St. Luke. And it was as if in that room I saw a great light—a light of love and of hope for the Bagobo people.—*Bible Society Record*.

three years, and had only words of appreciation for its timely messages.

Visit at the British Expedition for the Sun Eclipse

On June 1, we paid a visit to the British expedition which had come all the way from Cambridge, England, to this northern part of Hokkaido in order to observe the eclipse of the sun on June 19. There were five scholars from England, Australia, and Canada to assist Professor S——, the leader of the expedition. Professor S—— received us in a friendly manner, and started the conversation by asking what S.D.A. on my name card meant. When I replied: "Seventh-day Adventists," he at once told us that he had appreciated very much the company of one of our doctors on the boat on which he had come. I continued by saying: "That's just the point, Professor, to which I should like to call your attention. You will meet Seventh-day Adventists all around the world. Not only here in these sparsely populated northern regions of Hokkaido, but all over Japan, and on your way home, also in England, where in Warwickshire they operate a large school."

The professor listened with interest and told us that Warwickshire is the county where he was born. We then took out samples of our books. I handed to one of the scholars "Daniel and the Revelation" and to Professor S—— I started to explain "Patriarchs and Prophets." He continued to show interest, but when he found out that we believe in creation and a literal week, he declared: "I am brought up and used to thinking in different terms. There is little hope that you can convince us of your belief." Unfortunately, we did not have any of our scholarly literature on the subject of evolution with us.

I then asked Professor S—— about the Dark Day of 1780. He replied

With Our Literature in Hokkaido, Japan

BY A. C. KOCH

OUR faithful book evangelists, under the blessing of the Lord, are doing an important work in spreading the printed message to the millions of people on these northern islands of Japan. They deserve our prayers, and rightfully get the support of the ministry. Lately, on a trip to the northern part of Hokkaido, I was able to work, for some days side by side with one of our earnest book evangelists. Following are some of our experiences.

Opens the Bible and Buys Our Books

We came to a physician who, some months before, had bought "Patriarchs and Prophets" in Japanese. The book was lying on his table. He told us that with great delight he had read a good deal in it. We acquainted him with our other big books, "Daniel," "Revelation," "The Great Controversy." When we spoke about "Daniel," he went to his bookshelf, got the Bible and asked where he could find the book "Daniel" in his Bible. We showed it to him. In the course of the explanation of our book we pointed to the place where it is written that Isaac Newton, the great scientist, was a firm believer in the prophecies of the Bible and came to some clear conclusions about the developments in the future.

The doctor paid careful attention to what we said, and read with us Daniel 12:4. Then the conversation turned to the lax morals in the world and the downfall of the great religions. We turned the doctor's attention to 2 Timothy 3:1-5, which he was greatly surprised to read in the

Bible. We went further and read with him Revelation 3:14-21. He seemed to be convinced that no human wisdom could hundreds of years ago have written such a true picture of our times. We spoke then about God's great message of warning and mercy, to be preached to all nations before the end comes, and read with him Revelation 14:6, 7. Everything we said seemed very logical to the doctor, and he signed gladly for the remaining four big books we have in the Japanese language—"Daniel," "Revelation," and two volumes of "The Great Controversy." He paid for them in advance.

We had a similar experience in another town. Our conversation turned into a short Bible study on the plan of salvation, and the lessons of the past for the present generation. The man was very much interested and gladly bought "Patriarchs and Prophets." He has read our Japanese magazine *Signs* for

Workers and Canvassers of the Hokkaido Mission, With Visitors of the Union



that he did not know about that, but certainly there would be ordinary, normal reasons for this phenomenon, and if we do not know them yet, in time, by the increase of knowledge and the progress of science, we will learn to know them also. Concerning the falling stars in 1833 he told us that such showers were expected every thirty-three years. He admitted, however, that he had become disappointed. In 1899 he stayed up all night, but no Leonids could be seen. "They are moving now closer to Jupiter than to our earth," he added. I did not argue with him, but handed him a copy of the English *Signs*, colored edition, and a copy of *Life and Health*, which he gladly accepted.

At our request, the professor then kindly showed us some of his instruments and explained to us how they would take records on June 19. It was just a cloudy day. I pointed to the sky and said: "Well, Professor, we wish you a very bright day for your observations. At least with regard to the weather, are there not human limitations?" The professor smiled and said: "We hope for the best."

Among others whom we called on

in that village and who gave us orders was a very simple man. He makes a living by farming and fishing. When he saw our book "Patriarchs and Prophets," he gladly subscribed for it. He told us that years ago he had accepted the Christian religion, and as a result of it had become very happy. Having no money at home, he went with us to the post office, where he drew a small amount from his savings account, and paid the colporteur for the book. Then he handed 1.50 yen to me and said: "One yen is for the Picture Roll you spoke about, and 50 sen is for the postage. I want to begin having children's meetings in my house." Having met the unbelief of scholars before and seeing how this simple man acted, I was reminded of Jesus' words, recorded in Matthew 11:25, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

We pray that the scholars we met on this trip may again come in contact with God's people, and finally get a clear knowledge of "the true Light, which lighteth every man that cometh into the world."

A Colporteur Story From Yunnan

BY C. C. CRISLER

OUT of the Yunnan Mission has come many a story of devoted loyalty to principle, and of unwavering purpose, on the part of both lay members and employed workers.

An unusual incident marked the service of Colporteur T'ang, a Szechwanese who was working in the West Kweichow and Yunnan Mission. At one time he started out on a long trip through the western provinces from Chungking, accompanied by the eldest son of Evangelist Abraham Lo, a Nosu of Tating. While in Yunnanfu, young Brother Lo contracted typhus fever and died. Colporteur T'ang was thus left to continue his work alone. Soon after he had left the capital, he was met by bandits and robbed of his clothes and money. His old carrying basket and a few subscription books and canvasser's order and receipt blanks had been left him. He gathered up all that remained and put them into the basket that he had been carrying in a frame on his back, though he had no idea what use he could make of these, for he had now only his travel-stained garments, wholly unfit for wear in meeting the literate classes. He made his way into the nearest city, sought out a Christian mission,

and interviewed the Chinese pastor; but aid was refused.

Colporteur T'ang had formerly been a maker of Chinese scales or steelyards, and in this hour of destitution he bethought himself of his former handicraft. He sought out a scale maker in the city. The artisan, though a heathen, was touched by his story, and, convinced that T'ang was an honest man, agreed to the colporteur's proposition that he enter this shop, and with borrowed tools and materials make up a supply of scales, which he would load onto his back and carry out to market places not ordinarily reached by the scale maker, in the hope of making sales.

Having spent considerable time in the shop, T'ang gathered up the scales he had made, went out to distant market towns, and disposed of all he had. Then, returning he settled with the friendly scale maker and began to make up another lot. This process he continued for some months, until he had sufficient earned above all costs and personal expenses to secure an outfit of suitable clothing. Equipped once more, he started out along the main highway running through northwestern Yunnan into Szechwan and on to Chungking.

Two days distant from Chaotung he neared the hsien city of Kiang-ti, which lies alongside a swift-flowing river at the bottom of a deep gorge, crossed near the town by an iron suspension bridge. The approach to this bridge can be seen from the village side for several li. At the time, Yunnan was being invaded by a Szechwanese army, encamped at Kiang-ti and northward. The boards ordinarily lying on the suspension bridge cables had been removed. As T'ang stood hesitant, not knowing what to do after making this discovery, soldiers on the opposite bank called to him demanding his identity. Then he was ordered to cross. This dangerously difficult order necessitated his picking his way on one of the cables below while with both hands he held on to one of the upper cables. Upon reaching the other side, he was accused of being a spy. His carrying basket was thrown to the ground, and the contents were scattered and examined. His hands were bound tightly behind him, and he was declared to be operating in the interests of the Yunnan army, and told that he must therefore be executed.

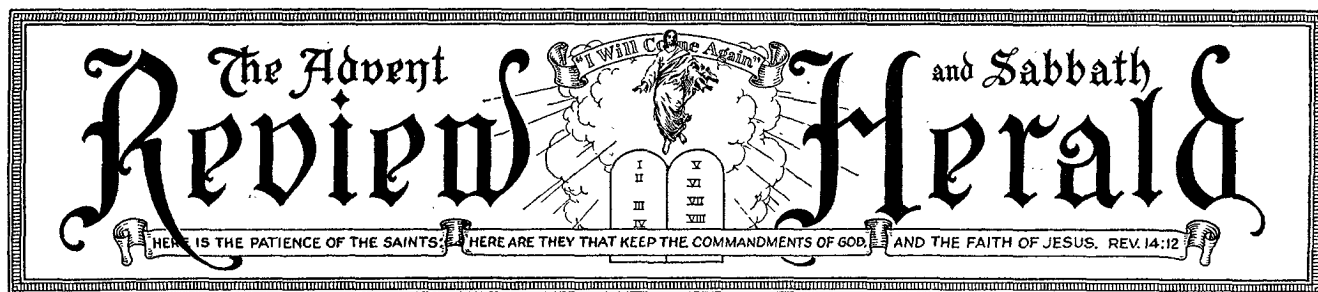
There was division of opinion among the soldiers as to how to proceed with the execution. Should he be shot or bayoneted? Finally it was agreed that the simplest procedure would be to push him over the cliff at the edge of which they were gathered, a hundred or more feet above the raging torrent below.

Meanwhile our brother's heart was lifted to God in prayer for deliverance. And in answer to that prayer the decision was changed. Some, believing in more orderly procedure, insisted that he should be taken to the commanding officer. He was bidden to gather up his belongings. But the colporteur protested that his hands were tied tightly behind him. How could he gather up his goods? The cords were accordingly cut, and T'ang proceeded to obey orders. Then he was taken some distance up the roadway to the temporary military headquarters.

Upon entering the presence of the commanding officer, Brother T'ang did not wait for his accusers to speak, but stepping forward, greeted this officer as he had greeted many others in his work as a canvasser. He explained what he was doing, and in due course produced the book he was selling and described its contents to his listener.

"Where can I get one of these books?" the commander asked.

The soldiers, dumfounded over
(Continued on page 21)



Vol. 114, No. 40

Takoma Park, Washington, D.C., October 7, 1937

One Year, \$2.50

Published by the Seventh-day Adventists. Printed every Thursday by the Review and Herald Publishing Association, at Takoma Park, Washington, D.C., U.S.A. Entered as second-class matter, August 14, 1903, at the post office at Washington, D.C., under the Act of Congress of March 3, 1879.

Yet a Little While, and Christ Will Come

Studies in the Book of Hebrews—No. 18

YET a little while, and He that shall come will come, and will not tarry." Heb. 10:37.

Already the writer of the Hebrews has affirmed the truth of the second coming of Christ, and now he declares that "He that shall come will come, and will not tarry." And as if looking down near the close of Christ's mediatorial work, he says, "Yet a *little while*, and He . . . will come."

No one who reads the signs of the times can doubt that we are living in the very time to which the apostle refers. The church of God has reached the last days of the last generation, and will soon witness the Son of man coming in the clouds of heaven. Let us review some of the evidences.

Distress of Nations

Already the signs in the heavens have been given. The Dark Day of 1780 and the unparalleled meteoric shower of 1833, are in the past. Concerning these and certain signs on the earth, the Saviour said:

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexities; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth. . . . And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

Preceding Christ's coming in glory, there would be distress of nations, with perplexity, men's hearts failing them for fear. Who can doubt that we are living in this very time foretold? With the world armed for war in a way unparalleled in human history, and with crisis after crisis rising among the great nations, men are today living in constant fear of hostilities which may break out and sweep civilization into utter ruin. The master minds of earth's greatest statesmen are often put to their wit's end to prevent general war, while the public mind is keyed up to anything that might happen within a few hours.

And this apprehension of disaster is justified by sudden outbreaks here and there. How suddenly the Far East was recently thrown into the throes of a terrible conflict! This came on the heels of the devastating wars in Ethiopia and in Spain. These recent conflicts have taken on a fierceness, an abandonment of fear, and a frightful devastation scarcely seen in history. Truly they presage the coming of the fearful destruction which will sweep the world in connection with the great day of God.

As to preparedness for war, the September issue of *Current History* named a leading European nation that spent three times as much on armaments in 1936 as in 1913, the year before the World War. The world is an armed camp. The *Washington Post*, May 3, 1937, says: "A survey by American military authorities disclosed yesterday that at least 55,000,000 trained men can spring to arms overnight, in forty-eight nations."

Surely the present state of the world gives cause for alarm. But what does this situation mean to Seventh-day Adventists? If we will but pause and listen to the Saviour's voice, we shall hear it sounding down through the ages, "Lift up your heads; for your redemption draweth nigh."

Capital and Labor

"Distress of nations, with perplexity," is not confined to military forces. Within our country, yes, our own neighborhood, there are forces locking arms in fearful combat. The past year has seen the bitterest conflict between capital and labor. Fierce rioting has broken out in various industrial centers, and clashes in other places were prevented only by severe measures.

And we hear of the greatest activity in organizing still other units for future strife. We would not here discuss the right or wrong of collective bargaining. That does not come within the domain of our discussion. But we would call attention to this great struggle, which augurs of future industrial turmoil, and which is a definite sign of our Lord's return. We read:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the *last days*. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." James 5:1-4.

Vast fortunes, Inspiration has said, would be heaped together for the *last days*. At the same time the hire of the laborers is withheld. And for some reason, which this text does not tell, disaster comes upon the wealthy. The world has witnessed the rich slain and their property appropriated in post-World War times. What the future holds, we do not know in detail; but we do know that the

struggle we see will end at the appearing of our Lord; and we are admonished:

"Be patient therefore, brethren, unto the coming of the Lord. . . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." Verses 7, 8.

And Paul joins this remarkable prediction of the soon appearing of our Lord, by saying: "Yet a little while, and He that shall come will come, and will not tarry." What a blessed thought, that soon our Lord will appear and bring an end to earth's strife, to its struggles for bread, its anxiety for the needs of a dependent family, the uncertainty of what the morrow holds, and the ravages of the grim reaper that sweeps all, sooner or later, into the prison house of death.

The Gospel to All Nations

We might call attention, as a sign of the times, to the rising tide of crime which threatens to engulf civilization; to the apostasy in Christendom, which leaves little more than a mere form of godliness; to the rapid increase of knowledge, as well as to other prophetic pictures of the last days; but we shall refer to but one more,—the spread of the gospel of the kingdom to earth's remotest bounds.

As we lift up our eyes and look on the fields of the world, our eyes are greeted with the marvelous panorama of sheaves being gathered for the heavenly garner. In the darkest portions of earth, thousands are annually gathered from the grossest heathenism into the fold of the Good Shepherd.

The advent message is finding its way into the most remote parts of the earth. We read of the message being carried up into Mongolia, to the provinces of old Tibet, and into southwest China; of its march among the lately discovered people of New Guinea; of its remarkable progress in the Philippines; of its spread among the islands of the South Indian Ocean; of the garnering in of thousands from the heathen of Africa; of its advance through Peru and among the tribes of the upper Amazon; of the remarkable spiritual awakening among the people of the Republic of Colombia, where it was so hard to get a foothold a few years ago; and of its march into other remote parts of the earth. Everywhere the note of victory is sounded as the third angel's message flies on to the ends of the earth.

Surely we are in the time when God is setting His hand to finish His work in the earth. The completion of the task is not dependent solely on the arm of man; for we read that God "will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28.

In this momentous hour, when the gospel is going to all the earth, when Jesus is completing His work in the heavenly sanctuary for a sinful race, the admonition of the apostle should come to us with especial force, "Cast not away therefore your confidence, which hath great recompense of reward. . . . For yet a little while, and He that shall come will come, and will not tarry." Heb. 10:35, 37.

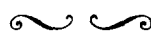
It is now no time to draw back from sacrifice, from fellowship with those of like precious faith, from loyalty to the truths for this time, from the toil in the heat of the day, from long hours of

agonizing prayer, from the battle of the Christian life; for we are almost within sight of the prize, the reward to be bestowed at the coming of our Lord.

May it be said of us, "We are not of them who draw back unto perdition; but of them that believe to the saving of the soul;" "for yet a little while, and He that shall come will come, and will not tarry."

We shall not prolong this series of studies in the book of Hebrews, but will write on the remaining exhortations and lessons as separate topics. Our topic next week will be "Heroes of Faith."

T. M. F.



Money Investments

(Continued from page 2)

profitable, and then they have blamed some of their friends or brethren whose judgment they have followed. I have known of some also, through the years, who, in a time of crisis in their business affairs, felt that some of our denominational organizations should come to their aid and lend them money to tide them over their hour of need. In this they have reasoned very wrongly. If our institutions or conference organizations should do this, they would prove recreant to their sacred trust in being the depositories of funds entrusted to them by their brethren and sisters for an entirely different purpose.

Illustrating the Principle

I well recall an incident which occurred more than thirty years ago in the experience of one of our institutions. One of our brethren in a neighboring town had been brought into great straits in his business affairs. He appealed to this institution for help. He desired a loan of three or four thousand dollars. He made excellent representations as to the value of his investment, and it seemed that a loan of this character would carry him safely over his crisis and bring to him, in the end, great profit. He promised the institution a large share of his gain. The institution, however, felt that it could not rightfully make this loan. This brought great grief to the brother in question. Shortly, he learned that another brother had several thousand dollars in the institution. He induced this brother to draw out this money and lend it to him for his use. This was done. Sad to say, however, this loan did not bridge the gulf after all. Both borrower and lender lost their entire investment. If the institution had made the loan, it would have been the loser in the same way, even though the security appeared gilt-edged at the time the institution was solicited.

Relation of General Conference

Our denominational organizations and institutions have very wisely kept aloof through the years from all transactions of this character. Repeatedly, they have been solicited for aid. Even the General Conference has been asked, at various times through the years, either to make loans or to give its moral support and influence to various personal business enterprises, the promoters of such enterprises feeling that with the moral influence of the

probably say that that is not commanded in the book of God. Correct. And that what is not commanded is not obligatory. Also correct. By the same logic Sunday is ruled out. It is not commanded; it is therefore not obligatory. The fact that Christians early began to give a certain credence to Sunday means nothing more for us today than the rest of the record as to what Christians early began to do.

Finally, one word about the charge that we would make people "observe the seventh day of the week in a calendar established by a heathen emperor." Surely, it ought to be common knowledge in this day and age, and after years of discussion of revision of the calendar, that the week has nothing at all to do with the calendars established either by heathen em-

perors or by Catholic popes or by any one. The week is a unique measure of time, and it bears no relationship to any other measure of time. It has come down through the centuries independent of all other time cycles. It is indeed so unusual that there is no general agreement as to the origin of the weekly cycle, except as we find the explanation in the book of Genesis.

We may still continue to preach the seventh-day Sabbath, based on the ten commandments. We have for our preaching a Thus saith the Lord, and we do not have to change our line of reasoning, no matter who approaches us from one side or the other. That is the great advantage of basing one's belief and one's reasoning on the explicit declaration of God's Book.

F. D. N.

Christ's Coming

Looking for and Hastening Unto the Coming of the Day of God

As never before in all history, world conditions testify that the coming of the Lord is near. Said the Saviour:

"Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24:32-34.

Evidently "this generation" of verse 34 was not the generation living when our Lord uttered those words. That generation did not see "all these things;" but the generation now living does see all the signs foretold by our Saviour. Our Lord's prophecy covered many generations, beginning with the generation then living and covering the entire time down to and including Christ's second coming, the resurrection of the righteous dead, and their being taken to heaven, as described in 1 Thessalonians 4:15-17.

The generation living when our Lord uttered the solemn words of His prophecy, saw the destruction of Jerusalem and the scattering abroad of those of its people who were not put to death by the victorious Romans. Subsequent signs have been seen adown the centuries as they have occurred; and today we, of the present generation, see them all in the light of prophecy and history, and as we now read current history we can see clearly the closing scenes so graphically described by our Lord nineteen centuries ago.

We are all familiar with the story of the dark day, Friday, May 19, 1780. Concerning that day the poet Whittier wrote:

"Men prayed, and women wept; all ears grew sharp
To hear the doom blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look from the rent clouds, not as He looked
A loving guest at Bethany, but stern
As Justice and inexorable Law."

Our Lord also said, "The moon shall not give her light." The night following the dark day was one of intense darkness; though the moon was at the full, no ray of light reached the earth. Horses refused to move, as they could not see even the ground upon which they stood. Never before nor since has there been a night of such intense darkness, in the time of a full moon.

Our Lord said also, "The stars shall fall from heaven." This sign was seen on November 13, 1833: Commenting upon Matthew 24:29, as long ago as 1697, Dr. Thomas Burnet, fellow of Christ's College, Cambridge, England, said: "No doubt there will be all sorts of fiery meteors at that time; and amongst others, those which are called falling stars." And that is what occurred on the early morning of November 13, 1833.

Today we are seeing signs that bring us still closer to the end of all things earthly. Not only are such signs foretold in the scriptures already cited, but in Luke still more significant signs are mentioned:

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26.

In Revelation 11:18 we have mention of another last-day sign, namely, the anger of the nations. The whole text reads thus:

"The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them which destroy the earth."

Yea, the nations are angry, and the world stands in awe as men everywhere contemplate with fearful dread the possibilities, or rather the strong probabilities, of the near future when the "dogs of war" shall be unleashed, as described in Jeremiah 25:31-33 in these words:

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."

But before the Lord comes to destroy those who "destroy the earth," the judgment will have decided who are worthy of eternal life, and who of the living and of the dead shall eventually suffer the second death. The judgment that decides the destiny of all who have

ever lived or who shall yet live to see the end of this present evil world, is described in Daniel 7:9, 10, in these words:

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened."

The several phases of the judgment are described in other texts of Scripture, as, for instance, Matthew 25:31-46; 1 Thessalonians 4:13-17; Revelation 20:11-15. These, and other texts that might be cited, refer to one great general judgment in its several phases, including the investigative judgment mentioned in Daniel 7:9, 10, and the judgment in both its investigative and executive phases as described in the twentieth chapter of Revelation.

Oh, that we might all realize that we are now in the first phase of the judgment, and that as that judgment leaves us, so will the final announcement by the Judge of all the earth overtake us.

C. P. B.

How Greek Catholics Found the Sabbath in the Book

OVER in Transylvania, a part of Rumania, the Orthodox Greek people have a little tract that contains a traditional dream of the virgin Mary. Whoever reads and circulates it, they say, merits the forgiveness of sin. One of our workers, J. Reit, tells how a search for one of these tracts led an elderly woman to find the Bible. And this Bible brought forth a company of Sabbathkeepers, whom he had organized into a flourishing Sabbath school. He wrote:

"An old woman in a certain village longed greatly for the forgiveness of her sins. So she set off to the nearest town in search of one of these treasured booklets containing Mary's dream. One bookseller professed her instead a Bible.

"Is that a holy book?" she inquired.

"Yes, it is the most holy Book of all," replied the bookseller.

"With great joy in her heart, she took the 'Book' home.

"Arriving back in her village, she went to the priest. Had she told him that she had bought the 'Book' from a colporteur, he would have condemned it at once. But when she said that she had bought it in an Orthodox bookshop, he fervently gave her his blessing, saying, 'Blessed are they who read the "Book," and do everything that is written therein.'

"The woman went to her home, and told the story to her daughter-in-law, showing her the precious 'Book.' They called in their neighbors, and in the evenings they would all read the Bible together. It interested them greatly. Every evening until far into the night, they would read in the 'Book.' One day, when looking it through, they found the ten commandments, with the Sabbath commandment included. They were greatly troubled, and could not understand why they were keeping Sunday. Then a very old woman who was meeting with them told them that it must be right to keep the Sabbath, because she remembered that when she was still a very little girl an old priest lived in the village who used to hold a Sabbath service all alone in the church every Sab-

bath; and he said that the Sabbath was a holy day, but that people had turned away from the true faith. So this group decided that they would keep the Sabbath.

"Later it became known in all the village that some of the people were reading in a 'Book,' and were keeping the Sabbath. At that time a man came from another village, and visited these people, deriding and insulting them, saying that they were 'Pocaits.' (The literal translation of this word is "converted." It is used in Rumania when speaking of the Adventists.) They said, 'Why, no, we have had nothing to do with the "Pocaits." We have read all this in the "Book."' The man replied, 'Well, you are doing just what these "Pocaits" are doing.' They then decided that they would try to find the 'Pocaits,' and learn what they really were doing. So on a certain Sabbath they went over the mountain to another village to visit the 'Pocaits.' When they arrived, they saw that our members had 'Books' exactly like the one the woman had showed them; and they stayed the whole day while our members explained the truth to them."

Soon after, J. Reit visited these new believers. He later reported a baptism, and the organization of a church.

W. A. S.

Found Holding to the Sabbath All Alone

ONE of our colporteur evangelists in Canada, Miss Millie Fisher, found a young servant girl, who had begun to keep the Sabbath in Europe, and had held fast to the truth, although she supposed herself all alone in her faith.

It was in 1930 that our worker called at a home in Canada. After some talk about our message, the woman of the house said: "I have a hired girl, a Slovakian, who is very much like you Seventh-day Adventists."

The woman called the girl and said to her, "Marie, you are an Adventist, are you not?"

"Oh, no, no," Marie exclaimed in broken English, "I no Adventist. I keep Sabbath like Jews."

Our worker drew out from her the story. She was born in Europe, her father was a Catholic, her mother a Lutheran. Marie read her mother's Bible, and became so convinced that the seventh day was the Sabbath that she began to keep it. It brought her into trial, all round; and on this account she migrated to Canada, looking for a place of greater liberty.

"I will not work on Sabbath," she told our colporteur sister. "They can take my heart out, but I will not keep Sunday."

"How did you learn that?" she was asked. "Did you attend Adventist meetings in Europe? or have Adventist neighbors?"

"I tell you truly," she answered, "I never had one person tell me. The Bible only is what I read. I just studied and prayed. Sometimes all was dark, and then after I had studied a long time the Holy Spirit would give me light."

She rejoiced greatly when told that there were thousands of others keeping the Sabbath, as she did. "Sister," she said, "you don't know how happy you have made my heart. God surely sent you to me."

Who knows how many others, all over the earth, have been stirred up by the Spirit in the search for truth, and are now waiting only for contact with some teacher of the full message?

W. A. S.

EDITORIAL

The Mixture Pouring Into the Cup

WHAT a mixture of error is held forth for men to drink in Christendom and pagandom. It is the ancient story repeated.

The children of Noah knew the true God. But quickly after the flood came the apostasy of Babel. Then great Babylon grew up and was the primitive source from which the ancient nations derived many of the false systems of religion. "Babylon hath been a golden cup," wrote the prophet, "that made all the earth drunken." Jer. 51:7.

Now the New Testament prophecy pictures a Babylonian confusion of error and perverted truth in the last days, with the unwary in all nations drinking of the cup of mixture. Many voices are warning of it today.

Recently the world leaders of Congregationalism, of both Europe and America, issued a call to their people to be on guard "in these days of peril and pagan trends at home and abroad."

In Germany the old-style higher criticism in pulpits and universities undermined faith, and now movements are on foot to restore a modified paganism, open and avowed. Evangelicals are resisting, but one sees signs on every side of the expanding pagan trend.

The other day Dr. Harry Emerson Fosdick, from his Riverside Drive pulpit, was reported by the *New York Times* as warning that the spirit of the old pagan cults was all abroad today in America. He said:

"Do not leave the matter stranded overseas. No ancient city that Paul traveled through, filled with temples to the deities of the pantheon, was more replete with altars than is this modern world. The gods are on the field—Venus and Bacchus, yes, but more than that, Mars, Mercury, Mammon, and the deified Caesar requiring that men burn incense unto him."

And most serious of all, the divinely established bulwark of God's holy law is being set aside in many quarters.

A survey by an evangelical committee studying influences tending to draw youth away from religion, reported on the moving-picture standards:

"The Bible standard is not recognized, and the ten commandments are frequently flouted."

But in many pulpits today the ten commandments are being not only flouted, but openly attacked. The old *Bibliotheca Sacra* review, that once we counted as standing for fundamental principles, declares now:

"The ten commandments were not for all mankind, but for Israel alone."

And referring to Christians who obey the fourth commandment, the article continues:

"Does it not show the perversion of thinking of some men that they should lay most stress on the fourth commandment, when it is totally done away by God?"

Equally, of course, all the ten commandments must then be "totally done away," though the writer endeavors to find nine of them restored in various epistles of Paul!

Such language would have been shocking to the old Bible-believing founders who wrote the doctrinal standards of the Reformation churches. The moving pictures flaunt the divine law, but some modern pulpits openly attack it. No theatrical flaunting of God's law can ever bear so evil a fruitage.

What a mixture is pouring into the cup for the younger generation to drink! James Truslow Adams, the well-known essayist and historical writer, well cries out:

"The older generation was taught that God gave certain commands. . . . It is useless to tell that to a young person today. . . . We of the older generation have played with ideas and let loose forces the power of which we little dreamed of. We have, indeed, sowed the wind, and it will be those of the younger generation who will reap the whirlwind."—*Atlantic Monthly*.

Truly a sad mixture of reviving paganism and perversion of Christian fundamentals is flowing into the cup today. It is a summons to us to lift up the message of the "everlasting gospel" of Revelation 14, with its warning against drinking of the last-day Babylonian mixtures of error and its call to all men to "keep the commandments of God, and the faith of Jesus."

W. A. S.

A Paradoxical Age

As Pictured in Prophecy

WHEN we take the prophecies concerning conditions in the last days and place them side by side, they make a strange, composite picture. The sharp contrasts in the different specifications are so paradoxical that the incredulous are led to doubt the statements. The prophecies are not written as man would conceive them. This is a strong evidence that they were divinely inspired. And as we endeavor to

match the true picture which we see today with the prophetic picture, the divine element stands out very clearly, for the various parts, like a picture puzzle, perfectly match the original portrait outlined in the Scriptures.

As one takes the signs separately, there does not seem to be anything distinctive in most of them that would mark off the last days in a definite manner. However, the fact that so many signs

of such varied form are given and that they must match one another in one generation—this is the significant part in the fulfillment of prophecy today.

The Greatest Sign

There are those who repeat over and over again that they cannot see how wars, or even earthquakes, could be a sign of the last days, because there have always been wars and earthquakes. These skeptics, who delight in nothing better than to undermine the hope of the advent belief, feel that when they have said this, nothing more is to be said. But we must remember that God seldom uses a miracle to convince men of the truthfulness of His word, for there is enough in divine revelation to convince sincere men of its inspiration if they will only give time to prayer and study.

We remember that in Christ's day the Pharisees asked for a special sign to be given them, so that they might be convinced that Jesus was the Messiah, but He declared that no such sign as they desired would be given them. Of these He said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:31.

Christ did perform miracles, but the greatest miracle was the manner of His life and death, which in every respect fitted into the prophetic picture of the promised Messiah. It is also true that miracles have been performed to mark off the period known as "the time of the end," such as the "dark day" of 1780, and the great meteoric shower in 1833. But the greatest proof that we are living in the last days is the manner in which present-day happenings fit so perfectly into the predictions of Christ and the prophets, even though those predictions point out many things which in themselves are not rare phenomena.

The paradoxes of this age are the most convincing proof that we are living in the last days concerning which the Inspired Word has spoken. Let us note some of these paradoxes briefly.

1. *Light and Darkness.* As we read the statements in the Bible concerning the last days, we are impressed with the strong contrasts of great light and extreme darkness in the picture of conditions in the world preceding the advent of Christ. This is intensified more than would ordinarily be done by human devisings. Side by side with great spiritual light and scientific light we read "lawlessness" will "abound," and "evil men and seducers shall wax worse and worse." This is not logical, but many scholars are observing that men today are not acting rationally. Philip Gibbs, the well-known writer, calls it "the complete abnegation . . . of the higher intelligence." Men today have the knowledge to do better and the facilities to do better, but they are taking the road to destruction with their eyes open. They are deliberately facing racial suicide. Silas Bent, in "Machine Made Man," says, "On every hand we hear the plaint that man is a Frankenstein, and has created a monster which will destroy him. Civilization is about to commit suicide."

It is very evident that the extremes of good and evil, light and darkness, are more manifest today than ever before in the life of man.

2. *Peace and War.* There have always been those who are lovers of peace and those who delight in war, but we may reasonably doubt whether there has ever been a time when the great nations have so generally built up great and powerful war machines in the name of peace. Today, all wars are fought in the name of peace. We are continually hearing the words, "to secure the peace of Europe," or "to secure the peace of East Asia." Nations in the past went forth to war without excuse. They could do so because the world was large, and they were able to work in the dark. But today it is different. Every move of a nation is watched, heralded far and wide, and criticized. Today we have new standards of right and wrong. The days when a nation could plunder and destroy with impunity because it was strong have passed; so now nations must find some excuse for "lawless" acts. Let us remember that just eleven years ago, fifteen nations signed the Pact of Paris to "outlaw war."

George Lansbury, the noted British labor leader, exclaims, "Imagine it! All nations are pledged against war; all claim to be ardent and sincere in their desire for peace; and at the same time each nation sets to work piling up the most bestial and effective means for pursuing war. This is called being a realist. I call it lunacy of the worst description—because it is conscious lunacy."

No generation in the past has called so many peace conferences, set up so much peace machinery, and at the same time entered into war preparation and stirred up the war spirit with such tremendous determination. In large sections of the earth the whole population is being regimented for war purposes, and that in the name of "peace and security." What strange contradiction! What a colossal paradox! But is not this what the prophets have spoken? Read Isaiah's (chapter 2) and Micah's (chapter 4) prophecies concerning peace movements in the last days, and then turn to Joel's (chapter 3) and Christ's (Matthew 24) and John's (Revelation 16) predictions concerning war. Note how well the varied parts of the Scripture puzzle now match together.

The Problem of Abundance

3. *Abundance and Famine.* Many have wondered how famines could be a sign of the last days. Have there not always been famines? From ancient times drouth and flood have caused many to starve. But is famine reasonable today? Two million may be facing starvation in China because of drouth. Years ago the world would have been ignorant of their plight. But now news of the disaster may be communicated to all parts of the world and supplies rushed into the area by steamer and train. The famine may be stayed. The abundance of one part of the world could easily offset the dire need of another part. This is a possibility only now realizable.

But does the world respond in this manner? No! Jealousy, greed, indifference, war, trade barriers, civil strife, deliberate neglect, are more active than the spirit of benevolence and helpfulness, even in this age of boasted enlightenment. The tragedy is emphasized by the fact that science

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

Introduction to Know Your Church History

By STELLA PARKER PETERSON

A GROUP of Seventh-day Adventists sat one evening, looking over the pictures in an old album. Many of the pictures were of early pioneers in the advent movement, and as the elderly host turned the pages, he asked his guests to identify them. He was astonished! Here were church members of long standing, here were college graduates from our schools, here were children, and scarcely one of them could identify J. N. Loughborough, or Mrs. S. M. I. Henry, or E. H. Gates. Names which at one time were household words in every Seventh-day Adventist home, had faded with the years.

As the host told experiences of those early days, the guests in his home sat fascinated.

"Why, I never *dreamed* our history was so interesting!" one young woman exclaimed, after hearing the story of the "Pitcairn."

None of the younger guests had ever heard of the Haskell Orphans' Home, which at one time was a project of prime interest to every Seventh-day Adventist.

The elderly brother thought something should be done about it.

How much do *you* know about your denomination? Can you tell, without pause, when the de-

nomination received its name; who was the first president of the General Conference; what was the first heathen land entered?

We are told by the Spirit of prophecy that "we have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history;" so it is well that we often refresh our minds concerning the marvelous and providential circumstances which surround the early history of our church. Such a review of our denominational history deepens our confidence in the message, deepens our own appreciation of what it means to be a part of the movement which God has ordained to finish His work in the world.

Beginning with this issue, the REVIEW is presenting a series of tests on Seventh-day Adventist history. It is hoped that whether you are old or young, you will find it both interesting and profitable to check your knowledge of your church's history.

The questions and illustrations will lend themselves not only to individual use, but to family and Missionary Volunteer Society and social-group use. Especially is the series recommended for use in the family circle on Sabbath afternoon.

The sources from which material for this series is drawn are—

"Life Sketches," White.

"The Great Controversy," White.

"Origin and Progress of Seventh-day Adventists," Olsen.

(Continued on page 18)

KNOW YOUR CHURCH HISTORY

"WE have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—"Life Sketches," p. 196.

1. Our denominational name is correctly spelled {
a. Seventh Day Adventist
b. Seventh-Day Adventist
c. Seventh-day Adventist
 2. Our denominational name was adopted in {
a. 1844
b. 1860
c. 1874
 3. The great fundamental doctrine which started the advent movement was {
a. the second coming of Christ
b. the Sabbath
c. the gospel to all the world
 4. The first public lecture in America on the expectation of the second advent was preached in August, {
a. 1831
b. 1833
c. 1844 in a {
d. church
e. school
f. kitchen by {
g. Josiah Litch
h. William Miller
i. Joshua V. Himes
 5. On November 13, 1833, occurred the {
a. Lisbon earthquake
b. Dark Day
c. falling of the stars } one of the signs of Christ's second coming.
- which gave great impetus to the advent movement.

STELLA PARKER PETERSON.

(Answers on page 22)

"The bell rang, and the train started out in the darkness, but it had gone only about three miles when it began to jerk backward and forward and tip sideways. Hastily they raised the window and looked out. They saw the car in front standing on end, and the air was filled with cries and groans. The engine, too, was lying off the track. But the car in which they were riding was on the track, and was back from the wreckage about one hundred feet. The express car was crushed to pieces, but the baggage car, which held a big trunk of books and papers belonging to Mr. White, was only slightly damaged, and the trunk was safe.

"The car in which Mr. White had first found seats was crushed, and the wreckage, together with the injured people, was thrown on each side of the track."

Elder and Mrs. White were able to secure a carriage, and went to the home of some Adventists, who lived near by, for the night.

"The next morning they all went back to see the wreck. They found that a large ox had lain down on the track, and when the engine struck it, the train left the track. The car in which Mr. and Mrs. White had been riding was standing back by itself. It had been uncoupled from the rest of the train, and the coupling bolt with its chain was lying on the platform of the car, as though it had been placed there. But the brakeman had not been there, and it was a mystery to the trainmen how it could have happened.

"As Mr. and Mrs. White looked at the crushed cars and the overturned engine and then at the last two cars standing safe and undamaged, they said, 'God does hear prayer. His angel must have uncoupled that car and preserved the lives of His servants.'"

A famous artist has painted a picture which shows how Jesus guards even the little children from harm. The picture shows two children, who have been picking wild flowers. In looking for the pretty blossoms, they have wandered near the edge of a precipice, and are so much interested in what they are doing that they have not noticed the abyss just in front of them. One little child has caught sight of a colorful butterfly, and is reaching out almost over the cliff to catch it, and is in grave danger. The artist has

pictured a beautiful guardian angel just behind the children, whom Jesus has sent to protect them. The angel is watching the children closely, and his hands are stretched out to hold them back if they step too far out toward the edge of the cliff.

Boys and girls, Jesus, our Guiding Light, is watching over each one of us. If we are true to Him, whenever we are in danger, He will send a guardian angel to protect us.

It is only when we keep our eyes on Him—as the airplane pilot keeps looking at the beacon lights he is following, and the captain of the ship watches the lighthouse—and do just what He wants us to do, that He can guide us and guard us. Shall we not say thank you to Jesus for being our Guiding Light, and ask Him to help us to keep our eyes on Him and follow His directions?

(Lesson II, Sunday, December 7)

Signposts

BLACKBOARD TEXT: "When ye shall see all these things, know that it is near, even at the doors." Matt. 24:33.

SUGGESTIVE SONGS: No. 96, "Missionary Volunteer Songs;" No. 200, "Gospel in Song."

You have taken automobile trips with father and mother or with friends to a distant town or city, haven't you? If you had never traveled that road before, you had a guidebook that told you just how to get there. And then, as you neared your destination, you watched the roadside, as the car whizzed along, to read the signposts which told just how much farther it was to the city to which you were going. Maybe the first sign you saw read, "75 miles to Journey's End," or whatever was the name of the place where you were going. Then a little later there would be another sign, "50 miles to Journey's End." Then "30 miles," then "25 miles." And as you came nearer to your destination, the signs were closer together. Twenty miles—15 miles—10 miles—8 miles. And thus it went until finally you saw a big sign that read, "Welcome to Journey's End." And you felt like shouting, you were so happy to have reached your destination.

Yesterday, you remember, we mentioned a journey we are taking over a dangerous, dark road. It is a tiresome trip, and we shall be very glad to get to the end of the journey, and we are anxious to know whether we are getting close to the end. And, children, we can know when our journey is almost over. We have a guidebook which tells us just how to get there, and which describes some signboards we shall see toward the close of our journey. That guidebook is the Bible, and the signboards are the signs about which the prophets of old wrote.

Let's talk about some of these signboards, and see how many of them we have already passed. First of all, get out your Bibles, and I will give you some references which tell about these signs. [Give out the following texts, one to each child, as far as they will go: Dan. 12:4; Matt. 24:29; Matt. 24:7, first part; Matt. 24:7, last part; Matt. 24:12; Matt. 24:14; Matt. 24:30.]

[NOTE.—The signboards mentioned in the following paragraphs can be as elaborate or as simple as the one in charge wishes to make them. A good placard can be made from a piece of cardboard 11 by 16 inches, and this size will show up well. The pictures on them can be drawn, if someone of artistic talent is available. Otherwise pictures can be found for most of them in newspapers and magazines, and pasted on the cardboard "signboards." For sign No. 6, a picture of Christ's second coming might be found in one of our denominational periodicals, or just the words, "Second Coming of Jesus," could be printed on the cardboard.]

1. *Increased Knowledge of Bible.* [Placard showing someone reading Bible, or a modern printing press.] Please read Daniel 12:4.

One of the signs that we are coming to the end of our journey on earth is that people will be seeking to know more about the Bible. More people will read it. It will no longer be, as this verse says, a "sealed" book. This is



B. PLOCKHORST, ARTIST

THE GUARDIAN ANGEL

certainly true today.' In recent years Bible students have learned much about the Scriptures. Many more people have been reading the Bible since the printing press was invented, and Bibles have been more easily obtainable. Also, the Bible has been translated into many languages; so people in almost every country in the world can now read the word of God in their own language. And the modern inventions of trains, airplanes, automobiles, ships, etc., have made it possible to carry the Scriptures rapidly to all parts of the world.

Let us put all the signs which we have already passed over here. We shall stand this sign up here and see how many more we have to add to it.

2. *Signs in the Heavens.* [Placard showing pictures of dark day and falling of stars, or merely drawings of sun, moon, and stars.] Please read Matthew 24:29.

On May 19, 1780, at about ten o'clock in the morning, it began to get dark all over New England and up into Canada. It became just like night, and people had to light lamps and candles to do their work. The chickens went to roost. It remained dark all the rest of that day, and when night came, the moon was a red color. It was so black everywhere that night that "a sheet of white paper held within a few inches of the eyes" could not be seen.

Once in a while nowadays we see a "shooting star" streak across the sky. But on November 13, 1833, stars shot across the heavens in such great numbers that it looked as though all the stars were falling right down to earth. People over almost all the United States saw these stars falling, and many persons were very much frightened, thinking that the end of the world had come. The stars continued to shoot across the sky until morning.

So we have passed this sign.

3. *Wars and Rumors of Wars.* [Placard with a large picture of soldiers marching, or of warships, or of fighting equipment.] Now let's read the first part of Matthew 24:7.

I am sure that none of us has missed seeing this signboard. It is very large and very sad. The great wars in Europe and Asia have involved directly or indirectly every country in the whole world. Thousands of people have been killed. Surely we are thankful that this sign means that we shall soon be at the end of the journey through this world, where there is so much sadness.

4. *Pestilences, Earthquakes, Storms.* [Picture of an earthquake or a bread line.] Shall we read the last part of Matthew 24:7?

A pestilence is a disease which kills many people. The influenza was a terrible pestilence a few years ago. Many, many people died from it. And as for famines, in the war-stricken countries many children, and grown people as well, have died because they have had very little to eat. During the last few years there have been a great number of earthquakes all over the world, when the ground underneath towns and cities rocked and broke open, toppling over many great tall buildings and killing thousands of people. So we have certainly passed this signboard.

5. *Gospel to All the World.* [Picture of the Bible would be good for this signboard.] Now shall we read Matthew 24:14?

Who can tell me how many continents there are? That's right, there are six—North America, South America, Europe, Africa, Asia, and Australia. And in every one of these continents, boys and girls, our missionaries are telling people about Jesus' soon coming. They are right now going to every nation of earth. A country 'way over in the middle of Asia—Tibet—has been one of the last countries into which our missionaries have gone, but now they are telling the gospel story even there. We have now come to this signpost, and will set it up beside the others. Notice what the last part of Matthew 24:14 says, "And then shall the end come." That means that this is the very last milepost that we shall see before we reach the city limits, we might say, of the place to which we are going.

6. *Coming of Jesus.*

The very next signboard is the one which tells us that we have reached our destination, the one which says, "Welcome to Journey's End." That signboard is told about in Matthew 24:30. Please read that text.

Yes, children, it is the sign of the Son of man in heaven. [Show last placard.] For the reason Jesus is coming to this earth again is to welcome each one of us who has

completed the journey, to the beautiful home which He is preparing for us.

And knowing that this last sign is coming very, very soon, we want to watch for it all the time, so that we shall be ready for it when it does come.

(Lesson III, Monday, December 8)

Lighting Up the Home

BLACKBOARD TEXT: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

SUGGESTIVE SONGS: No. 71 or 77, "Missionary Volunteer Songs;" No. 110 or 112, "Gospel in Song."

A thin, ragged little boy crouched in the small patch of sunlight that found its way down into the narrow, dirty street. Tall, dilapidated tenement buildings towered on either side. In his hand the boy held a broken piece of looking glass, so that the rays of sunshine struck it.

"What are you doing, my boy?" At the sound of the voice, the little fellow looked up, startled, into the kindly eyes of a well-dressed stranger.

"Well, you see, sir," explained the little fellow, after a pause, "my little sister is lying sick in bed over behind that window"—pointing to a fifth-floor window. "She's been there for more than five months now. The sun never comes into that room. And the sunlight was so grand this afternoon that I thought it might cheer her up to see some of it; so I'm trying to throw a sunbeam with this looking glass over onto the wall of her room."

Boys and girls, that little boy was doing his best to brighten up his poor home. Are we doing as much to bring light and happiness into our homes? None of us are very large, and so we can't do big things in our homes, but we surely can cast one little ray of light. And our ray of light, combined with the other rays of light shed about by all the other members of the family, will make a bright, cheery, happy home.

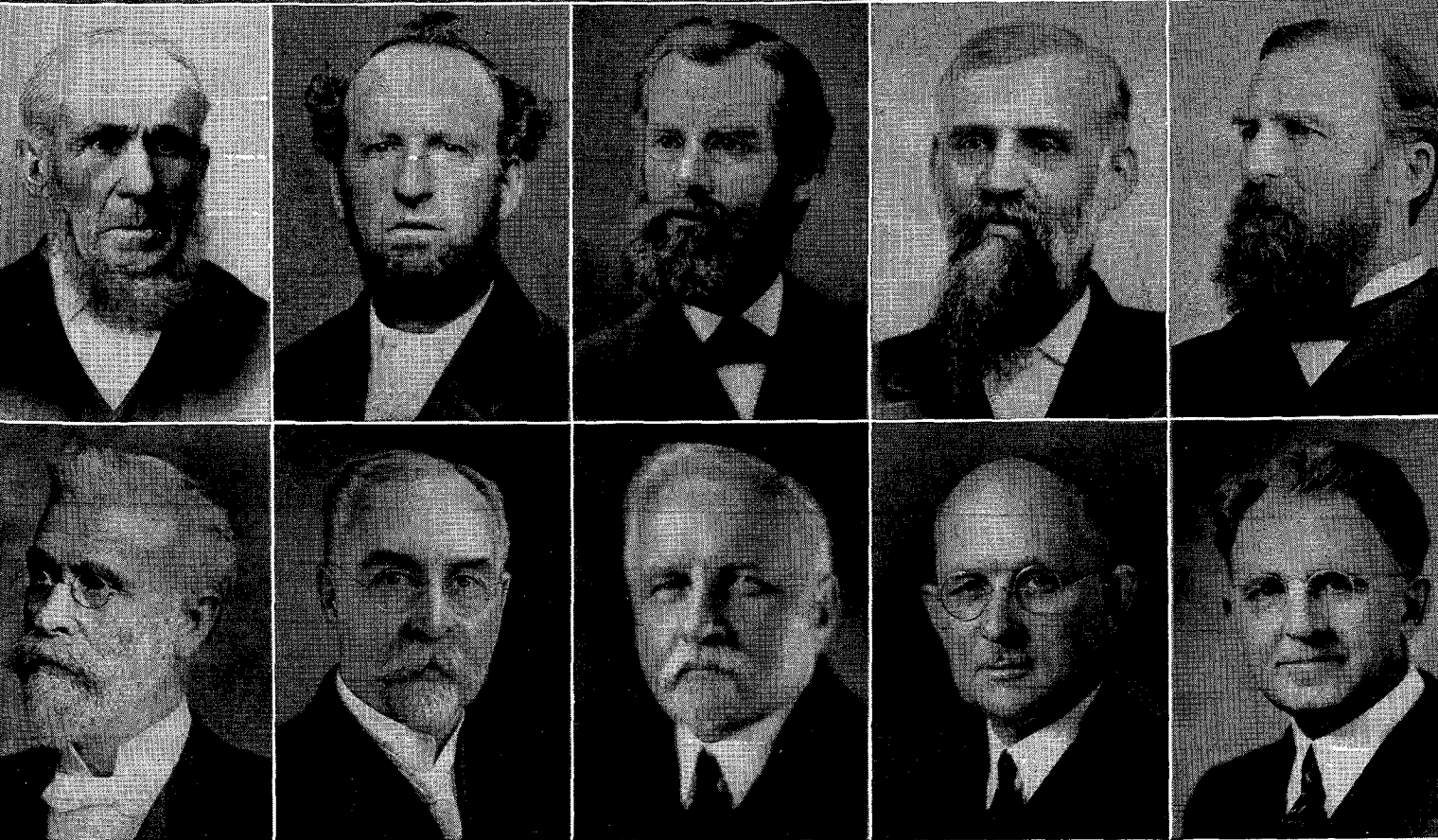
Not having light even in the little corners of a home may cause much trouble. One little electric-light bulb went out one day on the cellar stairway of a home. It was not a very bright light anyway, and nobody bothered to replace it for several days. Father or mother or any of the children who wanted to go down to the cellar would just feel his way down without a light. Their one day mother was in a hurry to get a can of peaches for supper, and she opened the cellar door and hurried down the steps. She did not take as much care as usual, and, because it was so dark, she missed her footing about halfway down and fell, breaking her hip. She had to stay in bed for many months, caged up in a painful cast, all because the little electric-light bulb had not been shining on the stairs.

Moths, those little creatures which cause so much damage by eating wool and fur, like to work in the dark. A friend of mine had a very nice chair with a beautiful tapestry back. She prized this chair very highly. It stood over in one corner of her parlor, and she always kept the window shade by it pulled down, so that it would not get too much sun. But the moths found this nice dark corner to work in, and they ate many little holes in the beautiful tapestry cloth which formed the back of the chair. If even a few little bright rays of sun could have reached the chair, the moths probably would never have done the damage they did.

You see, a light doesn't have to be big to be important. Sometimes when our electric lights go out at home, we get out some candles and light them, so that we can go on with our work.

Boys and girls, of course, can't be the lighthouses or the airplane beacons which we talked about the other day, but they are needed as little lamps or candles in the home. What can we do to be little lights in our homes? Oh, I know we can think of ever so many things. Won't you name some of them for me?

I'll start you out. Doing the dishes for mother is one way we can let our light shine at home. That doesn't seem like a very important thing to do, but if we do the dishes cheerfully and promptly, that will go a long, long way toward brightening up home, especially when mother is tired, and has had a big washing to do, or when the baby has been sick.



The General Conference Building as It Appears Today, and the Presidents of the General Conference, Left to Right, Top Row: John Byington, May 21, 1863, to May 17, 1865; James White, May 17, 1865, to May 14, 1867; J. N. Andrews, May 14, 1867, to May 12, 1868; James White, May 12, 1868, to December 29, 1871; George I. Butler, December 29, 1871, to August 10, 1874; James White, August 10, 1874, to October 6, 1880; George I. Butler, October 6, 1880, to October 17, 1888; O. A. Olsen, October 17, 1888, to February 19, 1897. Bottom Row: G. A. Irwin, February 19, 1897, to April 2, 1901; A. C. Daniells, April 2, 1901, to May 11, 1922; W. A. Spicer, May 11, 1922 to May 28, 1930; C. H. Watson, May 28, 1930, to May 26, 1936; J. L. McElhany, May 26, 1936 to —

The Second Coming of Christ

(Continued from page 7)

longer believes in the Bible story of a literal creation of the world in six literal days.

The church has also espoused the pantheistic theory that God is not a personal being dwelling in heaven, but merely the intangible force seen everywhere in nature. He is no longer worshiped as a Supreme Being. He is no longer accepted as a great, all-wise, all-powerful Personage by whose will and power alone the things of nature were brought into being and do now exist, but He is made to be only an integral part

of nature. His presence is seen in the wind, the rain, the grass, the trees, in the animals, in man. This concept of God has so successfully removed Him from our view that to many He no longer matters.

Such doctrines as the atonement, faith, repentance, and conversion have long since been given up by the great mass of Christians, because, say the leaders, "We cannot accept the teaching that one person can save another. Man must save himself or perish."

Centuries ago the psalmist exclaimed, "If the foundations be destroyed, what can the righteous do?" Ps. 11:3. What, indeed, but surrender their faith and drift back into the sins of the world?

The Apostasy Is Here

Is the church in such a state of apostasy today? We shall permit others to answer the question.

The editor of the *Watchman-Examiner*, sensing the reasons for the calamities which have befallen us, writes:

"We believe that the fundamental causes of the world chaos are spiritual and religious. At no equal period of history have men been more self-sufficient than in the past twenty years. The materialistic theory of evolution has probably done as much as anything to weaken the hold of religious convictions upon the mind of the average modern man. It has built into him a scientific assurance and a lust for material things which have crowded out moral and spiritual considerations and led to a tragic decline of faith. It has erected within him confidence as to his ability to redeem himself out of all his troubles. The result has been a decline of the sense of sin, the need of a Saviour, and humility before God."—*Watchman-Examiner*, June 4, 1942.

"To speak of God nowadays needs courage. To deny Him is more fashionable, or rather, not to think about Him at all. The attainments of our material civilization, judged by the human standard, appear so great that men do not feel the need of believing in God. . . . How many people today say grace even silently in their heart before a meal? Why should they, when they believe that their food is created for them by the butcher, the baker, and the grocer? Who are the statesmen of our time, who before a conference invoke divine aid? Why should they, when they have been taught that man is master of his destiny?"

"Humanity has come into a blind alley. Proud of their broadened knowledge, its leaders proclaimed the supremacy of the human mind. They made out that it was the divine principle itself. But transplanted into the collective mind of the mass, the atheism of the leaders only served to create a void. The leaders denied God and the masses forgot Him. That is how we have come to the present state of affairs. The masses, lulled into passivity by the much-advertised 'conquests' of civilization, have ceased to feel God's presence. It is the leaders who begin to sense the wall looming in front. Meanwhile the masses are in the hands of low propagandists."—*Poliakoff, Europe in the Fourth Dimension*, p. 57.

"We do not know where we are going or why, and we have almost given up the attempt to find out. We are in despair because the keys which were to open the gates of heaven have let us into a larger but more oppressive prison house. We thought those keys were science and the free intelligence of man. They have failed us. We have long since cast out God. To what can we now appeal?"—*Doctor Hutchins, president of Chicago University, in A Manifesto of Christian Youth*, by Dan Gilbert, p. 38.

Thus the apostasy is here in full bloom. And it serves as a clarion call to those who still fear God to prepare to meet Christ Jesus at His second coming. That great event is now at hand.

Other Great Signs

As the various Bible prophets were shown the conditions that were to exist in the world just prior to the return of Jesus, they recorded these in order that those who would be living at the time would recognize them as signs of the end. Our space will permit only a brief and passing mention of these.

1. There would be signs in the heavens. Matt. 24:29.

These predictions were fulfilled in the dark day of 1780 and the falling of the stars in 1833.

2. There would be changes in the physical world. Heb. 1:10-12, Luke 21:23-27.

3. Men would be given up to revelry and drunkenness, and would ignore the call to repentance. Luke 17:26-30.
4. Many would amass great riches while others would be poor and hungry. James 5:1-8; Isa. 8:21, 22, R. V.
5. Knowledge would be increased. Dan. 12:4.
6. Spiritualism would lead men to depart from the true faith. 1 Tim. 4:1-3; Rev. 13:13-16.
7. A terrible fear would fill the hearts of men. Luke 21:25-27.
8. A great wave of crime would sweep over the earth, and the courts of justice would be impotent to deal with the situation. Isa. 59:4-8, 14, 15; 2 Tim. 3:13.
9. Influenced by apostasy, men would scoff at those who declared these conditions to be signs of the coming of Jesus. 2 Peter 3:3, 4.
10. The Papacy would be revived and would again persecute those who keep the commandments and have the faith of Jesus. Rev. 13:11-18.

Today these things are no longer matters of prophecy only. They stand revealed before our astonished eyes in all their completeness. They constitute the signs of the coming of the Son of man, and they speak to the world in clarion tones that His coming is now even at the door. The zero hour is at hand.

Perhaps the most remarkable prophecy in the Bible is the one found in Matthew 24:14 and Isaiah 61:1-3, where we are told that at the very time when this dense moral darkness covers the earth God will send forth to all the nations of earth the glorious message that His coming is near, urging men everywhere to prepare for it.

A Great Unfinished Task

After the passing of the time, in 1844, when those who so confidently expected the Lord's return at that time were so sorely disappointed, there came to them the text: "And he said unto me, *Thou must prophesy again before many peoples, and nations, and tongues, and kings.*" Rev. 10:11.

The prophecies concerning the great Sabbath reform message, as found in Isaiah 58:12-14 and Revelation 14:6-12, that was to go to the world were still lying dormant. The great judgment-hour message, acquainting people with the fact that the judgment of God was then opening in heaven and that the moral law of ten commandments was to be the standard by which men would be tried, had not been preached, though John was told that it was to be heralded to every tribe and kindred on earth.

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:6, 7, 12.

Here, then, lay before the church a gigantic, untouched task. A world was to be warned of the judgment that was in session. A world was to be stirred by a clarion call to return to the true God, "fear . . . Him that made heaven and earth," and keep His holy law and Sabbath. And, as a result of this warning message, a people would be gathered out of the nations and tribes of earth that would keep His commandments and have the faith of Jesus.

At that time—a century ago—the first faint cry of this great reform message was beginning to be heard. It was hardly more than a whisper. But today as we look back from our end of the century, we are led

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When God's people are endued with the Holy Spirit and the world is encircled with "an atmosphere of grace," then these waiting, seeking, longing ones shall learn of the truth and accept it.

Let us note some statements that tell us of the results of the mighty work that shall take place under the loud cry. We are told that rulers of the land "will have an opportunity to receive the truth, and some of them will be converted, and endure with the saints through the time of trouble" (*Testimonies*, Vol. I, p. 203); that "God will add to the ranks of His people men of ability and influence who are to act their part in warning the world" (*Gospel Workers*, p. 347); that "many, both ministers and people [from the popular churches], will gladly accept those great truths which God has caused to be proclaimed at this time" (*The Great Controversy*, p. 464); that "many who have strayed from the fold will come back to follow the great Shepherd" (*Testimonies*, Vol. VI, p. 401); and that those who have long been bound by wives, husbands, or parents, but who have known the truth, will fear their relatives no longer and accept the truth (see *Early Writings*, p. 271).

As to the numbers that will be brought in under the loud cry, we are told that "a work similar to that which the Lord did through His delegated messengers after the day of Pentecost He is waiting to do today" (*Testimonies*, Vol. VII, p. 33); that "the great work of the gospel is not to close with less manifestation of the power of God than marked its opening" (*The Great Controversy*, p. 611); that "more than one thousand will soon be converted in one day" (as reported by D. T. Bourdeau in *Review and Herald*, Nov. 10, 1885); that the harvest will be an abundant one (*Testimonies*, Vol. VIII, p. 242); and that "tribe after tribe from the ranks of the enemy united with the command-keeping people of God" (*Id.*, p. 41).

Former Rain Experience Needed

How are the believers to be equipped to do this mighty work? The latter rain is closely connected with the loud cry. It is the special baptism of the Holy Spirit upon those who are ready for it that fits the saints to quickly finish the work. We are told that "the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."—*Early Writings*, p. 86.

That which qualifies the believers to do a mighty work in the last days is that which prepares them to go safely through the time of trouble. It is the repetition of the Pentecostal experience that does this. We cannot give an exposition of the early and latter rain. But we wish to point out that in spiritual experience the saints must first have been baptized by the early rain—that is, obtain the experience of forgiveness, justification, and complete cleansing—before they can hope to receive the power of the latter rain. We read:

"Many have in a great measure failed to receive the former rain. . . . They expect that lack to be supplied by the latter rain. . . . They are making a terrible mistake. . . . But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it."—*Testimonies to Ministers*, p. 507.

These are solemn words. Let us make sure of the needed preparation, so that we may have a definite part in the glorious work that is to be done through the baptism of the Holy Spirit and under the loud cry.

For What Is God Waiting?

When is the loud cry of the message to be sounded? God is waiting for His people to receive the complete experience that is to come under the former rain, complete separation from sin and worldliness. He is also waiting for something else. While the people of God are preparing for this mighty work that is to close the work of the third angel, the affairs of the world are shaping for the final conflict with God's people. While the people of God are being clothed with the robe of righteousness, man's cup of iniquity is being filled to overflowing.

We cannot specify the exact time when the loud cry shall break forth, but we are given an indication as to when we may expect it soon to take place. Note the following from the Spirit of prophecy:

"As trials thicken around us, both separation and unity will be seen in our ranks. . . . Those who have had great light and precious privileges, but have not improved them, will, under one pretext or another, go out from us. . . . But, on the other hand, *when the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice. . . . The people of God will draw together, and present to the enemy a united front. . . . Thus will the truth be brought into practical life. . . . The love of Christ, the love of the brethren, will testify to the world that we have been with Jesus and learned of Him. Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord.*"—*Testimonies*, Vol. VI, pp. 400, 401: (Italics mine.)

Surely that day of persecution and conflict is not far distant. It might possibly break out at any time. When the winds of strife and persecution are finally loosed, the enemies of God's people will find nothing to hinder the carrying out of their evil plottings. Those winds are now being held until God's people are ready for the mighty work God has for them to do and the special time of trouble that awaits them.

Almost every happening today cries out in persistent tones, "Get ready! Get ready!" As we come to the mightiest hour in earth's history, God grant, dear reader, that you will be ready—ready for that glorious upsurge of missionary activity that will finish the work, ready to stand in the presence of God.

Second Coming of Christ

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to exclaim, "What hath God wrought!" In 810 languages and dialects, and in 413 countries and island groups, the great judgment-hour message is sounding, and people are being urged to prepare for the coming of Jesus and the setting up of His eternal kingdom. The whisper has become a "loud cry" and soon, very soon now, its work must be finished.

Then comes the end, for Christ Himself said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

Yes, Jesus is coming. There is no escaping this great and glorious truth, and His coming is to be not in the distant future but soon, very, very soon. "When ye shall see all these things," said Jesus, "know that it is near, even at the doors." Matt. 24:33.

We are one hundred years nearer that mighty event than were the pioneers of this advent movement when they first began to sound the message. They faced the beginning of a great world task; we face its consummation. May God help us to sense all that this means to us! And may we, by faith, lay hold of the great salvation offered, and prepare to meet our God.

Looking Down the Highway of the Centuries

By ROBERT LEO ODOM

AS never before, the gaze of humanity is focused on the future. We all know that it is fraught with things important. Edition after edition of the daily papers is rushed to the streets to tell us the latest happenings at home and abroad. Throughout the day and the night the radio flings to the four winds its news broadcasts to keep us informed about what is taking place in the world.

Some commentators speak of the plans for the future as they are discussed in the councils of the nations, and a few even venture to conjecture about the possible course of events for tomorrow. But in all this, mankind is steadily marching toward the dark unknown, blindly feeling its way along, and inquiring what the future may hold in store for this bleeding, war-torn world.

Astrologers, clairvoyants, numerologists, and spirit mediums have found a profitable field of exploitation in the inquisitiveness of restless "hearts failing . . . for fear, and for looking after those things which are coming on the earth." Luke 21:26. Many are still asking that tantalizing question which so intrigued wise old Solomon, "Who can tell a man what shall be after him under the sun?" Eccl. 6:12.

The problem of reading the future is too difficult for finite man. Only the Omniscient One can truthfully say, "I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done." Isa. 46:9, 10. To Him we must direct our query for light on the future.

Secular history is a record of memorable events that have occurred in the past, but sacred prophecy is a declaration of things to come. Bible prophecy is not of human origin, but was given by Him who knows the end from the beginning. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. It is the voice of God speaking about the future.

One of the most remarkable prophecies ever given to men came not through holy men of old but directly from the Master Prophet Himself, our Lord Jesus Christ.

Shortly before His death in A.D. 31, His disciples came to Him with a big question about the days to come, saying, "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3.

Then the Master fixed His prophetic gaze upon the highway of the coming centuries and pointed out beforehand to His followers some of the great milestones that humanity must pass before it should reach the end of the road. In His reply to their questioning, the Lord spoke of two classes of signs: (1) the general and (2) the specific. The general signs are such things as wars, rumors of wars, earthquakes, famines, pestilences, persecutions, riotous living, and the like. These have existed through the ages, becoming increasingly common as the end draws nearer. But the specific signs are definite in regard to time and place. They are fixed like great waymarks along earth's course, and we need only to note them in their historical order to know where we are on the journey.

Jerusalem Destroyed in A.D. 70

That which aroused the inquisitiveness of the disciples was the startling statement that Jesus had made when they left the temple in Jerusalem. For as they were leaving that sacred edifice to go to the Mount of Olives, they pointed out to Him the outstanding features of the great building. Then He said to them: "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Matt. 24:2. Here was a definite prediction referring to a specific building located in a specific place—the historical temple of Jerusalem.

Furthermore, He told them how that building would be destroyed. It was not to be laid low by an earthquake, nor by lightning, nor by men with plans to build a new and better one. He said: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. . . . There shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until

the times of the Gentiles be fulfilled." Luke 21:20-24.

In A.D. 70 the Roman armies, under the command of Titus, took the city of Jerusalem by storm after one of the most memorable sieges of history. More than a million Jews perished by famine and by the sword. The city and its beautiful temple were destroyed, the stones torn down, and the soil was plowed up for molten gold. Many thousands of Jews were sold as slaves in the marts of the world, and the people of Israel were scattered among the nations. There they are today, while the Gentiles, especially the Mohammedans, have had control of Jerusalem practically ever since.

Great Tribulation for the Church Foretold

Then looking on into the centuries following, the Lord foretold the trials of His church. He declared that there "shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24:21, 22.

Daniel, the prophet, had already spoken of this period of great oppression, and Jesus specifically singled out that prophet's writings as being worthy of special study in this connection. "Whoso readeth, let him understand," He said. (Matt. 24:15.) He had foretold that God's people and His law would suffer abuse at the hands of the little-horn power, which we know to be the Roman Papacy, during the space of "a time and times and the dividing of time." (Dan. 7:24, 25.) This adds up to 1260 days of symbolic time. (Rev. 12:6, 14.) Since one day of symbolic time equals one year of literal time (Eze. 4:6; Num. 14:34), that period of terrible persecution about which Jesus spoke was to be 1260 years long.

In A.D. 533 the Roman emperor, Justinian, decreed that the Bishop of Rome should be supreme as "head of all the churches." By the defeat of the Arian Ostrogoths in 538, the armies of Justinian secured for the Papacy a permanent seat in the city of Rome. Thus in the year 538 the supremacy of the Papacy began. From

that time forward God's people in Europe were under the rule of intolerance until the suppression of the Jesuit Society in 1773, and the breaking of the papal supremacy "at the time of Napoleon I, when the omnipotent emperor of the French occupied the pontifical state of Rome, sending the pope into exile, and incorporating his possession into the French Empire."—CARDINAL CERRETTI, *"Life of Pope Pius XI,"* in the Atlanta (Georgia) *Sunday American*, Feb. 2, 1930.

The pope was taken prisoner by the armies of Napoleon on February 10, 1798. Thus the 1260 years of "great tribulation" for the people of God came to an end.

Describing the oppression caused by the domination of the Papacy during the Dark Ages, W. E. H. Lecky has said:

"That the church of Rome has shed more innocent blood than any other institution that ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history. The memorials, indeed, of many of her persecutions are now so scanty that it is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings."—*History of the Rise and Influence of the Spirit of Rationalism in Europe*, Vol. II, p. 32.

The victims of that tribulation numbered many millions. The great religious reformation that swept over Europe in the sixteenth century rose up to break the spiritual hold of the Papacy on mankind. In those nations where the reform was practically extirpated, political atheism sprang up. Atheistic France, in 1793-98, struck a tremendous blow against the papal power, and later the people of Italy themselves rose up, in 1870, and deprived the pope of the last vestige of his temporal power.

The Dark Day of 1780

"But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." Mark 13:24. Thus Jesus pointed out another waymark along the highway of the centuries. The suppression of the Jesuit Society in 1773 brought a general letup to the campaign of persecution, which date lacked twenty-five years of reaching to the fall of the Papacy in 1798. Between 1773 and 1798, and "in those days," came the notable dark day of May 19, 1780. It is "so called on account of a remarkable darkness on that day extending over all New England. In some places persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barnyard; and candles were lighted



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in the houses. The obscuration began about ten o'clock in the morning and continued till the middle of the next night, but with differences of degree and duration in different places. . . . The true cause of this remarkable phenomenon is not known."—Noah Webster's Unabridged Dictionary (1869), under Explanatory and Pronouncing Vocabulary of Noted Names of Fiction, etc.

Astronomers revealed that the moon was full the night before, and that it could not have been an eclipse of the sun, because a solar eclipse cannot occur except at new moon. And besides, in the sky that night the full moon itself was seen, having the appearance of a blood-colored disk.

The Meteoric Shower of 1833

Christ foretold another astronomical sign that would be a milepost on the journey of mankind down the road of time. He said, "The stars shall fall from heaven." Matt. 24:29.

"Scientific study of the orbits of shooting stars began after the occurrence of the most brilliant meteoric shower on record, that of November 13, 1833. This spectacle, which excited the greatest interest among all beholders and was looked upon with consternation by the ignorant, was witnessed generally throughout North America, which happened to be the part of the earth then facing the meteoric storm. Hundreds of thousands of shooting stars fell in the course of two or three hours. Some observers compared the number to the flakes of a snowstorm, or to the raindrops in a shower. The more observant spectators noticed that all the meteors appeared to radiate from a fixed point in the constellation of Leo. Tracing their trails backward it was seen that they came together at that point, like the ribs of an opened umbrella, meeting about its central stick."—*The Encyclopedia Americana* (1938), Vol. 24, p. 743, art. "Shooting Stars."

A World-Wide Advent Message

The last of the definite signs given by our Saviour in His great prophecy is this: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. Interest in the prophecies concerning the coming kingdom of Christ naturally was aroused by the astounding spectacle of the falling stars in 1833.

As a result multitudes began to study their Bibles more earnestly. Men and women began to preach everywhere the message of the second advent of Christ in glory. Those who accepted this message came to be known as Adventists, regardless of what their denominational affiliation might have been. Out of this awakening arose a body of believers in the near advent of Christ known as the Seventh-day Adventist Church. Although small at first, this organization has belted the globe and become world wide in its work of proclaim-

ing the gospel of the kingdom to all the world. In our next article we shall discuss its work more fully.

See How God Has Led Us!

As we take a backward glance over the centuries that span from Christ's day to ours, we see how remarkably accurate were His predictions. This gives us new courage and strengthens our faith to hold fast to the end. These things are no longer prophecy; they are historical facts that none can refute.

Along the highway of the centuries we see them, the great, definite, and specific milestones, which are: (1) the fall of Jerusalem in A.D. 70, (2) the great tribulation of the people of God during the papal supremacy from 538 to 1798, (3) the memorable dark day of May 19, 1780, (4) the wonderful meteoric display of shooting stars on the night of November 13, 1833, and (5) the great second advent movement that in the middle of the nine-

teenth century started proclaiming the message of the soon-coming Saviour to all the world.

The last of these great signs is being fulfilled before our eyes. And to us the Master said, "When ye shall see all these things, know that He is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24:33, 34, margin. We see the last of these great signs being fulfilled in the proclamation of the last message of salvation to the world, and when that is done, "then shall the end come."

With this hope of seeing Jesus come soon, although we know not the day nor the hour of His appearing (Matt. 24:36), let us labor earnestly to finish the task of world-wide evangelism, praying in the meantime: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Matt. 6:10. Surely every true Christian longs to be with his dear Lord and to see the reign of sin on earth come to a speedy end.

Christ Our Righteousness—Part 7

"The Garments of Salvation"

By I. H. EVANS

SALVATION in the kingdom of glory cannot be gained by any man through his own merits. "All have sinned, and come short of the glory of God." Rom. 3:23. The very best of men have not earned nor merited eternal life by works. That is the gift of God through Jesus Christ our Lord.

There can be no future merit of salvation from sin by obedience in the coming kingdom; there is no redemption through a purgatory, in which one may become purified and partly pay his own penalty in suffering, thus finding favor with God. The redeemed must be conformable to the law of God in their hearts; they must have supreme love to God, and love their neighbor as themselves, as taught in Holy Scripture.

When Christ comes the second time in the clouds of heaven, there will be a people ready for translation. This is plainly taught in the Scriptures. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air:

and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:14-18.

We also have the promise: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53.

If some who are redeemed do not die, how will they be saved unless they are translated? It has been the hope of many since the ascension of Christ that they might live to see Him return to this earth in power and great glory, and be translated. Death itself does not fit anyone for heaven.

Fitted for Translation

A people fitted for translation will need a special preparation for that event. Probation will have closed before Christ comes. The judgment work will have been finished on both the righteous dead and the living. When they see the Son of man coming with all the holy angels, the righteous living will exclaim, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

This culminating event in earth's history will take place suddenly, and

by many it will be unexpected. The exhortation to the waiting people of God is: "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:42-44.

The days before the end are to be thrilling, and to God's people, who are to be translated, they are most solemn and important. Before that day comes, the children of God who are to be translated will not know their own future; for they will have no evidence that they are accepted for translation, save in the Word of God and their faith. They will know by the Word of God that they must be prepared for translation and have on the wedding garment when they stand in the presence of the Lord.

This preparation cannot be made by any individual without divine help, for no human being can fit himself for heaven by his unaided good works. The righteousness of Christ constitutes the fitness of each to qualify himself to meet God. The prophet Isaiah wrote calling this gift of righteousness the "garments of salvation." "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom

Discerning the Signs

BEFORE Christ left this earth He promised to return, and He gave certain signs by which His followers might know when His coming was near at hand. Some in apostolic times thought that Christ would come in their day, and they began to preach such a message. They took the signs that referred to the destruction of Jerusalem as evidence that Christ's return was nigh at hand, for they identified that event with the destruction of the world.

Paul rebuked such preaching and declared that Christ would not come until a certain prophecy should be fulfilled—the one recorded by Daniel concerning the rise and fall of papal Rome. He said, "Let no man deceive you by any means: for that day [the day of Christ] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Thess. 2:3.

Longing for Christ's Return

The church was not to look for Christ's return until the signs were revealed and the prophecies were fulfilled. But when they should see these things coming to pass, then they would know that their redemption was drawing nigh.

From time to time through the centuries some believers have preached the imminence of Christ's coming. But they did not wait to see the special signs given by Christ which were to mark off the time of the end. They took some startling event of the time as evidence that the day of the Lord was near.

It is not strange that those who have loved the Lord throughout the Christian dispensation should anxiously look for a sign that might indicate His speedy return. However, we must not overlook the teaching of Christ that only when we "shall see all these things" can we know that His coming "is near, even at the doors." Not one sign, nor two, but all the signs and the fulfillment of all the prophecies must be in evidence before we may know that the end is at hand. Moreover, two particular signs marking off the beginning of the time of the end must be fulfilled before the church was to look up in hope of Christ's soon coming.

Time of the End Pointed Out

These two signs were to be of a startling nature, in order that men might be awakened to the new day that was being ushered in, the day that is called in the Bible "the time of the end." But these signs were not to occur until the tribulation caused by the man of sin had been fulfilled. Christ said:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:29, 30.

According to these words, all the signs enumerated by Christ as recorded in His prophecy of the end of the world would be fulfilled in a period between the falling of the stars and the time when the powers of heaven would be shaken at His coming. The two signs of the darkening of the sun and the falling of the stars marked the beginning of that period in which men would behold all the signs and see all the prophecies fulfilled.

The tribulation to which Christ refers is the time of tribulation for the church during the 1260 years of papal domination, from A.D. 538 to A.D. 1798, as prophesied in the book of Daniel. It was to this same prophecy of Daniel 7, concerning the rise and dominance of the Papacy, that Paul referred when he stated that the man of sin must first be revealed before Christ would come.

Christ said that this long period of persecution would be shortened for the elect's sake, lest all be destroyed. This was fulfilled in the suppression of the society of Jesuits, the strongest persecuting arm of the Papacy, in 1773, because of religious and political revolutions that were breaking out at that time and threatening the overthrow of the Papacy.

Two Startling Signs

It was in those days which ended in 1798, and after the tribulation which ended in 1773, that the first sign predicted by Christ as marking the ushering in of the time of the end took place. May 19, 1780, is well known in history as "the dark day." It took place at the time Christ declared it would. This strange occurrence caused men to talk of the second coming of Christ and to search the Scripture prophecies as never before.

The next special sign occurred November 13, 1833. On the night of this day an awesome sight was witnessed in many places, as a multitude of shining meteors fell to the earth. There was great consternation. Again people began talking of the end of the world.

Warning the World

God always gives men a chance to repent before His great judgments

fall. He does not wish to take them unawares. These were the first signals telling men that God was getting ready to close up human history. The world must first be warned before Christ would come, and these strange signs set men to thinking and to talking. One of those who talked was William Miller, who lived in the New World, that place which was to be a base for proclaiming the soon coming of Christ to the whole world.

The time of the end had come. Now God needed a people who would wholeheartedly go forth to proclaim the soon coming of Christ to every nation, kindred, tongue, and people. In 1844 such a people arose and began to enlarge their borders until they now are in every land on earth, proclaiming the good news that Christ's kingdom is soon to be set up.

What is the basis of that message? Is it to be found in some particular sign to which we may point men and say, "When you see that take place, that is the last sign; you must then no longer delay to get ready"? No, we have no sensational event with which to arouse the doubtful and awaken the indifferent. When the spectacular begins to happen, then it will be too late, for it will mark the very coming of the Lord in the clouds of glory.

We now know that we are living in the time of the end. The signs marking the beginning of that time have been fulfilled. What, then, are the signs and prophecies by which the sincere believer may know that Christ's coming "is near, even at the doors"? What are we to look for and take note of that will cause us to know that "it is high time to awake out of sleep," for "the night is far spent, the day is at hand"? This will be considered in future editorials.

F. L.

SEEK GRACE, NOT ECSTASY.—Think not that all is lost, when thy heart is not elevated with that sensible fervor which thou art always coveting. These raptures are allowed thee as sweet foretastes of heavenly bliss, but thou art yet too carnal to be capable of their constant enjoyment. Seek then growth in grace, rather than flights of ecstasy. While thou art in war, expect not the rest of peace; while combating, expect the feelings of combat. Thy principal concern is, to struggle against the emotions of fallen nature, and the suggestions of evil spirits; and if thou doest this with faithful perseverance, thou wilt give true proof of that Christian fortitude which will be distinguished with the crown of victory.—*Review and Herald*, May 2, 1854.

described as the One through whom God made the worlds. Jesus was the active agent in creation. Jesus was working with God and was the One who did the work as described in Genesis 2, verses 2 and 3. "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

Jesus was the one who rested on the seventh day, who blessed the seventh day, and sanctified it. For this reason David could say, "This is the day the Lord hath made; we will rejoice and be glad in it." This is the reason why John, writing from the lonely Patmos isle, said, "I was in the Spirit on the Lord's day." Rev. 1:10. Indeed, the seventh day is the Sabbath of the Lord. It is Jesus' Sabbath, and has rightly been called the Lord's day. When Jesus was here upon earth He was careful to keep that day which He had made, and to set for us an example. The Bible states that it was His custom to go into the church on the Sabbath day. "And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the sabbath day, and stood up for to read." Luke 4:16.

It appears to us now that Satan must have decided that it would be most difficult to tear out all vestiges of Sabbathkeeping from the world's people, so he has attempted

to belittle the idea of observing a day. And he has caused the seventh day to become so obscured in the minds of some that they really have little conception of which day Jesus kept when He was here upon this earth, and which day He would have us keep.

Is Sunday the Sabbath?

Is Sunday the day which the Bible describes as the Sabbath of the Lord? Is it the seventh day of the week? A quick glance on any calendar will show you that Sunday is listed as the first day of the week, and that Saturday is listed as the seventh day. And Saturday is indeed the seventh day of the Bible as well as the calendar. How can we be sure of this fact? This question is forever answered in the texts of Scriptures to be found in Luke 23:54-56, and Luke 24:1. It is quite generally agreed that the day of Christ's crucifixion was Friday. The Bible reads, "And that day was the preparation, and the sabbath drew on." Luke 23:54. In accordance with the customs of the times, the mourners "returned, and prepared spices and ointments; and rested the sabbath day according to the commandment." (Verse 56.)

Then we note that upon the first day of the week, these sorrowing individuals came to the sepulcher and discovered that Jesus had already risen. Jesus died on Friday, rested in the tomb on the Sabbath or Saturday, and arose from the dead on Sunday. Which day, therefore, is the



Signs of Christ's Coming in Our Day



By A. E. LICKEY

"What shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3. Jesus answered this specific question. Therefore, if we understand the meaning of His words, we may know when His coming is near. Please note that His words are to be studied in connection with other Bible prophecies. (Matt. 24:15.) In other words, the prophecies of Christ are basically supported by other prophecies.

I. What Three Signs Were To Be Seen in the Political World?

1. Fear and perplexity. "Upon the earth distress of nations, with perplexity. . . . Men's hearts failing them for fear." Luke 21:25, 26.

2. The spirit of war. "For nation shall rise against nation." Matt. 24:7. "And the nations were angry, and Thy wrath is come." Rev. 11:18. "Proclaim ye this among the Gentiles; Prepare war." "The day of the Lord is near." Joel 3:9, 14.

3. Great efforts for peace. "And many people shall go and say, . . . Nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:3, 4. "For when they shall say, Peace and safety; then sudden destruction cometh." 1 Thess. 5:3.

II. What Perils Were To Be Signs in the Social World?

"This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection." 2 Tim. 3:1-3.

The social sea is boiling, as though a hidden volcano of evil sent up the muck of pride, profanity, lust, filth, and disrespect of law and authority.

III. What Sign Was To Be Seen in the Economic World?

"Go to now, ye rich men, weep and howl. . . . Ye have heaped treasure together for the last days." James 5:1-3.

Modern riches have been fabulous. The laborer has been contesting for his share. We yet shall see strange things in this strife before Christ comes back again. God's people will withdraw from the conflict. (James 5:8, 9.)

IV. What Sign Did Daniel Point Out?

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

If George Washington should rise from the dead, he would be almost as bewildered by the vastness and intricacies of modern knowledge, and by the maze of traffic and communication, as would Abraham, who lived four thousand years ago.

V. What Six Signs Appear in the Religious World?

1. Scoffers. "Knowing this first, that there shall come . . . scoffers." 2 Peter 3:3.

2. Form of godliness. "Having a form of godliness, but denying the power thereof." 2 Tim. 3:5.

3. Lovers of pleasure. "Lovers of pleasures more than lovers of God." 2 Tim. 3:4.

4. Lack of faith. "Nevertheless when the Son of man cometh, shall He find faith on the earth?" Luke 18:8.

5. Lack of love. "The love of many shall wax cold." Matt. 24:12.

6. Gospel to the world. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

VI. What Signs Would Appear in the Sun, Moon, and Stars?

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matt. 24:29. Dark Day, May 19, 1780. Falling stars, November 13, 1833.

VII. What Other Signs Did Jesus Mention?

1. Famines, pestilences, earthquakes. "And there shall be famines, and pestilences, and earthquakes, in divers places." Matt. 24:7.

These are listed as following world wars. After World War I, China's famine conditions found 15,000,000 starving, 3,000,000 dead. Nansen said that Russia's famine was the "most appalling in the recorded history of man." The influenza epidemic took 18,000,000 lives. China's 1920 earthquake took 200,000 lives, and Japan's in 1923 took 150,000 more. After World War II the number of starving people reached hundreds of millions.

VIII. What Did Christ Admonish Us To Do?

"Watch therefore. . . . Be ye also ready: for in such an hour as ye, think not the Son of man cometh." Matt. 24:42-44.

be invited to enter. Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God."—*Testimonies*, vol. 6, p. 450.

"If those who claimed to have a living experience in the things of God had done their appointed work as the Lord ordained, the whole world would have been warned ere this, and the Lord Jesus would have come in power and great glory."—*Review and Herald*, Oct. 6, 1896.

The careful reading of these statements must cause us to see that, like Israel of old, we have forgotten our opportunities, been attracted by the things of the world, copied after our neighbors, and lost from our experiences what was needed to complete the task of the church in this last generation.

We could have been in the kingdom now and the troubles of earth ended. God still waits; His promises of power are sure. Now is the appointed time. Will the church continue to countenance sin, and by so doing fail in its task? Let the church arise, throw off the shackles of sin, enjoy the freedom promised by Christ, and finish quickly the task still before us. May there be no more wasted years but a glorious consummation of the work of God for this time.

Who Shall Be Able to Stand?

By Alfred R. Ogden

LORD, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill?" Ps. 15:1. In this verse a question of great importance is set forth. It is one of most vital interest and importance to each individual. No one can evade this vital question, which involves eternal interests. The marginal reading for the word "abide" is "sojourn." In other words, the Lord through the psalmist is asking, Who will find entrance to the everlasting kingdom of our God? The answer to this question is made clear in the verses that follow. The conditions are clear and concise. There can be no evasion of the issue.

"Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap." Mal. 3:1, 2. The question here is more specific in its application. "Who may abide the day of His [the Lord's] coming? and who shall stand when He appeareth?"

The prophet, undoubtedly, in this is referring to the second coming of Christ. The study of this third chapter of Malachi makes it clear that this question involves certain distinct tests, as by fire, which test is compared to the refining process of silver and gold.

John, the last of the New Testament writers, in the sixth chapter of the Revelation asks the same question, "Who shall be able to stand?" The setting of this question is most significant. By a study of the context, we see that under the symbols of the seven seals John outlines the history of the church throughout the Christian Era, covering step by step the period between the first and the second coming of Christ. In the twelfth verse the sixth seal is introduced, the seal under which we are now living. "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood." Rev. 6:12. This seal is definitely introduced by a specific event, a great earthquake. Bible com-

mentators are quite generally agreed that the "great earthquake" of Lisbon, in 1755, is referred to.

Seventh-day Adventists throughout their history have believed and taught that the earthquake of Lisbon was the fulfillment of this prediction of John, the seer of Patmos. The events of the succeeding verses in quick succession bring to light the great signs of the nearness of the end—the Dark Day of May 19, 1780, the moon turning to the dark color of blood, and the falling of the stars, November 13, 1833. Thus, just twenty-five years, a short quarter of a century, after the introduction of this seal the first great sign in the heavens was fulfilled. And thus again only a half century later (to be exact, fifty-three years after the Dark Day) the stars fell from the heavens even as a fig tree casteth her untimely figs. (Verse 13.)

Climax of Human History

The fourteenth verse brings us to the climax of human history, the departing of the heavens as a scroll. The signs are the identical signs given us by Jesus in His great discourse in the twenty-fourth chapter of Matthew. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:29, 30.

The conditions of the earth in connection with this great event are described in Revelation 6:17. The sixth seal was opened on time, 1755. The sun was darkened and the stars fell just as Jesus foretold and as John saw in vision. Then will come the great and glorious climax, "For the great day of His wrath is come; and who shall be able to stand?"



"Largest Amount I Ever Paid"

MANY years ago I attended a gospel service at which all present were invited to make some gift to the Lord in acknowledgment of His goodness. At the time I was not in a position to make a substantial gift, yet I was very anxious to help, for God had been particularly good to me. I resolved to put Him to the test, and give according to the measure of prosperity I had received at His hand.

I was a believer in tithe paying, and had paid my tithe for a year or more. Now I decided to promise a gift to God equal to my tithe for a given period—just over one month. I had no idea as to what the tithe would be, as I was absolutely dependent on God for my success. At the close of the period my tithe amounted to \$27.50—by far the largest amount I had ever paid. It was with real joy that I sent \$55 to the Lord's treasury, one half being tithe and the other half a thank offering.

The climax of history closes with the great question to each individual, "Who shall be able to stand?" This is the Lord's question to each of us. No one person can answer for another—no husband for wife, no father for son, no mother for daughter, no brother for his sister, or no sister for her brother. It is, indeed, the Lord's personal question, "Who shall be able to stand?" Who shall stand when He appeareth? Who shall dwell in God's holy hill? Many will fall. Some will stand. May you be among those who will stand when the Lord Jesus comes.

The Remnant Church—9

A Letter to a Mistaken Brother

By Ellen G. White

Napier, New Zealand
March 23, 1893

DEAR BROTHER S.:

I address to you a few lines. I am not in harmony with the position that you have taken; for I have been shown by the Lord that just such positions will be taken by those who are in error. Paul has given us warning to this effect. "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

My brother, I learn that you are taking the position that the Seventh-day Adventist Church is Babylon, and that all that would be saved must come out of her. You are not the only man the devil has deceived in this matter. For the last forty years, one man after another has arisen, claiming that the Lord has sent him with the same message; but let me tell you, as I have told them, that this message you are proclaiming is one of the satanic delusions designed to create confusion among the churches.

My brother, you are certainly off the track. The second angel's message was to go to Babylon [the churches] proclaiming her downfall, and calling the people to come out of her. This same message is to be proclaimed the second time. . . .

Adventist Church Not Babylon

My brother, if you are teaching that the Seventh-day Adventist Church is Babylon, you are wrong. God has not given you any such message to bear. Satan will use every mind to which he can attain access, inspiring men to originate false theories, or go off on some wrong tangent, that he may create a false excitement, and thus divert souls from the true issue for this time. I presume that some may be deceived by your message, because they are full of curiosity and desire for some new thing.

It makes me feel sad indeed that you should be deceived in any way by the suggestions of the enemy; for I know the theory that you are advocating is not truth. In advancing the ideas you do, you will do great injury to yourself and to others. Do not seek to misinterpret, and twist, and pervert, the "Testimonies" to substantiate any such message of error. Many have passed over this ground, and have done great harm. As others have started up full of zeal to proclaim this message, again and again, I have been shown that it was not truth.

Other Erroneous Teachings

I understand that you are also proclaiming that we should not pay tithe. My brother, take off thy shoes from off thy feet; for the place whereon you are standing is holy ground. The Lord has spoken in regard to paying tithes. He has said, "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive

it." But while He pronounces a blessing upon those who bring in their tithes, He pronounces a curse upon those who withhold them. Very recently I have had direct light from the Lord upon this question, that many Seventh-day Adventists were robbing God in tithes and offerings, and it was plainly revealed to me that Malachi has stated the case as it really is. Then how dare any man even think in his heart that a suggestion to withhold tithes and offerings, is from the Lord? Where, my brother, have you stepped out of the path? O get your feet back in the straight path again.

We are near the end, but if you or any other man shall be seduced by the enemy, and led on to set the time for Christ's coming, he will be doing the same evil work which has wrought the ruin of the souls of those who have done it in the past.

If you are wearing the yoke of Christ, if you are lifting His burden, you will see that there is plenty to do in the same lines wherein the servants of God are laboring,—in preaching Christ and Him crucified. But anyone who shall start up to proclaim a message to announce the hour, day, or year of Christ's appearing, has taken up a yoke and is proclaiming a message that the Lord has never given him.

"Tares Among the Wheat"

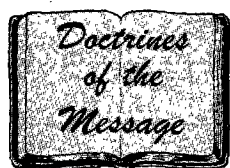
God has a church upon the earth, who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there, but a people. The truth is a sanctifying power, but the church militant is not the church triumphant. There are tares among the wheat. "Wilt thou then that we . . . gather them up?" was the question of the servant; but the master answered, "Nay; lest while ye gather up the tares, ye root up also the wheat with them." The gospel net draws not only good fish, but bad ones as well, and the Lord only knows who are His.

It is our individual duty to walk humbly with God. We are not to seek any strange, new message. We are not to think that the chosen ones of God who are trying to walk in the light, compose Babylon. The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the preexistence of Christ prior to His birth in Bethlehem, and advocating and exalting the first day of the week above God's holy and sanctified day. These and kindred errors are presented to the world by the various churches, and thus the Scriptures are fulfilled that say, "For all nations have drunk of the wine of the wrath of her fornication." It is a wrath which is created by false doctrines, and when kings and presidents drink this wine of the wrath of her fornication, they are stirred with anger against those who will not come into harmony with the false and satanic heresies which exalt the false sabbath, and lead men to trample underfoot God's memorial.

Fallen angels upon earth form confederations with evil men. In this age antichrist will appear as the true Christ, and then the law of God will be fully made void in the nations of our world. Rebellion against God's holy law will be fully ripe. But the true leader of all this rebellion is Satan clothed as an angel of light. Men will be deceived and will exalt him to the place of God, and deify him. But Omnipotence will interpose, and to the apostate churches that unite in the exaltation of Satan, the sentence will go forth, "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."—*Testimonies to Ministers*, pp. 58-62.

Of course, all through this twelve-year period, scores and hundreds of communications bearing warnings, counsels, and encouragement were penned by the messenger of the Lord and were sent into the field in letters and in articles in the journals of the denomination. Though many of these dealt with subjects already presented less comprehensively in the earlier *Testimonies*, some new phases of counsel were set forth and former counsels emphasized. These are found in such general sections as "Cautions and Counsels" and "Calls to Service." Among the important articles comprising these sections are such as deal with "The Observance of the Sabbath," "A Revival in Health Reform," "Our Attitude Toward the Civil Authorities," "Preparation for the Final Crisis," and "The Relief of Our Schools." The adding of this new volume to the growing series of *Testimonies for the Church* deeply impressed Seventh-day Adventists with the direct way in which God was continuing to guide and lead His people.

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Signs of Christ's Coming

By H. B. Taylor

IN REPLY to the disciples' earnest question, "What shall be the sign of Thy coming, and of the end of the world?" Christ said to them, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Luke 21:25. Christ not only told the disciples *where* the special signs would appear but also told *when* these signs would be seen in the heavens.

Matthew 24:29 states, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken." Additional information as to *when* these signs would occur is given in Mark 13:24: "In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light."

The tribulation referred to in these texts is the papal persecution during the Dark Ages from 538 to 1798. This persecution was without question the most dreadful of any that ever came upon the Christian church. (Matt. 24:21.) But Christ said these days would be shortened, for the elect's sake. "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24:22.

Owing to the Reformation which, by 1773, had made sufficient progress to stay the relentless persecution of God's children, bloodshed practically ceased at that time, or about twenty years before the prophetic period terminated. Then, according to Mark 13:24, "in those days, after that tribulation, the sun shall be darkened." This darkening of the sun, in other words, was to occur some time after 1773 and before 1798. Exactly in harmony with the Saviour's prophecy reliable history records a dark day within this period of time, on May 19, 1780.

Dark Day of 1780

In Webster's Unabridged Dictionary, in the article "The Dark Day, May 19, 1780," the statement is made:

"In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barnyard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning. . . . The true cause of the remarkable phenomenon is not known."

The prophecy said that the "sun shall be darkened, and the moon shall not give her light." Mark 13:24. The prophet Joel, in speaking of this same phenomenon, said, "The sun shall be turned into darkness and the moon into blood, before the great and terrible day of the Lord come." Joel 2:31. On the night of the Dark Day of May 19, 1780, the moon was full and had the appearance of blood, but gave no light. These facts, which are true to the prophecy of Jesus Christ, are recorded in history. "The darkness of the following evening [May 19, 1780] was probably as gross as has ever been observed since the Almighty fiat gave birth to light."—DR. SAMUEL TENNY, of Exeter, New Hampshire, quoted by Mr. Gage to the Historical Society.

After speaking of the first two signs in the sun and moon Christ spoke of the third sign, the falling of the stars: "The stars shall fall from heaven." Matt. 24:29. This sign was fulfilled in the great meteoric shower of November 13, 1833. Prof. D. Olmsted, of Yale College, wrote as follows: "Those who were so fortunate as to witness the exhibition of shooting stars on the morning of November 13th, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world."

After Christ had foretold these signs of His second coming which would be seen in the sun, moon, and stars, He added: "Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:29-31.

Signs on Earth

When Christ had spoken of the signs in the heavens that were to mark the nearness of His coming, He quickly followed with signs upon the earth. Let us notice again in Luke 21:25: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth *distress of nations with perplexity*." How true was Christ's prophecy of our time, when distress and perplexity exist in all the nations throughout the world. It used to be that we had to speak of these things as coming upon the earth, but we now see them so clearly that scientists, statesmen, and educators are talking of the end of the world, the destruction of civilization, world catastrophe, and Armageddon.

"We stand in danger of a new catastrophe that may spell the end of all of us," says the *New York Times*. "Armageddon and doomsday are now suspended over the heads of our generation," declares Leland Stowe. "If we preserve ourselves, we must acknowledge that a world crisis exists—not next week nor tomorrow, but now, today, for there is very little time remaining," states Dr. Robert M. Hutchins, chancellor, Chicago University.

Was there ever a time like this, when these prophecies were so strikingly fulfilled? Truly, the coming of the Lord draweth nigh, to take the government of the world into His own hands.

"A Great Period of Fear"

In connection with distress and perplexity that shall be extant in the world as His coming draws near, the Saviour speaks of "men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21:26.

Fortune recently stated that the reaction to the atom bomb was "one of unadulterated fear if not despair." Paul Hutchinson, in his book *The New Leviathan*, writes: "We are entering, I am convinced, upon a great period of fear. . . . Nothing, I presume, makes us more aware of the perilous nature of these days than the fact that victory in the war brought us so little sense of exultation. . . . The war had brought us no security,

and we knew it. . . . There is no security for us. We live in the world of the atom bomb."—Page 225.

The United Nations was to be the means of bringing about peace and security, but it seems to have had the opposite effect. The Allies fought in a spirit of unity, now they live in a state of suspicion and hate.

Herbert Hoover states, "The dominant emotion everywhere in the world is fear. This applies to every part of human activities—finance, industry, farmers, workers, thinkers and government officials. After the last war [World War I], there arose a spirit of hope and confidence. Little has appeared as yet.

In view of these things, our Lord said, "Then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:27, 28, 36.

How Are You Marking Your Ballot?

By H. G. Thurston

AT THE recent national election here in the United States nearly fifty million citizens voted, and by marked ballots made known their choice. Each was to mark his own ballot; no other person was to do it for him. No one else was to be in the voting booth when he marked his choice.

This plan is one of a worldly government. Now let us compare it with a greater government—God's government in which every man is called upon to make his own choices. Each must choose the course he will follow, must mark his life's ballot. This right to choose, next to life itself, is the dearest and most sacred of all rights, for in it are involved the issues of eternity. The great Inspector of all ballots is God Himself.

He permits two unseen powers to attempt to influence every subject in his choice. The one seeks to influence into the path of self-serving, hatred, Sabbathbreaking, perjury, theft, and every abominable thing which pleases the carnal nature; and the other unseen agency tries to lead into the way of holiness and everlasting life. Every subject of God's government must make the choice and mark his own ballot. A perfect copy of every ballot is kept on file.

Only One Perfect Record

According to the great law Book, no one has ever done proper markings, made a perfect and acceptable record, but the Inspector's Son. (1 Peter 2:22.) But an arrangement has been made by the great and generous Inspector and His Son so that everyone who has made a bad record can exchange it for the Son's perfect record; but in this transaction the imperfect record must be given up—renounced, no matter how precious it may seem to be—before the perfect one can be secured. This plan cost the Son's life in the overpowering victory of Calvary. It brings eternal life to all who have *repentance* and *abandoned* marked in the record surrendered. When the Son's record is accepted, the name of the receiver is marked upon it as his own.

Now is the day of inspection of life's ballots. (Acts 3:19.) It will soon close. When it closes, your imperfect ballot will be destroyed, blotted out, to appear no more against you. Your mistakes recorded then will be forgotten (Jer. 31:34), will be removed "as far as the east is from the west" (Ps. 103:12), and will "not be found" (Jer. 50:20). Why all this? The Inspector "delighteth in mercy." Micah 7:18. His decision is irrevocable.

But if not given up, the imperfect marking of your life

will remain against you to plague and to destroy you.

By day and night you are making your choice—marking your ballots. Is yours a wise choice? Brother, what are you marking on your life's ballot?

ESPECIALLY FOR YOUTH

Are You Dead or Alive?

By Arthur L. Bietz

THERE is much more to living than mere physical life. Many who are alive physically are dead mentally. They have not had a new stimulating thought for many years. They move back and forth through life like a door swinging on its hinges. About all they can do is to emit a rusty squeak and a critical squeal. To them life has lost its zest and zeal. There is no color or purpose which carries them buoyantly through the day's tasks.

The death of which we are speaking has nothing to do with chronological age. Some men at eighty may be more alive than others at twenty. Life relates to a man's spirit much more than to his body.

Jesus said, "I am come that they might have life, and that they might have it more abundantly." John 10:10. The life Jesus is speaking of here is not animal life. He is speaking of something infinitely higher and more meaningful. It is the difference between living and existing. Many human beings exist; others live. A Scriptural passage speaks thus: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5:14.

Living goes much deeper than good looks or physical vigor. Living goes far beyond temporary, fleeting pleasure. "She that liveth in pleasure is dead while she liveth." 1 Tim. 5:6. This does not mean that there is no place for recreation and enjoyment in the Christian scheme of things. It simply means that a person ought to have a goal in life which goes beyond running after things that give temporary relaxation.

Pursuing Worthy Goals

True pleasure is a by-product of pursuing worthy goals. The person who makes pleasure the goal of life is likely to be bored. Take a look at the person who is constantly seeking to be amused. He is miserable.

Life was meant for achievement, growth, and worthy attainment. Set out to accomplish a worthy goal; give yourself unreservedly to it; and you will find happiness and pleasure as a by-product. The one who goes out merely in search of pleasure is likely to end up like the dog who goes chasing after his tail; he is never quite able to catch up with it. If he would forget his search for pleasure and be about some constructive business, he would be much happier.

Some young people say, "I mean to be a Christian someday, but I want to live first." What utter deception this statement portrays. To be unaware of spiritual values is to be dead. To live without Jesus as your best Friend is to miss life's highest intended pleasure. The wholesome, congenial Christian is truly alive.

Some think they are living when they drink and smoke. One is not really living when he has to bolster himself up by these bad habits. How can a man live when he stupefies his brain so he does not know whether he is living or not.

"The just shall live by his faith." Faith in God is the only way to real living. Doubt and unbelief are symptoms of death. Why not start living?

than to the world, is this imminent advent. Is Israel ready? Shall she repeat the history of that now forsaken Israel who failed to receive her Messiah? Shall weaknesses of the flesh, the vain pleasures of the world, the search for forbidden knowledge, the greed for money and power, the ambitions of unsanctified hearts, rise up against the times of God? Or shall this modern Israel, this Laodicean church, repent of her lukewarmness, receive the unadulterated gold of God's truth, discard the filthy rags of her own good deeds and put on the white raiment of Christ's righteousness, open her eyes to the saving faith of God, and be accounted ready for the King?

The answer lies not alone with the leadership of the church, great, though, is its responsibility. It lies with you and

me, with every man, woman, and child of this last-day church. Let every one take heed whom he is following. Christ is our supreme Leader, and we can safely follow only men who follow Him.

Christ is coming! He is coming in glory! And but a little while divides that blessed day from ours. A near tomorrow!

But today He comes in grace. Who will receive Him? They who tomorrow will joyfully greet Him in the fullness of His glory. "Behold," He says, "I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Revelation 3:20.

The fullness of the time is come. "Behold, the bridegroom cometh; go ye out to meet him!" Matt. 25:6.

(Reading, Monday, November 13, 1950)

"At the Doors"

By W. L. EMMERSON

EVER since sin entered the world, marring the fair face of creation with sorrow, suffering, and death, the faithful remnant have longed for the day when the controversy would be over and the victory won. Ever recurring in their minds and trembling upon their lips has been the question, "How long, O Lord?"

The question is indeed a natural one. If a dearly loved friend, whom you had not seen for a long time, wrote saying he was coming to see you, and if in the course of his letter he promised that he would help you out of all your difficulties, you would naturally look forward eagerly to his arrival. You would want to know exactly when to expect him, so that you might give him the welcome that was in your heart.

The return of Jesus means more to the children of God than the coming of any earthly friend, for He will solve, not merely every personal problem, but every world problem as well. Surely, then, it is only natural that they and we should continually ask, "How long?"

Had God chosen so to do, He could have answered this ever present question by stating precisely the "day" and even the "hour" of His Son's return, but He has not done so for two reasons. If the faithful Israelites or the early church had been told just how long the period of waiting would be before Jesus could come back, they might have become discouraged by its remoteness. Moreover, many down the ages would have procrastinated in their personal preparation by reason of the fact that the day was so far off. Jesus declared that some, in any case, would say, "My Lord delayeth his coming," and would

"eat and drink with the drunken." Matt. 24:48, 49.

So, in His wisdom, instead of specifying just when His Son would come back, God set up prophetic waymarks along the high-road of time whereby succeeding generations might recognize His overruling hand in the kingdoms of men and see the day of the Lord drawing ever nearer.

Panoramas of Time

We are familiar with the great panoramic prophecies that God gave to Daniel and to John the revelator, and we know that we have passed almost all the waymarks that God set up for the guidance of His people.

We know that we are down in the feet and toes of the great image that Nebuchadnezzar was shown (Daniel 2) and in the time of the fourth of the world powers of Daniel seven.

We know that a century and a half ago the church emerged from the long period of "tribulation" foretold in the visions of both Daniel and John as well as by Jesus (Matt. 24:21), and that we have entered the final epoch of the "time of the end," which reaches from the close of the great tribulation to the end of time. (Dan. 8:17.)

We know more than that, for in His prophetic Word, God has described the course of the "time of the end" with such a wealth of detail that if we have eyes to see and ears to hear and hearts to understand, it is impossible to resist the conclusion that the returning King is today not merely on the way but "near, even at the doors." Matt. 24:33.

"Immediately after the tribulation of those days," declared Jesus, "shall the sun

be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Verse 29.

Have those waymarks been passed? Yes indeed; the darkening of the sun and moon were fulfilled in the Dark Day and subsequent night of May 19, 1780, and the stars fell exactly as foretold in the spectacular star shower of November 13, 1833.

Continuing His delineation of the course of the "time of the end," Jesus went on to say, "And there shall be . . . upon the earth distress of nations, with perplexity," deepening and widening until the hearts of men everywhere would be "failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26. And this despite the declaration by Daniel that during the same period many would run to and fro, and knowledge would be increased. (Dan. 12:4.)

That these two aspects of the latter days have been both spectacularly and tragically fulfilled during the past century or so we know well enough. What perhaps has not sufficiently burned itself into our consciousness is the significance of the crescendo of progress and catastrophe in our time.

Limits of Knowledge and Power Almost Reached

As the years of the nineteenth century sped on, men certainly did begin to run to and fro with increasing rapidity. Steamships displaced the old sailing vessels upon the seas, and the railway and the automobile revolutionized travel on land, until, by the end of the century, Jules Verne was able, without any suggestion of fantasy, to write his famous story *Round the World in Eighty Days*.

But here is the fact that appeals to me as of the deepest significance: The capacity of man to run to and fro was speeded up some fourfold between 1800 and 1900, but in the fifty subsequent years of the twentieth century, communications have been speeded up by the development of the airplane no less than twentyfold, so that a traveler today can go round the world by commercial airways in little more than four days. And even this rapidity of motion will soon be eclipsed, for new methods of propulsion have already made possible speeds faster than that of sound, and bid fair soon to bring man to the very limit of human endurance.

Think, too, of the increase of knowledge that Daniel also foreshadowed in "the time of the end." Knowledge has vastly increased in an infinite number of directions during the past 150 years, but the point most deeply to be pondered is the crescendo of the expansion of knowledge in recent decades.

D. R. Davies in his book *Theology and the Atomic Age* truly declares: "If the nineteenth century is 'the wonderful century,' then the twentieth century can only

be thought of as 'the incredible century.'"
—Page 38.

So spectacular, in fact, has been the penetration of the scientists into the secrets of the infinitely small and the infinitely large, in the last decade or so, that man has been carried almost to the limits of his capacity to comprehend the universe.

Says Lincoln Barnett in his recent book *The Universe and Dr. Einstein*, after discussing the most recent discoveries in the heart of the atom and on the farthest horizons of space: "For all the promise of future revelation it is possible that certain terminal boundaries have already been reached in man's struggle to understand the manifold of nature in which he finds himself. . . . There appears to be nowhere to progress."—Page 100.

Surely the conclusion cannot be resisted that this time to which we have come, when men's hands are reaching out to grasp ultimate power and uncover the last secrets of knowledge, is the time when God must step in to wrest from them that knowledge and power of which they have shown themselves so utterly undeserving.

On the Edge of the Abyss

That the times indeed demand the speedy intervention of God is even more clearly underlined when we look at the other side of the prophetic forecast and note the crescendo of catastrophe that has come upon the world in our day and generation.

In his book *The Two Humanities*, D. R. Davies points out that in the past 150 years major conflicts have become increasingly frequent and the intervals between them have become progressively shorter and shorter.

"Between the end of the Napoleonic Wars and the Franco-Prussian War," he says, "was a period of fifty-five years. From the Franco-Prussian War to the Great War of 1914-18 was a period of forty-three years; and from the end of the Great War to this Greater War, the interval has been only twenty-one years."—Page 34.

"Note," he significantly adds, "the sinister descent: *fifty-five years, forty-three, and twenty-one*. And each succeeding war more intense and destructive than the last—more destructive, not only of life and property, but of truth, liberty, and supreme values."

And today, with the second world war hardly over, men are talking not so much of the possibility of a third universal conflict as of the imminence of its outbreak.

Jesus declared that the nations would at last be so completely caught in the spiral of mounting destruction that there would be "no way out" of universal catastrophe, for that is what the expression "with perplexity," in Luke 21:25, literally means. Within the past few years we have certainly come to that time.

As recently as the period between the

first and second world wars the leaders of the nations were still confident that the problem of world peace would be solved and that civilization was on the way to Utopia. Then came the war, and hope diminished. But when the first atom bomb fell out of the blue upon ill-fated Hiroshima, mankind's morale collapsed with startling suddenness.

Since then the scientists have become possessed of secrets of the atom that have made the bombs of Hiroshima and Nagasaki seem like children's playthings. And today the frightened leaders of the nations, conscious that unless some control of these horrific forces is quickly found, there is literally "no way out," stand paralyzed and helpless in the face of inevitable catastrophe.

That men should have come on the one hand almost to the limits of knowledge and power and on the other to the impasse of imminent self-destruction, can mean only one thing. The time of the end is far spent. The end of time is at hand. And Jesus is "at the doors."

There is not time to survey the many other signs of the end-time to which attention might be drawn, such as the resurgence of papal power, the emergence of the lamblike beast of the New World from obscurity to paramount power, the sharpening outlines of the image to the beast in the erstwhile Protestant churches of Christendom, the awakening of the East, and the moving of the spotlight of world concern to the ancient Bible lands of the Middle East. All that can be stressed here in connection with each of these features of the prophetic picture is the sudden and tremendous increase in the tempo of these developments in our day—and their irresistible implication.

Final Movements Will Be Rapid Ones

Years ago we were told by the messenger of the Lord that "the final movements will be rapid ones" (*Testimonies*, vol. 9, p. 11), and as we look around the world today we cannot but sense the fact that we have entered the time of those rapid final movements.

Recognizing that events upon the earth are thus hastening to their climax, we are forced to the awe-inspiring conclusion that preparations in heaven must as swiftly be moving forward toward the day when the Judge of all the earth will break into history for the finishing of His agelong purposes. Nearer even than the climactic day of Christ's return is the time when the heavenly assize will have completed its work and the decision concerning every human soul will go forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22:11.

And so the solemnizing challenge comes to us in the midst of this Week of Prayer season, that we must hurry too if we are to

be ready to meet the Lord in peace when He comes.

This is the note on which Peter concludes the striking prophecy recorded in the third chapter of his second epistle.

Having described the coming of the "day of the Lord . . . in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat," when "the earth also and the works that are therein shall be burned up" (2 Peter 3:10) he urges:

"Wherefore, beloved, seeing that ye look for such things, *be diligent* that ye may be found of Him in peace, without spot, and blameless." Verse 14.

The expression Peter uses here, "Be diligent," involves more than earnestness in preparation for the day of the Lord. It emphasizes also the sense of urgency. Elsewhere it is actually translated "make haste." Thus in Luke 2:16 the same root word in the story of the coming of the shepherds to the manger of Bethlehem is rendered: "And they came *with haste*, and found . . . the babe." Elsewhere we are told that Zaccheus "*made haste*, and came down," and received Jesus joyfully into his house. (Luke 19:5, 6.)

So here Peter exhorts those who see events speeding on to the great consummation to "make haste," that they may be ready for the fateful day.

How then are we to get ready? In His message to the last church upon earth, through the revelator, Jesus says of the time just before His visible return: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.

Thus, before Jesus comes in glory and power to the world He comes in grace to the heart door of every individual soul. By opening the door of our hearts here and now as He stands seeking admission, we may make our peace with Him and begin that wonderful fellowship that will find its consummation in the unending glories of the eternal kingdom.

If you listen, you can hear Him knocking now, for says the Lord's messenger: "Every warning, reproof, and entreaty in the word of God or through His messengers is a knock at the door of the heart. It is the voice of Jesus asking for entrance."—*The Desire of Ages*, p. 490.

Open the Door

In several striking messages the messenger of the Lord reveals the response of the church of the last days to this appeal of the waiting Christ. Some she says will be heedless of the knocking of the gracious Saviour and will keep the door of their heart fast shut against Him. Such she warns: "With every knock unheeded, the disposition to open becomes weaker. The impressions of the Holy Spirit, if disregarded to-day, will not be as strong to-morrow. The heart becomes less impressi-

ble, and lapses into a perilous unconsciousness of the shortness of life, and of the great eternity beyond."—*Ibid.*

Others, she says, "opened the door slightly, and permitted a little light from his presence to enter, but did not welcome the heavenly Visitor. There was not room for Jesus. The place which should have been reserved for him was occupied with other things."—*Testimonies*, vol. 2, p. 216.

Of still others she says: "I saw that many have so much rubbish piled up at the door of their heart that they cannot get the door open. Some have difficulties between themselves and their brethren to remove. Others have evil tempers, selfish covetousness, to remove before they can open the door. Others have rolled the world before the door of their heart, which bars the door. All this rubbish must be taken away, and then they can open the door and welcome the Saviour in."—*Ibid.*, vol. 1, p. 143.

How is it, brother, sister, with you? Is your heart's door closed against the wait-

ing Saviour? Is it open only just a little by reason of the rubbish that still must be cleared away before there is room for Him within? Should not *all* the rubbish be cleared away?

If your condition is so described, will you not ponder the wonderful condescension of Jesus and open wide the door for Him now while there is yet time?

"The mansions of glory are his," we are told, "and the joy of that heavenly abode; yet he humbles himself to seek an entrance at the door of your heart, that he may bless you with his light, and make you to rejoice in his glory."—*Ibid.*, vol. 2, p. 224.

Such love demands a response, and the times emphasize its urgency, for while He is now knocking in mercy and in love, soon He will be knocking as an officer of divine law, to hail the heedless and unready to inexorable judgment.

So pleads one of the Lord's angel messengers: "Get ready, get ready, get ready" for there is not much time! (*Early Writings*, p. 64.)

(Reading, Tuesday, November 14, 1950)

"What Manner of Persons Ought Ye to Be?"

By FRANCIS M. WILCOX

THE apostle Peter wrote of the closing days of earth's history, when the church of Christ would be living in expectancy of His soon coming. Of the church in that waiting period, the apostle inquires, "What manner of persons ought ye to be?" We who read this question today are the ones addressed. We are living in the judgment hour. We know not how soon our cases may come up for review in the heavenly tribunal. The coming of the Lord draweth nigh. Signs in the heavens above, in the earth beneath, in the social, the industrial, the political, the religious worlds, as well as fulfilling lines of Bible prophecy, demonstrate that we have not followed cunningly devised fables, but a hope and faith well grounded upon the infallible Word of divine revelation.

Inspiring but momentous is the consideration that the great controversy between truth and error, which began in heaven above by the unjust charges of Satan against God and the divine government, is to reach its great and final climax in this our day. And every child of God will be a participant in the controversy. Every human intelligence must take his stand with God and truth, or stand marshaled under the banner of Satan. There can be no neutrals. All who are not positively and actively standing for right and truth will be classed on the side of wrong and evil.

Is it not, therefore, most fitting that we

should consider "what manner of persons" we must be in this fateful hour? Our very souls are at stake. How dare we fail to meet the issue earnestly, solemnly, prayerfully, seeking the enlightenment and leading of the Holy Spirit, reconsecrating ourselves to God without one single reservation. Only as we do this can we hope to prove triumphant.

"Those who come up on every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation."—*Testimonies*, vol. 1, pp. 187, 188.

Does the apostle Peter indicate what is required of us by the divine standard of character? He does: "What manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God? . . . Be diligent that ye may be found of him in peace, without spot, and blameless." 2 Peter 3:11-14.

This means high and holy attainment of character. As never before we must realize in this late hour that we cannot continue to cherish sin and find a home with the pure and holy. There come to us these faithful admonitions from the messenger of the Lord:

"Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the

ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven."—*Ibid.*, vol. 5, p. 216.

In view of this high and holy standard to which we must attain, shall we not heed this admonition from the apostle Paul:

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3:12-14.

How to Get Rid of Sin

If in searching our hearts we find sin there, how shall we put it away?

Why do we raise a question like this to the members of the church? Are there some among them who do not know the steps they must take in truly becoming the children of God? I know from letters that have come to me and from personal interviews that there are those among us who are still wavering and uncertain as to their relationship to God. And so far as that is concerned, it will prove helpful to all of us on an occasion like this to review our Christian experience.

Recognizing our sins, we must confess them to God, and also to our fellowmen wherein we have sinned against them. Our confession should be as broad as the knowledge of sin. Have we disgraced the church by some publicly known evil? Our confession should be made to the church. Have we been unkind, impatient in our home? We should confess to our loved ones. Have we had trouble with a brother and do we feel that he was more greatly in the wrong?

"If envy, malice, bitterness, evil surmising, have existed, confess these sins, not in a general way, but go to your brethren and sisters personally. Be definite. If you have committed one wrong and they twenty, confess that one as though you were the chief offender."—MRS. E. G. WHITE in *Review and Herald*, Dec. 16, 1884.

True sorrow for sin leads not only to confession but to restitution. It is not enough to say to God "We are sorry we robbed you in tithes and offerings," but we must restore what we have taken. If we have cheated our neighbor, we must also make restitution to him.

And in this work of putting away sin we must act promptly. It is too late to delay. "I was shown God's people waiting for some change to take place,—a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act; they must take hold of the work themselves, and earnestly cry to God for a true knowledge of themselves." "It should be a subject of thought,

Multiplying Signs of Christ's Return

By Leonard C. Lee

As already observed, Satan "was cast out into the earth, and his angels were cast out with him." At the present time many declare that there is no personal devil, that there are no evil angels. This teaching reminds one of the strategy employed by the once-noted bandit chieftain of Central China, known as White Wolf. He would terrorize large sections of country, secure much valued booty, then withdraw to a mountain fastness to enjoy the fruits of his plunder. At length he would cause the report to be circulated that "White Wolf is dead." The townspeople and country folks would naturally relax their vigilance, leave their stores and crops unguarded; and then in an unsuspected moment he would swoop down again in a successful and devastating raid.

Even so with the legions of darkness. They would have the world believe that Satan and his unseen allies are but figments of a wild imagination and wholly nonexistent. But the Word of truth declares them to be very real and formidable foes, and warns us against the malevolent influence of "an organized and all-pervading demonism."

The Old Testament speaks of evil spirits and lying spirits (1 Sam. 16:14; 1 Kings 22:22); and in the New Testament are such expressions as "the devil and his angels" (Matt. 25:41), "the spirits of devils, working miracles" (Rev. 16:14), "possessed with devils" (Matt. 4:24), "seducing spirits" (1 Tim. 4:1), and "unclean spirits" (Matt. 5:13), whose number is declared to be "Legion" (verse 9).

Against these menacing foes the apostle bids us ever be on our guard: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [“wicked spirits,” margin] in high places [“heavenly places,” margin]." Eph. 6:12.

Peter also emphasizes the necessity of continual alertness, saying to the flock of Christ, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8.

In his own strength man is no match for the evil forces arrayed against him. But when Christ died on Calvary and rose again the third day as a victor over death, Satan and his hosts knew that their kingdom was doomed, that their destiny was sealed. Today they fight with the frenzy and desperation of certain defeat; yet, trusting all to our powerful Friend and Redeemer, we may be "more than conquerors through him that loved us." Rom. 8:37.

Integrity, firmness, and perseverance are qualities which all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible. —*Testimonies*, vol. 4, p. 656.

Jesus said, "I will come again." For nineteen hundred years His followers have been looking for that promise to be fulfilled. The disciples thought His coming would be the end of the world. They said to Him, "What shall be the sign of thy coming, and of the end of the world?" Matt. 24:3. They expected it to be but a short time in the future. The Thessalonians also looked for it in their day, and Paul had to tell them that the Second Advent would not take place until a great apostasy had come.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed." 2 Thess. 2:1-3.

In Paul's day people were being deceived by those who claimed that Christ was already here or was coming immediately. Today it is easier to think Jesus' coming is a long way off. Too many are like the wicked servant who said, "My lord delayeth his coming."

Jesus gave some signs which tell us when His coming is near:

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

The Dark Day occurred 170 years ago. The stars fell in a great meteoric shower more than one hundred years ago. These signs caused men to feel that Christ's coming was near. They were spectacular and awe-inspiring.

As It Was in Noah's Day

Jesus compared His coming to Noah's day:

"And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all." Luke 17:26, 27.

In the days of Noah there were plenty of signs for those who believed God. The building of an ark was an arduous task. Only those who believed God would have

forsaken the pleasures of the world to labor for 120 years at such a task. Then there were supernatural signs—the animals came into the ark two by two and seven by seven; the birds came as if led by an unseen guide.

But the people had made up their minds to believe or disbelieve, and nothing could change them. The signs and wonders had served to divide the righteous from the wicked. The main difference between the saved and the lost in Noah's day was belief in God. Those who believed God went into the ark and were saved. Those who did not believe stayed out, and were lost.

The reason people did not believe was that they did not want to believe. It would have meant giving up some worldly pleasure or enjoyment. It would have meant becoming unpopular. The same signs were before all, but each interpreted the signs according to the spirit that was in him, the spirit of heavenly love or the spirit of selfishness. No wonder Jesus classes this kind of disbelief as the greatest sin of all. When He promised to send the Holy Spirit He said, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." John 16:8.

Conditions and Events

The signs of Christ's second coming all can see. But they will be interpreted according to the spirit of the individual. In order that men might believe Him, He has foretold the conditions and events that would herald His second coming. Jesus said, "Behold, I have told you before." Matt. 24:25. He has outlined the great prophetic events: the fall of Jerusalem, the persecution, the Dark Ages, and great tribulation. Then He told of the Dark Day of 1780 and the falling of the stars in 1833. This was to be followed by distress of nations, famines, earthquakes, tidal waves, and perplexity among men.

These predictions of Jesus were written nineteen hundred years ago in the Gospels of Matthew and Luke. But more than this, the New Testament is filled with predictions about Christ's coming and the signs of its nearness. A noted author, a skeptic, wrote: "All I desire to point out here is that the New Testament offers precise and elaborate specifications of the events preceding the inevitable end of the world, and that a fair reading of them must lead any rational man to conclude that these events are now upon us."—H. L. MENCKEN in the *American Mercury*, April, 1932.

Let us note some of these signs. "Men's

hearts failing them for fear." Luke 21:26. Today the world is full of fear. Fear of war is leading the nations to spend millions on arms. Men fear poverty, loss of jobs, capitalism, Communism, and even fear itself. Heart disease is a direct result of the high tension under which men live because of fear.

Paul lists the social sins that are a sign of Christ's coming.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without

natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5.

Notice that Paul is referring to religious people who have a form of godliness. It is their love of pleasure that keeps them from looking for Jesus to come. Peter gives us further word on this:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where

is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4.

James tells us about the financial conditions of the world in the last days:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5:1-3.

There have always been riches and poverty, but never on such a grandiose scale. We talk glibly about a billion dollars. How much is a billion? There have not been a billion minutes since Paul was beheaded by Nero. One auto builder who is supposed to have accumulated a billion dollars in forty years must have made an average of more than sixty-eight thousand dollars a day.

James accuses the rich of getting rich by depriving the laborers of their just share of the profits. (Verse 4.) The terrible struggles being waged today are a result of this conflict. It is a sign that Christ's coming is very near. "Be patient therefore, brethren, unto the coming of the Lord. . . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." Verses 7, 8.

Increase of Knowledge

God has not limited His signs to any one class or group. All must see and be without excuse. Back in the days of Daniel the prophet God said, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

For more than five and a half millenniums men lived and died with very little advancement in human knowledge. But in the last 150 years mankind has jumped from the horse and buggy to the automobile and railroad car, the jet plane and the rocket. Radio, television, and atom bombs were always a possibility, but God kept them hidden until the last day, to be a sign of Christ's soon return.

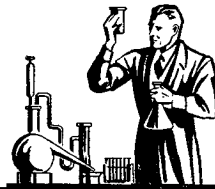
Jesus said, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

No man knows the day or the hour when probation closes. In Noah's day those who were saved were in the ark before the Flood came. Decisions were made in the calm workaday world. Just so, it will be too late to make decisions when we see Christ coming. We read in the parable of the ten virgins, "And they that were ready went in with him to the marriage: and the door was shut." Matt. 25:10.

"Watch therefore: for ye know not what hour your Lord doth come." Matt. 24:42.

Science Confirms Our Faith

BY J. DEWITT FOX, M.D.



The Sour Side of Sugar

Long ago Mrs. E. G. White in her writings on diet discouraged the excessive use of sugar, highly refined foods, and rich desserts. For a time we had to accept her statements on diet by faith, but now modern nutritionists give us valid reasons for cutting down on sweets.

Now we know that not only does sugar make you fat and put holes in your teeth, but it also accounts for many of the deficiency diseases from which three out of every four Americans suffer.

Because sugar displaces essential foods in your diet, your chances of developing a vitamin deficiency are much greater when you eat too many sweets and desserts.

And now famed research men are speaking out against America's excessive use of sugar. Says Dr. Clive M. McKay, of Cornell University, one of the country's top nutritionists, "We'd all be better off if sugar had never been discovered as a human food."

The staggering amount of sugar we consume in this country is appalling. This year Americans will eat eight million tons of sugar and spend a fabulous \$5,500,000,000 to tickle their taste buds. Most of the money will be spent for white sugar, soft drinks, bakery goods, and candies.

And if you are an "average American," this year you are likely to eat one hundred pounds of sugar yourself. Half of this will be your own kitchen sugar, and the rest will come from soda bottles, bakeshops, and candy counters. This will be ten times the amount grandfather ate in his day.

The case against sugar, the Department of Agriculture points out, is that when we eat sugar at the rate of one hundred pounds per capita, we eat a good deal less of body-building foods such as proteins, fats, and carbohydrates, which contain minerals such as calcium and iron and vitamins A, B, and C. The more sugar you eat beyond a small minimum, the less chance you have of getting these essential food factors, say nutritionists. Actually only 10 per cent of your total daily calories should consist of sugar. One of the commonest vitamin deficiencies

found by doctors today is that of vitamin B complex. One reason for this is that with the high sugar intake, the body needs a high vitamin B complex factor to burn the sugar. But since the refined foods do not contain vitamin B complex, the body borrows from its reserve. Ultimately these reserves are burned up, and a gross deficiency results. This gives the patient the feeling of lassitude, and a complete loss of pep.

Now, take sugar out of the diet, add the natural foods that contain B complex, and the patient miraculously improves. Do as top nutritionists say—leave sugar out of your diet except for the 10 per cent minimum that we need in cooking or flavoring foods.

Proof that sugar causes cavities is presented by Dr. L. S. Fosdick, of Northwestern University, who observed 809 American college students for two years. Leaving the remaining part of the diet unchanged, he merely removed sugar from their menus. In this group he found the number of cavities markedly reduced.

Another dental research scientist, Dr. Hermann Becks, at the University of California, persuaded 1,500 of his patients to eliminate one high-sugar food for just one year. In 81 per cent of the group no new cavities developed.

Although highly refined and concentrated sugars are very injurious to the body, because the vitamins and minerals have been removed in the refining process, natural sugars are good. When God made man's food He placed sugar within the foods in the plant cells, to make the foods palatable and delicious to the taste. But God knew best. He also placed within these cells certain vitamins, minerals, and body-building elements, to be eaten along with the sugar.

So if you like delicious sweet foods, reach for a natural sweet, which contains iron, calcium, and vitamins in abundance. Try some dates, dried figs, rich golden apricots (abounding in vitamin A and iron), and peaches, for in season all fresh fruits have natural sugars plus the other essential food elements the body needs.

Signs in the Heavens

By R. H. NIGHTINGALE

One day a minister of another denomination said to me: "You Adventists talk a great deal about prophecy, the end of the world, and the second coming of Jesus Christ, but I do not preach prophecy. It is too vague and indefinite. We cannot be sure about those prophetic things. I stick to the Gospels and the teachings and sayings of Jesus Christ, and let prophecy alone."

My answer was to the effect that it is impossible for anyone to preach the New Testament and the teachings of Jesus Christ without teaching prophecy. Jesus Himself gave us the great prophetic timetable concerning the end of the world, a prophecy which is so important that three out of the four Gospels record it. (Matthew 24, Mark 13, and Luke 21.)

The promise of Jesus was, "I will come again." John 14:3. In answer to the disciples' question, "What shall be the sign of thy coming, and the end of the world?" Jesus said, "There shall be signs" (Matt. 24:3; Luke 21:25). Not only do we have great prophetic guideposts from apostles and prophets of old, but we have the word of Christ Himself. Not only does He promise to come back in the clouds of heaven the second time, "with power and great glory," to bring an end to this present world order, but He gives us definite signs whereby we can know that His coming is near.

Many do not believe in these prophetic signs. To this class belonged the Pharisees of Jesus' day, who did not believe in the signs of Christ's Advent as foretold in Old Testament predictions:

"He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16:2, 3.

Unbelievers in Every Age

So today some do not discern the "signs of the times" in regard to the end. In fact, there are two extreme views taken on this subject. Every once in a while someone claims to be able to tell the year, the month, and even the day of Christ's coming. However, all these prognosticators are bound to be disappointed, for our Saviour said, "But of that day and hour knoweth no man, no, not even the angels of heaven, but my Father only." Matt. 24:36.

Others take the position that we cannot know anything about the time of His coming. Some think it may be a thousand years or it may be tonight. But Jesus said

that certain things would take place whereby we might *know*, not *guess* when the end is near, "even at the doors."

The Word of God teaches emphatically that certain things would take place in the sky and on earth, in the political, social, economic, and spiritual world, which would be undeniable evidence that the end of the world was near.

Setting of Christ's Prophecy

Jesus had been making some startling prophecies concerning the destruction of Jerusalem. He had said:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matt. 23:37, 38.

The disciples understood that He was talking about the Temple and "came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Matt. 24:1, 2.

This so impressed the disciples that "as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what

shall be the sign of thy coming, and of the end of the world?" Verse 3.

Jesus foretold accurately many things concerning the destruction of Jerusalem, but we are concerned with the question, "What shall be the sign of thy coming, and of the end of the world?" We turn to the Gospel of Luke for the answer:

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:25-28.

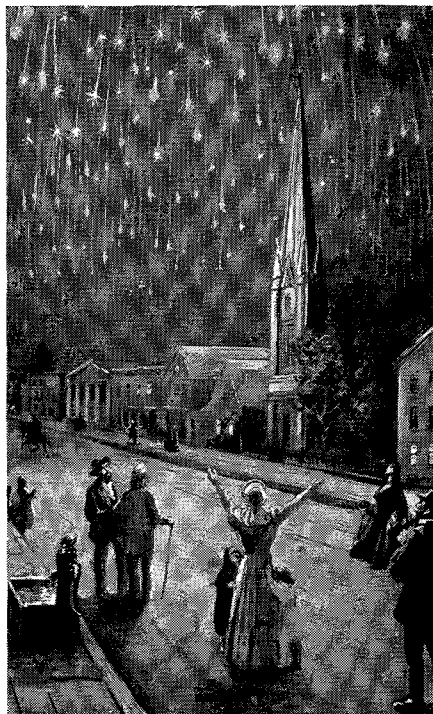
One thing is sure and certain: if the Scriptures are true, the end will come. Those who believe in the resurrection, a future judgment, and the parable of the wheat and tares must believe in the end of the world, for in the parable of the wheat and tares Jesus speaks of a time coming that He called "the end of the world." (Matt. 13:39.)

The disciples asked how it could be known when these things would take place, and Jesus said, "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Luke 21:25.

What is a sign? You start on a journey to a certain city, you may drive for many miles without seeing any advertising, but as you near the city the signs increase. The hotel man, the repairman, the druggist, the grocer—all have their signs. These are to be seen and read to let people know what is just ahead. So God has given definite signs as we approach the end of the world that we might know "that the kingdom of God is nigh at hand." Verse 31.

Advertising the End of the World

A sign is placed where it will get the most attention, where it will be observed and read. So Christ, in advertising the end of the world, says, "And there shall be signs in the sun, and in the moon, and in the stars." Verse 25. Notice when He said the first of these heavenly signs would appear. After foretelling the great time of tribulation, which we know as the Dark Ages, Jesus said, "Immediately after the tribulation of those days shall the sun be darkened." Matt. 24:29. The time for this Dark Day to occur is made clear by the prophecy. It was to come "immediately



The Most Amazing Display of Falling Stars Ever Witnessed Took Place on November 13, 1833—Fulfilling the Prophecy of Jesus in Luke 21:25

after the tribulation of those days." However, those days were so awful that they were "shortened." (Verse 22.) The period of persecution mentioned was the 1260 years of papal supremacy, from A.D. 538 to A.D. 1798.

About 1776 religious tolerance was granted in Europe, and papal persecutions came to a close. However, the time period did not end till 1798. The Gospel of Mark identifies this Dark Day thus: "But in those days, after that tribulation, the sun shall be darkened." Mark 13:24. Accordingly, we are to look for the darkening of the sun within a short period of years, "in those days" right after that tribulation, or between 1776 and 1798.

Historical References to Dark Day

This prophecy had a most remarkable fulfillment on May 19, 1780. That day is known as the Dark Day. There are many accounts of eyewitnesses. Reliable histories also show that this prophecy was fulfilled.

"The 19th of May, 1780, was unprecedented in New England for its great darkness. . . . The darkness extended over several thousand square miles, though differing much in intensity in different places. Nowhere, perhaps, was it greater than in this vicinity. The day was appropriately called and is still known as The Dark Day."—JOSEPH DORR, *History of the Town of Hampton, New Hampshire*, vol. 1, p. 217.

"The dark day of New England, so familiar to old and young, came May 19, 1780. . . . Near eleven o'clock, it began to grow dark, as if night were coming. Men ceased their work; the lowing cattle came to the barns, the bleating sheep huddled by the fences, the wild birds screamed and flew to their nests, the fowls went to their roosts. . . . At night it was so inky dark that a person could not see his hand when held up, nor even a white sheet of paper."—WILLIAM LITTLE, *History of Ware, New Hampshire*, p. 276.

Notice how dark it was that night, even though the moon was approximately at her full:

"That this darkness was not caused by an eclipse, is manifest by the various positions of the planetary bodies at that time. For the moon was more than one hundred and fifty degrees from the sun all that day, and, according to the accurate calculations made by the most celebrated astronomers, there could not, in the order of nature, be any transit of the planet Venus or Mercury upon the disc of the sun that year."—R. M. DEVENS, *Our First Century*, p. 95.

Later that night when the moon became visible, it was a lurid red, thus fulfilling the words of the revelator, "The moon became as blood." "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood." Rev. 6:12.

Christ mentioned another great sign in the heavens: "The stars shall fall from heaven." "There shall be signs," said Jesus, not only "in the sun, and in the moon," but also "in the stars." Luke 21:25.

On the night of November 13, 1833, this prophecy had a remarkable fulfillment, and the most amazing celestial display of falling stars took place that has ever been witnessed.

"The most sublime phenomenon of shooting stars, of which the world has furnished any record, was witnessed throughout the United States on the morning of the 13th of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained, but it covered no inconsiderable part of the earth's surface. The first appearance was that of fireworks of the most imposing grandeur, covering the entire vault of heaven with myriads of fire balls resembling skyrockets. Their coruscations were bright, gleaming, and incessant, and they fell thick as the flakes in the early snow of December."—BURRIT, *Geography of the Heavens*.

The revelator described this great event thus: "And the stars of heaven fell to the earth, even as a fig tree casteth her untimely figs, when she is shaken of a

mighty wind." Rev. 6:13. In many comments of the day the similarity of the vision was emphasized:

"Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from one. Those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the park) fell toward the south; and they fell, not as ripe fruit falls; far from it; but they flew, they were cast, like the unripe fig, which at first refuses to leave the branch; and when it does break its hold, flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force."—*Journal of Commerce* (New York), Nov. 16, 1833.

As the Wise Men were guided by a star when Christ came to earth the first time, so great signs have been hung in the heavens to let us know that His second coming is near.

When God made the "lights in the firmament of the heaven," one of their functions was to be for "signs." (Gen. 1:14.) Joel was inspired to write, "And

Questions From Youth

ANSWERED BY ARCH A. O. DART



Is Everett an Exception to the Rule?

I know our church teaches, "Be ye not unequally yoked together with unbelievers," and as a rule, I think it is fine, but do you not think there are exceptions? Everett and I have been friends for several years, and frankly I do not see how a young man could be nicer than he is. He is a good moral boy, industrious, kind, and considerate. He knows I am a Seventh-day Adventist, and he knows what we teach. He is willing for me to be a member and says it should never mar our happiness at all, for both of us know what the other believes. Do you not think that we could have a successful home together?

Your question is very similar to one that appeared in the *Review* a few months ago. You might be interested in a letter I received in regard to this very question.

"In the *Review* I read one of your 'Questions From Youth,' which was titled 'Will Frank Make Me a Good Husband?' I know the reasons you gave the girl were the best ones, but I would like her to hear my short story, so she will see that there are other vital reasons why she should not take an unbeliever for her husband. No doubt he has all the very fine qualities she mentions and even more. But tell the dear girl to picture the future as it will be a few years hence.

"You love your husband very dearly. You also love your children as any mother does. Your desires and wishes for them are all good. These times demand that their education be

in our schools for their best spiritual interests. You have a constant longing to send them to our schools, but your husband, who has hoped you'd change to his way of thinking, doesn't want to send them. He thinks they can get from the public schools an education that will be good enough. Neither can he see why they must have so much Bible teaching. He is kind and considerate, but the children feel insecure. He isn't interested in prayer and Bible study with you or with them. On the other hand, he wants to take you and them to the movies.

"At times you feel so discouraged and mean for treating him the way you do. You wonder whether you are treating him fair. You love him and wish to do anything you can to help him accept the truth, which you know is so wonderful. You realize that if you are faithful, there is a chance he will accept too, but there is also the big chance that he will not. He is just as anxious for you to come his way.

"Now, if you really love your friend, don't make his life miserable and yours so sad. Let him find someone with whom he can be companionable. And let God have His way with you. He has plans that you will like and that will bring you happiness. Give God a chance to do this for you is my prayer for you and all other young folks in your circumstances.

"Signed Mrs. ———."

I will shew wonders in the heavens. . . . The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." Joel 2:30, 31.

Isaiah predicted, "For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Isa. 13:10.

History answers that Christ's words concerning the signs in the heavens have been fulfilled. It must be that we are living near

the end of all things earthly and that soon the peoples of the earth "shall see the Son of man coming in the clouds of heaven with power and great glory."

The first coming of Jesus was a matter of specific prophecy; so is His second coming. Can it be thought plausible that so many prophecies would be given concerning Christ's first advent and none concerning His second coming in glory and power? It is unthinkable!

[This is the first in a series of articles on the important question, "Why I Believe the End Is Near" by Elder Nightingale.—Editor.]

Getting Along With People

By Harold Shryock, M.D.

My son and I were traveling in the State of Oregon. It was about nine o'clock in the morning, and we had stopped in a town to make some purchases. As we walked along the sidewalk we met a man who attracted our attention. He was a total stranger, but there was something about the expression on his face that made us feel acquainted. In fact, as we passed him we just naturally said, "Good morning."

As we walked on we attempted to answer our own question on what factors contributed to his ability to radiate friendliness.

Actually there is no mystery surrounding this ability to get along with people. The method is as clear and simple as is the statement of the golden rule: Do unto others as you would that they should do unto you.

The best method of learning how to get along with people is to perform a laboratory experiment with yourself as the subject. Ask yourself two questions: (1) What is it that I like about other people? (2) What is it that I do not like about other people? Write down all the answers that come to your mind. Then apply these to yourself, and you will be able to do the things that people like and avoid the things that people do not like.

In case you find it difficult to jot down your likes and dislikes as they relate to other people, I will give you, herewith, the lists that came to my mind as I put into practice the advice I have just given.

Desirable Traits

Cordiality.—This is the trait that my son and I admired in the stranger that we met on the street. There was something about his facial expression and attitude that indicated that he found his greatest pleasure in being friendly. To him every stranger was a potential friend.

Willing helpfulness.—The test of friendship is the willingness to come to the rescue when needed. You appreciate this trait in other people. Similarly, they will

appreciate it in you. This attitude of helpfulness is the proper price a person pays for having real friends.

Willingness to listen.—In analyzing your own reactions you will find that one of the things you especially appreciate in others is their willingness to listen to what you have to say. It is human for you to enjoy expressing your opinions and telling your experiences. When you find someone who enjoys listening to you, you feel that you have found a treasure. Just so, when the tables are reversed! The other person also enjoys expressing his opinions and telling of his experiences. If you are willing to show him the deference of listening, he will naturally like you and will enjoy his personal contacts with you.

Recognition of good judgment.—We human beings pride ourselves on being creatures of logic rather than of instinct. But many of our decisions are based on whims of the moment rather than on sound reasoning. Of course our major decisions are premeditated. We try to use our best judgment. So it is natural to take credit for wise decisions and to ignore the unwise ones.

Inasmuch, therefore, as a person is rightfully proud of his good judgment, it is appropriate for you to recognize and mention the evidences of others' good judgment. You never suffer by giving credit where credit is due. When you honestly admire your friend's new suit, tell him so. This indicates that you consider he exercised good judgment in its selection. When the children in a home are well mannered, mention this to the parents, for it indicates that you consider they have exercised good judgment in their dealings with the children.

Recognition of worthy accomplishments.—When you have done well in leading your Sabbath school class through the study of a difficult lesson, it is encouraging to have some member express his appreciation. When you have built a garage that is neat and well proportioned, you

like to have a friend compliment you. When you have baked a good cake, you welcome some word of gratitude from those who have enjoyed it. So, in your dealings with others, cultivate the habit of making mention of worthy accomplishments. When carried on in sincerity, the motives prompting such expressions of appreciation cannot be misunderstood. They bring cheer and encouragement and tend to bind friends closer.

Consideration in giving counsel.—Thinking back over your loyal friends of the past, you remember certain people who are outstanding. Possibly the one you now appreciate most was one who gave you needed counsel at a time you were in danger of making some mistake. It may even have been difficult for you to accept this counsel at the time it was given. Subsequent events, however, have led you to appreciate it, and especially the kindly spirit in which it was given.

There are times when every true friend must sound a note of warning. This is one of the important functions of friendship. But the giving of counsel poses a delicate situation. All proper precaution should be used to avoid humiliation or open censure. Serious counsel should not be given in the presence of other people.

Traits to Be Avoided

The habit of ridiculing.—Ridicule is not pleasant to receive. It injures one's self-esteem. Constructive criticism may be necessary at times, but open ridicule can seldom, if ever, be justified. The normal response to ridicule is to retaliate in kind, returning blame to the critic. Thus ridicule has the effect of separating friends.

Know-it-all attitude.—The know-it-all attitude is typical of immaturity. The person with this trait says in effect, "If you want to be a friend of mine, you will have to believe what I tell you, and not challenge the correctness of my statements." This is often a protective mechanism by which he assumes an air of cocksureness in place of admitting ignorance.

The application of this observation to your own program of cultivating friendliness requires that you use tact in dealing with those who may be misinformed. There are even times when it is more kindly to allow a misstatement to go unchallenged than to humiliate a friend by pointing out his error. Do not set yourself up as an encyclopedia. Allow the other person the "privilege" of being wrong once in a while.

Moodiness.—Moodiness is a most disagreeable trait. The moody person demands, as it were, that you show him special consideration by humoring him when he does not choose to be cheerful.

It is natural for a person to feel better some days than others. A person's feelings can be controlled, however. This is proved by the large number of people who have learned never to admit when they feel downcast or melancholy.

for those who have spent their lives under the protective wings of the church to realize the vast differences between the philosophies of the modern world and "the faith which was once delivered unto the saints." But we must understand this if we are going to help our youth.

Every year the gulf widens between these liberal thinkers and those who still hold to the basic standards of the Christian church. Because of this the young people of our time are being trained to despise and to reject all authority. There is no longer any respect for the past. In many educational circles the greatest characters of history are held up to ridicule. We need not wonder that Paul described our day as a time when young folks would be "disobedient to parents, unthankful, unholy, without natural affection."

The real question is, How are we as parents going to help our young people meet this situation in which they find themselves? They cannot help absorbing some of these foolish notions. We can never help our young people by criticizing them, nor by making unfavorable comparisons between the present and the "good old days." Some of those days were a long way from perfect. Our young folks need intelligent and spiritual leadership. They need parents and friends who can be patient with them. They need older associates who can tactfully guide them away from the evil philosophies of our age. They need kindness and understanding, not pessimistic criticism.

No Rule for Every Case

In handling young people it is well to realize that there are no rules that fit every case, not even among members of the same family. Methods that may succeed with one may completely fail with another. Every young person must be treated individually. Regardless of whether children of the same family may look alike, their personalities may be vastly different. Even identical twins may be quite opposite in nature. Every parent should spend enough time with each child to know his real needs and to help him as an individual. Remember, standard rules of training are bound to fail, for the human spirit refuses to be regimented.

To be a good parent requires much tact and self-control. All too often we blunder along, making enemies of our children, simply because we are ignorant of the basic principles of family life. Jesus came to reveal the very nature of God, not as a stern disciplinarian, but as a loving Father. We may drive our children until they hate us, or we may so fill their lives with love that they are ours forever.

Avoid Family Favoritism

Some parents never seem to grow up. They just want to remain foolish adolescents all their lives. Some of them are silly, and lovesick, and immature, and their children grow up to despise them.

Other parents seem to resent the presence of children in the home. They become jealous of each other and of the children. In their desire to have the predominant position in the home, they may force a young child to choose a favorite parent. Such actions are cruel to children. No

youngster should ever have to choose between his father and his mother. Both should be equally dear to him, and one should complement the other. It is morally wrong to force a young child to make such a choice, even in fun. What may appear as rather amusing to an adult

A Story for the Children

BY ARTHUR S. MAXWELL



Stories of the Exodus—11

Three Dark Days

It is surprising how many times some people have to be punished before they learn to do right.

You would think that after Pharaoh had seen all the water of the Nile turned to blood, after he had had frogs jumping all over his palace, and swarms of lice and flies tormenting him to death, he would have come to see that the God of Moses and Aaron, who had sent these dreadful plagues, was not a God to be trifled with. But as soon as each plague ceased he hardened his heart again.

So he had to suffer some more.

Soon the cattle of Egypt began to die in droves, thousands of them. Then painful boils broke out on the people. Next there came a frightful storm with thunder, lightning, and hail such as Egypt had never seen before. It broke down every tree and flattened the entire crop of flax and barley. Then came myriads of locusts, which ate every green thing that remained after the storm.

This meant ruin and starvation to every Egyptian family. It meant ruin for the government too, for there would be no money for taxes. And while everybody was wondering what dreadful thing would happen next, a great darkness fell upon the land. The Bible says that it was so dark that people couldn't see each other.

At the end of the third dark day Pharaoh again sent for Moses and Aaron. Just how he found them we are not told.

"Go!" said Pharaoh, angrily, as the two men came before him. "Go, serve the Lord!"

This time he was willing for all the Israelites to go—men, women, and children. But not their cattle. With all the cattle of Egypt killed, he naturally had his eye on the Hebrews' cattle, which had been spared.

But Moses would not agree. The Hebrews would take their cattle with them. They would need them for sacrifices, he said.

This made Pharaoh madder than ever.

"Get out!" he cried. "See my face no more; for in that day that thou seest my face thou shalt die."

Moses was beginning to get angry now, and he said something full of meaning that Pharaoh did not understand—not then.

"Thou hast spoken well," he said, coldly. "I will see thy face again no more."

Then, with rising wrath, he told the king that one last terrible plague was about to

fall upon him and his rebellious people.

"And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt: and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt. . . . And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger" (Ex. 11:4-8).

The darkness had passed by now, and as Moses strode through the streets, with Aaron at his side, the people looked at them in awe. By obeying God's word and following God's leadings, Moses had gained more power in Egypt than he ever dreamed of having forty years before, when he tried to save Israel by himself.

Now things began to happen fast. Knowing that only a few hours remained before the great exodus would begin, Moses gave orders that the Hebrews should visit the Egyptians and collect the wages they had not been paid for years. They were to ask for "jewels of silver, and jewels of gold." And the Egyptians paid up. They were too scared to do anything else.

Then word was sent from home to home through all the land of Goshen, to every Hebrew family: This is the night of deliverance. Tonight God will smite all the firstborn of Egypt. Pharaoh will then let us go. Pack your things. Tomorrow we shall be on our way to freedom!

Imagine the excitement everywhere. It all seemed too good to be true. Old men and women, who had toiled long years for the Egyptians, and had been beaten many times by the taskmasters, cried out with thankful hearts, Thank God!

Boys and girls looked up into their mothers' faces and asked, "Are we really going away, Mamma? Where to? To the land flowing with milk and honey you told us about?"

And when their mothers said, "Yes, darlings, that's just where we are going," they cried out in glee, dancing and jumping around, "Oh, goody, goody, we're off to the land of Canaan!"

may have serious consequences in the mind of an adolescent or a child. The Master said, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Matt. 18:10).

Who can measure the pain and sorrow in the hearts of millions today because of broken homes? Every town, almost every street, has its sorrowing hearts that bleed. It is not the husbands and wives who suffer so much. Their situation is bad enough. But it is the children who suffer, and the younger they are the worse the tragedy. Too many within our own church tend to consider the marriage vows as something that can be set aside at will. Selfishness on the part of one or both parents is usually responsible for any broken home. O that God would help us to give more and demand less! We realize that some divorces are inevitable, and are Scripturally permitted. But a great many homes now going on the rocks could be saved by intelligent help from some doctor or minister who knows how to deal with personal problems.

There are no ideal mates this side of heaven. The person who thinks the pastures look greener on some other hill is only fooling himself. Breaking up one's home for someone else will never bring a person anything but the deepest sense of guilt, whether he be an Adventist or an agnostic. Every doctor meets these disillusioned people, most of whom have acted on the impulse of the moment. They are sick in body and in mind, secretly wishing they could live their lives over again. It never pays to break the divine laws.

State of Mind Affects Health

Several years ago an ambulance rushed to one of our hospitals with a man who was almost dead from a bleeding peptic ulcer. For weeks he hovered between life and death. He was given many blood transfusions. His recovery was very slow and painful. But every day he seemed to be more unhappy—as if he carried a deep sense of guilt. He occupied a very responsible position in the Federal Government. Senators held him in high esteem, but he was a desperately unhappy man.

Some years before his illness his home had been broken up. It was largely his own fault, but not entirely. After a bitter quarrel his wife and young son moved out. Another woman moved in. Much gaiety and high living followed. He tried to drown his grief in liquor, and to burn up his past with chain smoking. For some time he put on a cheery front, trying to convince the world that he was happy. But in his quiet moments he was utterly miserable. He dared not give himself too much time to think.

Secretly he longed for his old home and his boy, but his pride prevented him from inviting his wife and son back. Now

his inner conflict was crushing him. He began to fail in his work. The strain of constant unhappiness was too much for him. He had a deep sense of the wrong he had done. But he could not bring himself to acknowledge it. Gnawing pains developed in his abdomen, and he steadily went downhill.

Then the bleeding began, just a little at first. At times he made a partial recovery. At other times he was much worse. Then the big hemorrhage occurred, and he collapsed. The ulcer had eroded a large blood vessel. Most of his stomach was removed at the operation. But scars remain, not only in his body, but also in the life of his boy, now nine years of age. This man may be a great lawyer, but as a father he is still a hopeless failure.

It is a solemn responsibility to be a parent. We need to be tolerant with each other, and kind and considerate to our children. Never for a moment should we allow ourselves to deviate from the pathway of right and truth. Never should

we make light of the marriage responsibilities or the home. Never should we, even in fun, ask a child or a youth if he would care to have someone else as his Mother or Dad. If there are differences in the home, they should be settled as soon as possible under the loving influence of the Holy Spirit.

The eternal destinies of our children and youth are in our hands. We need much of the saving grace of God in our own lives every day if we are to guide these priceless children and youth into the kingdom. We need to realize that our words, our actions, even our attitudes, may either open or close the gates of heaven to the children within our homes and our churches. May God help us to so live that we may meet all our children in the kingdom of our Redeemer at last.

Of all who claim to be numbered among the friends of temperance, Seventh-day Adventists should stand in the front ranks. —*Gospel Workers*, p. 384.

Questions From Mothers—9

What to Do About Whining

By Archa O. Dart

Question

My little four-year-old girl has the habit of whining about everything she is asked to do. I thought she would outgrow this baby habit, but it is getting worse and worse. It seems that she is either sobbing or crying most of the time. Nothing I do seems to cheer her up. Should I just ignore it, or try to do something about it?

Answer

You must do something about it. This is a very dangerous habit that will not be outgrown. First of all, have the little girl examined by a physician to see whether she has some physical ailment. Check up on the following: Is she getting enough sleep? A four-year-old ought to be getting at least twelve hours of sleep a day. Are her eating habits good? Eating between meals or nibbling on candy can keep the stomach upset, and when the stomach is upset, the disposition is also. Does she feel that she is loved and wanted? She may need to be cuddled and loved more. Does she have cheerful, pleasant surroundings? Cheerfulness is very important from a mental hygiene viewpoint. Is Daddy always cheerful? Is Mother? Does she have plenty of free time to play outdoors? All of these have a very definite bearing on her attitude. Find the source of her trouble and eliminate it just as soon as possible.

But if the habit of whining still stays

with her, it *must* be corrected; otherwise it might contribute to a mental disorder. Play little games with her, like finding a pretty girl in the mirror. Whiny girls are ugly, but smiling girls are pretty. Avoid calling attention to her whining. Talk about her smiling. Mother might say, "Oh, how lovely you look when you smile." *Never* let her have a thing when she whines for it. Say, "When my little sunshine girl asks for it she will get it, but no one else." Or, "Smiles are the only things that work around here." It will not take long for the average child to change her habits when she sees that whining *never* brings her what she wants, but smiling does. We compliment her smiles, we talk of her smiles, and, of course, we smile ourselves.

Now after a fair trial, if these measures fail to bring about a reformation and she still sits and sobs, more drastic measures must be used. One father, realizing that he was about to have a mental case on his hands, was driven to "try anything." He decided to put his hand over his little daughter's mouth whenever she started to cry. He sat there for five minutes, ten, fifteen, twenty. His arm nearly gave out, but Mother was ready to take over. After thirty minutes—a very long time for a child—she stopped sobbing, the clouds disappeared, she began to smile. The battle had been won, and the child has been much happier ever since.

oppose the message of reform on this point: . . . The Lord has given us the work of "proclaiming the message of health reform, and if you cannot step forward in the ranks of those who are giving this message, you are not to make this prominent. In counter-working the efforts of your fellow laborers who are teaching health reform, you are out of order, working on the wrong side."—*Evangelism*, pp. 664, 665.

For years, during the lifetime of the Lord's servant, earnest messages came to the church through the gift of the Spirit of prophecy appealing for God's people to lead out in a bold reform in healthful living. It was repeatedly urged that this was a part of the third angel's message. Its relationship to the body of the message was to be as the right arm to the body.

Shall we not give to this phase of the great message of truth the prominence that it deserves, both in our personal living and in our public ministry? May God help us to do so.

General Conference Session Recommendation

At the time of the General Conference session in 1936 earnest study was given to the importance of the health reform work, and it was recognized that many had failed to appreciate the importance of this phase of our message to the world.

It was felt that some word of counsel and appeal should be sent out to our people regarding the matter and, accordingly, the following message was prepared and published:

Health Principles

"We are told that 'When the third angel's message is received in its fullness, health reform will be given its place in the councils of the conference, in the work of the church, in the home, at the table, and in all household arrangements.'—*Testimonies*, vol. 6, p. 227.

"We express as our conviction that there has been in some measure through the years a failure to heed this counsel. We appreciate the loyalty to this instruction which has marked the lives of many of our devoted brethren and sisters. We recognize also that the large majority of our workers have been true to these principles. It is to be regretted, however, that some have not fully sensed the responsibility of leadership in being examples to the church in the observance of health principles. We believe that the time has fully come when the principles of healthful living should be given their heaven-designed place in the practice and teaching of every church leader and of the church at large.

"We, therefore, as the representatives of the Seventh-day Adventist church assembled in Autumn Council, voice our high regard for the principles of health given to this people. We recommend that

these principles receive the hearty and sympathetic support of our leaders and people throughout the world.

"It would be quite impossible to specify the various details of these principles. They pertain to the food we eat and the air we breathe, to exercise and rest, to the use of water for drinking and bathing and in the treatment of disease, to the clothing we wear, to our homes and their surroundings, to the use of drugs and narcotics, to the preparation of food and a balanced dietary, to the state of the mind and its influence on the functioning of the physical organs, and other details too numerous to mention in this connection.

"We believe that the question of diet constitutes a most important phase of healthful living, and because of the great danger to health attending the use of flesh foods that our workers and people, especially under conditions where a balanced non-flesh dietary is available, should choose their dietary from non-flesh foods, making use of flesh only under exceptional circumstances as an emergency food.

"Our workers should present our health principles the same as every other phase of present truth to the church of

Christ, and by their own personal example lead the members of the church in faithful obedience to the instruction we have received. Every individual should apply these principles faithfully, in his own personal experience and in a spirit of generosity to his brethren. We call upon every conference and institutional worker throughout the world field to unite with us in this high and holy purpose.

"We recommend, That instruction in health principles be given in connection with our coming union conference sessions and in our camp meetings and other important church gatherings as can consistently be done, thus carrying into effect the resolutions regarding the question of health teaching which were passed at the last General Conference."—From General Conference Minutes, Oct. 27, 1936, p. 154.

Although some eighteen years have passed since then, we believe this word of appeal is needed as much today as it was in 1936. May the Lord help each one of us to relate himself to this and to every other important phase of the work and message that has been committed to this people in such a way as to bring glory to God and blessings to the church.

Christ's Letters to His Churches—6

Philadelphia: Era of Love and Service

By Roy F. Cottrell

The city of Philadelphia in Asia Minor was founded in the second century B.C. by Attalus Philadelphus, whose brother was king of Lydia. Between these two rulers sincere love and affection is said to have existed; and in some way this city of reputed brotherly love was christened Philadelphia. Also because of its stately temples and public buildings, it was sometimes called Little Athens.

Philadelphia, situated in a mountain pass, was built upon a natural terrace having four rounded summits. In this commanding position it guarded the door or gateway to the important ancient trade route between cities of Asia Minor and the East. Along the centuries, Philadelphia has suffered severely from numerous earthquakes and from prolonged sieges by hostile armies. It is now a decadent, sprawling city of some ten thousand inhabitants. Its modern name is *Alasehir*, variously translated as "exalted city," or "red city," the latter indicating the color of the soil.

In the prophetic message to the church of Philadelphia the seer of Patmos is instructed to write: "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shut-

teth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name" (Rev. 3:7, 8).

Signs of the End Appear

The promise was also given, "Behold, I come quickly" (verse 11). This announcement naturally establishes the time period covered by this church. The attention of multitudes was directed to the prophecies of the Word by the spectacular signs that God hung in the heavens. The notable dark day of history, with its portentous, inky shroud covering New England and neighboring areas, occurred on May 19, 1780, and the moon was darkened the following night. On November 13, 1833, in the eastern sections of North America, there was witnessed the phenomenon of falling stars, declared to be "the greatest display of celestial fireworks" ever witnessed by man.

With the appearance of these signs there also developed a quickening of missionary zeal and activity. In 1893 William Carey sailed for India, to be followed later by such intrepid ambassadors of the cross as Robert Morrison to China, Ad-

oniram Judson to Burma, John Paton to the South Seas, Moffat and Livingstone to Africa, and a multitude of others.

In 1804 the British and Foreign Bible Society was founded, and twelve years later the American Bible Society began its beneficent service for enlightenment of mankind. The church was gripped anew with the urgency of the great commission, "Go ye into all the world," and the era of modern missionary endeavor was nobly launched.

During those years of spiritual awakening, devout Bible students began an intensive and systematic study of Scripture prophecy. Among these was William Miller, of Low Hampton, New York. He especially applied himself to a prayerful and earnest investigation of the books of Daniel and Revelation; and becoming fully convinced that the coming of the Lord was near at hand, he began preaching and publishing the good tidings.

Hundreds of clergymen joined him in the great evangelistic campaign that stirred the United States from north to south. In other lands God moved upon the hearts of many distinguished religious leaders to proclaim the imminence of Christ's second coming, among whom were Edward Irving of England, Joseph Wolff who labored in various parts of Asia, Leonard Kelber of Germany, and Lacunza (known also as Ben Ezra) of Spain and South America.

Throughout many lands the tidings sounded, "Behold, the bridegroom cometh; go ye out to meet him" (Matt. 25:6). This message brought great searching of heart and consecration to God. Confessions were made; differences were put aside; believers united in their efforts to warn the world of the approaching Advent; praise to God ascended from every heart; members of the "little flock" were experiencing their "first love," and were bound together in pure and fervent devotion. To them the name *Philadelphia*, or "brotherly love," was altogether appropriate.

The Great Disappointment

But the time of Christ's expected appearance passed, and the waiting people met crushing disappointment. Further study revealed that they were correct in the computation of the time, but wrong in the event to take place. On October 22, 1844, the 2300 days (prophetic years) of Daniel 8:14 expired. But instead of coming to earth as the believers had anticipated, Christ, our great High Priest, entered the holy of holies for His closing ministry in the heavenly sanctuary. "The judgment was set, and the books were opened" (Dan. 7:10).

In these events we observe the beautiful symbolism employed in the prophetic message to the church of this era. As old Philadelphia was a key city located in a mountain pass, and guarding the door, or gateway, to the ancient caravan route,

so Christ is represented as having the key, or position of authority.

He holds the key to death and the grave (Rev. 1:18).

He holds the key to the most holy place of the heavenly sanctuary, which was opened in 1844, at the close of the 2300 years.

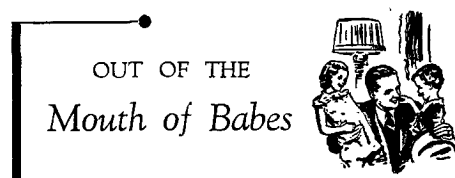
He holds the key to the door of probation, which will be closed when His priestly ministration is completed (Rev. 22:11).

He also holds the key to the gates of Paradise, and issues to all the gracious invitation, "Come" (Rev. 22:14-17).

Today God's people should realize that they are living in the closing moments of the great judgment hour. Very soon each one will be required to face the record in the books. The door to the first apartment of the sanctuary has finally closed. But, praise God, we still have access through the open door to the second apartment where Christ ministers in our behalf! As we surrender all, His blood will cleanse every stain.

No Words of Censure

A study of the seven churches reveals that persecuted Smyrna and ardent Philadelphia are the only two who received no word of censure or reproof. The members of the latter were sorely buffeted by the "synagogue of Satan" (Rev. 3:9), but



(Parents are invited to send to the REVIEW unusual comments in the field of religion or religious principles made by children under ten years of age. When you write, be sure to give the setting for the statement and the child's age.—EDITOR.)

Jennifer is only three years old, but not too young to let her light shine for Jesus. Heaven is very real to her, and she looks forward to her trip through the shining sky when the angels come to take her home with the Saviour.

Several weeks ago we took her on a trip with us to Portland, Oregon, to see her grandparents. One night we drove to the summit of a hill in one of Portland's beautiful city parks to observe the bright lights shining below. It was such a thrill for her, since we live in a small town where there are few colorful lights.

We drove around the other side of this beautiful hill, where a much bigger surprise was in store for little Jennifer. Off in the distance we could see another town with its bright lights twinkling in the heavy darkness. As our little three-year-old beheld the beautiful sight, she cried out in childish glee, "Oh, look, Mommy, it's the city of God."

Her words inspired us all to be more faithful to the truth and ready for the great thrill that awaits us when Jesus comes and we rise above the darkness of this old world to behold for the first time the city of our God.

MRS. ROY F. SCHMUNK

the assuring promise was given: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10).

The Hour of Temptation

In 1844 when the day of expectancy passed and Christ had not appeared to deliver His people, many were confused and discouraged. That was indeed an hour of temptation. But while He did not return at that time, He reassured the believers, saying, "Behold, I come quickly" (Rev. 3:11). Then, lest anyone should doubt and draw back, He added, "Hold that fast which thou hast, that no man take thy crown" (verse 11).

Because of the hardness of the human heart, and the long-suffering of God, the fulfillment of the divine promises may at times appear delayed; but, brother, sister, take heart. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:35-37).

Promise to Overcomers

Faithfulness will ensure a glorious reward, and to the Philadelphian believers, He who holds the key to eternal riches, testified: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name" (Rev. 3:12).

For long centuries a tall and stately pillar stood among the ruins of ancient Philadelphia, a reminder of the grandeur that had forever perished. In contrast with a crumbling, moss-covered column, the victorious Christian is to become a "living" stone, or imperishable pillar in the temple of God that will stand throughout endless ages.

History further records that the most severe earthquake to visit the city of Philadelphia occurred in A.D. 17. After this destructive catastrophe a Roman emperor contributed some \$600,000 to assist in reconstruction; and in appreciation to the donor the citizens named the rebuilt city Neo-Caesarea. Later, it was again changed to Flavia in honor of emperor Flavius Vespasian.

In like manner the new names of this rebuilt city may symbolize the new names of transformed character to be conferred upon the overcomers. On each victor will be written the name of God, to whom he belongs, the name of the New Jerusalem, which is his delightful destination, and Christ's new name, by virtue of which he obtains eternal redemption.

We are told that in the city of Ottawa, Canada, there stands a beautiful structure known as Peace Tower. On its ponderous panels of stone are engraved the names of all Canadian servicemen who participated in World War I; and on a marble altar lies a golden book in which are written the names of all who, in behalf of freedom, made the supreme sacrifice.

In the archives of heaven there is another massive volume, not a book of

death, but a book of life in which are recorded the names of all who have enlisted in the warfare for eternal life. Names will be blotted out. Names will be retained. Crowns will be awarded.

May God enable us each to hold fast in the hours of trial before us; then the new name of character will be inscribed by an angel penman, and the overcomer will obtain "a crown of glory that fadeth not away."

I Believe in Choirs

By Eva Jeune McAssey

I believe in music in general and choirs in particular. The Bible and the Spirit of prophecy support this belief.

At the tower of Babel, God confounded the language that united the builders in their heaven-defying pursuit. But God did nothing at that time to interfere with spiritual communication. Music at that time was, and even today is, the only language left by heaven that remains a universal language. It is a language that has been left by which mortals may commune with heaven. This is because it is a means to express God's love.

We read that "as our Redeemer leads us to the threshold of the Infinite, flushed with the glory of God, we may catch the themes of praise and thanksgiving from the heavenly choir round about the throne; and as the echo of the angels' song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers. Heaven's communion begins on earth. We learn here the keynote of its praise."—*Education*, p. 168.

Music is a part of God's worship in the courts above. And so it should be on earth. "We should endeavor, in our songs of praise, to approach as nearly as possible to the harmony of the heavenly choirs."—*Patriarchs and Prophets*, p. 594. "The nearer the people of God can approach to correct, harmonious singing, the more is He glorified, the church benefited, and unbelievers favorably affected."—*Testimonies*, vol. 1, p. 146.

In ancient times God established music in His sanctuary. The ark of God was escorted to the temple "with singing and with music and with great ceremony."—*Prophets and Kings*, p. 38.

We read that at the time of the dedication of Solomon's Temple, "It came even to pass as the trumpeters and singers were as one, . . . and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the Lord, saying, For he is good; his mercy endureth forever: that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud;

for the glory of the Lord had filled the house of God" (2 Chron. 5:13, 14).

There were 288 voices that were instructed in the songs of the Lord (see 2 Chron. 5:7). Four thousand praised the Lord with instruments (see 1 Chron. 23:5).

God called singers to lead the forces of Israel to victory in battle (see 2 Chron. 20:21, 22). "It was a singular way of going to battle against the enemy's army—praising the Lord with singing, and exalting the God of Israel. This was their battle-song. They possessed the beauty of holiness.

"If more praising of God were engaged in now, hope and courage and faith would steadily increase. And would not this strengthen the hands of the valiant soldiers who to-day are standing in defense of truth?"—*Prophets and Kings*, p. 202.

Angels Sang at Jesus' Birth

Then, too, God's choir announced the birth of His Son. "The whole plain was lighted up with the bright shining of the hosts of God. Earth was hushed, and heaven stooped to listen to the song, 'Glory to God in the highest, and on earth peace, good will toward men.'"—*The Desire of Ages*, p. 48.

Prayer for Strength

By ANNA ROSS CLOOS

Dear Father, as I kneel today
In agony of soul,
Help me to place my hand in Thine
When waves of trouble roll.

Be Thou near to comfort
And to strengthen me today;
As Satan's darts of doubt are hurled,
Help me to win the fray.

The foe would break me down, dear Lord,
And tempt me to despair;
Oh, help me then to realize
Thy kind and loving care!

Through every trial, affliction, doubt,
When Satan's darts molest,
Help me to hear Thy gentle call,
"Come unto me—and rest."

Jesus fought the enemy with song. This is clearly revealed in the Spirit of prophecy. "It was He who filled the earth with beauty and the air with song." While dwelling in Nazareth "often He expressed the gladness of His heart by singing psalms and heavenly songs. Often the dwellers in Nazareth heard His voice raised in praise and thanksgiving to God. He held communion with heaven in song; and as His companions complained of weariness from labor, they were cheered by the sweet melody from His lips. His praise seemed to banish the evil angels, and, like incense, fill the place with fragrance."—*The Desire of Ages*, p. 73.

"With the voice of singing He welcomed the morning light. With songs of thanksgiving He cheered His hours of labor, and brought heaven's gladness to the toilworn and disheartened."—*The Ministry of Healing*, p. 52.

The Song in the Upper Room

Jesus once led a group to sing in a time of crisis. "Before leaving the upper chamber, the Saviour led His disciples in a song of praise. His voice was heard, not in the strains of some mournful lament, but in the joyful notes of the Passover hallel: 'O praise the Lord, all ye nations; praise Him all ye people. For His merciful kindness is great toward us; and the truth of the Lord endureth forever. Praise ye the Lord.'"—*The Desire of Ages*, p. 672. At the resurrection as Jesus came forth from the grave, "the angel host bow low with adoration before the Redeemer and welcome Him with songs of praise," the soldiers "saw the brightness of the angels illuminate the night, and heard the inhabitants of heaven singing with great joy."—*Ibid.*, p. 780. As Jesus was parted from His disciples, "A cloud of glory hid Him from their sight; and the words came back to them as the cloudy chariot of angels received Him, 'Lo, I am with you alway, even unto the end of the world.' At the same time there floated down to them the sweetest and most joyous music from the angel choir."—*Ibid.*, p. 831.

At the ascension of Jesus the angel escorts sang a rapturous melody. "The heavenly host, with shouts and acclamation of praise and celestial song, attended the joyous train. . . . Then the portals of the city of God are opened wide, and the angelic throng sweep through the gates amid a burst of rapturous music."—*Ibid.*, p. 833.

Yes, even God the Father sings. "He approaches the Father with whom there is joy over one sinner that repents; who rejoices over one with singing."—*Ibid.*, p. 834.

At the end of the great controversy we will unite our voices in praise to God. "Ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise."—*The Great Controversy*, p. 678.

The Second Coming of Christ

By Earle Hilgert

Jesus had told His disciples of the period of great tribulation to come upon His people. This period, as shown by the prophecies of Daniel and the Revelation, was to last for 1260 years, which ended in A.D. 1798.

"Immediately after the tribulation of those days," said Jesus, "shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" (Matt. 24:29).

These signs were fulfilled near the end of the 1260 years, and in those localities where men's minds were prepared to believe that the time of the end had come. On May 19, 1780, a most remarkable darkening of the sun occurred in the northeastern section of the United States. Recent research work leads us to believe that the darkness covered an area of about 25,000 square miles in central and southern New England and lasted four to five hours in each locality as it progressed from southwest to northeast.

"Since the time of Moses, no period of darkness of equal density, extent, and duration, has ever been recorded."—*The Great Controversy*, p. 308.

Many who experienced this event saw in it a divine warning. God was preparing a people to receive His final messages to the world: the Dark Day occurred in the very places where the three angels' messages of Revelation 14:6-12 were first to be proclaimed.

In 1831 William Miller began to preach the imminent second coming of Christ to judge the world, the message proclaimed by the angel of Revelation 14:6, 7: "Fear God, and give glory to him; for the hour of his judgment is come." Two years later, on November 13, 1833, "the last of the signs appeared which were promised by the Saviour as tokens of His second advent. Said Jesus, 'The stars shall fall from heaven.'"—*Ibid.*, p. 333. That night a most remarkable meteoric shower took place, unique in its heaviness and brilliance. It was observed over much of the United States, and, like the Dark Day, was believed by many to be a sign of divine judgment soon to come.

Accompanying these celestial portents are to be signs on earth.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (Luke 21:25, 26).

No one can deny that these words of Jesus fitly describe the present day. Never have world leaders faced such distressful conditions with such utter perplexity. At a time when man has demonstrated his genius by inventing means to destroy the human race, no one seemingly has the wisdom to avert that disaster. Fear of one's fellow men, and of nature's power in their hands, is the dominating factor in world affairs today.

But Jesus did not leave His people with a gloomy picture. Again He spoke words to cheer their hearts:

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (verse 28). "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass,

till all these things be fulfilled" (Matt. 24:32-34).

Much discussion has been given to Christ's promise that closes the above passage. Many have speculated regarding the generation to which Jesus referred. In a sense Jesus' prophecy had a double application. It applied both to the destruction of Jerusalem and to the end of the world. It is true that Jerusalem was destroyed within the lifetime of the generation living in Christ's time.

Important to the understanding of Jesus' words is His statement, "Ye, when ye shall see *all these things*, know that it is near, even at the door." This must refer to the latter times. The generation to which Christ referred is that which sees "all these things"—that which understands the full implication of all the signs, both those in the heavens and those among men. This generation, which receives a full understanding of all the signs of the end, will also see all these things fulfilled.

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they



Minute Meditations

By Harry M. Tippet

Armless Deities

"The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God" (Isa. 52:10).

Literature holds few sadder confessions than that of Heinrich Heine, the German poet, in which he describes his agony of soul when sentenced to death by a fatal illness. He made his last journey to the Louvre to see the art objects he had known so intimately and loved so well. At the end of the long corridor stood the famous marble of the armless Venus de Milo.

"As I entered the hall," he said, "where the most blessed goddess of beauty stands on her pedestal, I well-nigh broke down. I could not forbear falling at her feet and sobbing piteously, so that even a heart of stone must have softened. The goddess gazed at me compassionately, but her look was comfortless, for it seemed as though she were saying, 'Seest thou not that I have no arms and cannot help thee?'"

So it is with all of this world's gods and goddesses. There is no eye to pity and no arm to save. But God is not like that, for "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that he cannot hear" (Isa. 59:1). Just before Moses climbed Nebo to his lonely death he blessed Israel with the comforting assurance,

"The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27). Happy are they who find that truth a covert from life's perplexities today.

The armless deities of our modern world are legion. Though not made of wood or costly marble, they are just as real in the minds of millions of people as Dagon to the Philistines or Diana to the Ephesians. They are found in industrial plants and business offices, in the halls of government and in the home. Although not recognized as gods, they nevertheless lead the minds and hearts of men and women captive by the benefits they promise. For they go by the names of success, of security, of wealth and opulence, or of diplomatic protocol. They are as verily worshiped as were the deities of ancient Greece. Men sell their souls to serve them.

These modern gods of mart and palace are hard masters. They drain their worshipers of the very freedoms they seek, for they cannot be appeased save by sacrifice. They take peace of mind and leave anxiety, and demand contentment in return for their shoddy satisfactions. Then in the hour of trouble their devotees find that their gods have no arms with which to minister to their soul's need. To all such, as to the man in the parable who was putting all his trust in new barns and greater harvests, the Bible makes the irrevocable decree, "Thou fool, this night thy soul shall be required of thee" (Luke 12:20).

But the arms of a loving Saviour are still open to a perishing world, and Isaiah's promise, "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom," has been a sustaining assurance to all those who look for the enduring rewards of a life of faith in a mighty Redeemer.

shall gather together his elect from the four winds, from one end of heaven to the other" (verses 30, 31).

The appearance of Christ in heaven is the magnificent, universal sign no power of evil can counterfeit. The wicked themselves will recognize the One descending from heaven as Him whom they have rejected. John, who heard Christ's words on Olivet, many years later beheld this tremendous scene in vision (see Rev. 6:14-17).

After describing His coming and assuring His disciples of its certainty, Jesus concluded His prophecy with a solemn warning lest in their enthusiasm for the fulfillment of the wonders He had revealed, they might expect His coming too soon, and so be discouraged.

"Christ stated plainly to His disciples that He Himself could not make known the day and hour of His second appearing. Had He been at liberty to make this time known, what need would there have been for Him to exhort them to maintain an attitude of constant expectancy?"—MRS. E. G. WHITE in *Signs of the Times*, Oct. 6, 1898.

Frequently questions are raised as to why Jesus spoke as if His return was imminent, and yet so much time has passed since then. In attempting to explain this, many have given up altogether the expectation of an actual physical return, and have concluded, rather, that Jesus' promises of His coming are fulfilled to each individual soul at death.

Others, while retaining a nominal belief in a literal second coming of Christ, have concluded that it has now been so long delayed that Jesus' prophecies can have no significance for the present time. Both of these types of thinking are wiles of Satan to cause men to become unaware of the disaster impending upon them. The doctrine of the Second Advent, taught by Christ and preached by His disciples, was intended by God to keep His church ever awake and working for Him.

"Christ spoke repeatedly of His second coming to the earth. . . . More than eighteen hundred years have passed since He, who spake as never man spake, uttered these words. He who could utter nothing but truth, made this assertion, which implied that the hour was at hand; but the dead are still in their graves. The Lifegiver's voice has not yet called the sleeping saints from their gloomy prisons, but we have not lost faith, because the predicted hour has not yet arrived. We work on, trusting, and believing, and waiting, not taking one step backward; but obeying the orders of the Captain of our salvation, whose command to His people is, 'Go forward.' . . .

"And, behold, I come quickly. . . . Was Christ a false prophet when He uttered these words? More than eighteen hundred years have passed since John heard this great truth, and the Lord has not yet come to reign. But shall we give up looking for His appearance? Shall we say, 'My Lord delayeth His coming?' See

how the specifications of the prophecies have been and are fulfilling. Let us lift up our heads and rejoice; for our redemption draweth nigh. It is nearer than when we first believed. Shall we not wait patiently, filled with courage and faith? Shall we not make ready a people, to stand in the day of final reckoning and judgment?"—MRS. E. G. WHITE in *Review and Herald*, July 31, 1888.

"Go to your rest at night with every

sin confessed. Thus we did when in 1844 we expected to meet our Lord. And now this great event is nearer than when we first believed. Be ye always ready, in the evening, in the morning, and at noon, that when the cry is heard, 'Behold the Bridegroom cometh; go ye out to meet Him,' you may, even though awakened out of sleep, go forth to meet Him with your lamps trimmed and burning."—*Testimonies*, vol. 9, p. 48.

A Story for the Children

BY ARTHUR S. MAXWELL



Blood on Their Toes

During the next few weeks some exciting things happened. First came the big ceremony when Aaron and his sons were made priests of the sanctuary. Everybody was told to come and see this take place, for it was to be something very, very important.

It must have been a mighty crowd that gathered round the tabernacle that day. I can't imagine how all the thousands of people could possibly have had a good view. Maybe some stood on the surrounding hillsides. But you may be sure the boys and girls got as close to the front line as they could.

And what did they see?

First of all, they saw six people come to the door of the tabernacle. In the center was Moses. In front of him stood Aaron and his four sons, Nadab, Abihu, Eleazar, and Ithamar. What interested everybody most, of course, was the fact that Aaron and his sons wore nothing but their "linen breeches," or shorts.

Whatever's going to happen? they all wondered.

Then they saw Moses take water from a basin and begin to wash them. First Aaron, then Nadab, then Abihu, then Eleazar, and finally Ithamar.

"Why's he doing that?" the children asked their parents, who replied, "Because they are going to minister before God in the sanctuary, so they must be clean and pure all over—outside and inside."

Then Moses dressed Aaron in the robes that had been made for him. From a distance they looked very beautiful indeed—for they were of blue, purple, scarlet, and gold, just like the curtains of the sanctuary.

On Aaron's chest Moses placed a handsome breastplate, its twelve jewels each engraved with the name of one of the tribes of Israel, glittering in the bright morning sunshine.

On Aaron's shoulders Moses placed two large onyx stones, set in gold, each engraved with six names of the children of Israel. In this way Aaron was reminded that, as high priest, he must carry the burdens of the people close to his heart—always.

When all these garments were in place, Moses put on Aaron's head a miter which had a solid gold band in front of it bearing the words, "Holiness to the Lord."

The shimmering gold seemed to make the words flash out across the camp, and no one, from the youngest to the oldest, could have

had any doubt about what they meant. Aaron was to be a holy man, an example of holiness before all the people.

While all this was going on, Nadab, Abihu, Eleazar, and Ithamar had been watching what was happening to their father. As one beautiful garment after another was placed on him, they must have felt very naked indeed.

At last, however, their turn came to be dressed. Going from one to another of the boys, Moses put on each of them a coat, a girdle, and a bonnet. These were nothing like Aaron's, of course, but even so the Bible says they were "for glory and for beauty."

After this a bullock was brought to where the group was standing, and Aaron and his sons all laid their hands on the head of the animal as a mark of their confession of sin. Then Moses slew the animal and sprinkled its blood around the altar.

Then a ram was brought. Again Aaron and his sons laid their hands on the animal's head, after which the ram was killed and its blood sprinkled on the altar.

Next another ram was brought, called "the ram of consecration." Once more—for the third time—the five placed their hands in the same position, as though laying all their sins on the animal. But this time something different happened. Instead of sprinkling the blood of the ram on the altar, Moses put some of it "upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot."

After that he came to the four boys and put some of the blood "upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet" (Lev. 8:23, 24).

Blood on the ear meant that they were not to listen to evil. They were to keep their thoughts pure, clean, and holy.

Blood on the thumb of the right hand meant that they were to use their hands for noble purposes. They were to be consecrated to doing good, helping the poor and needy, and building the kingdom of God.

Blood on their toes meant that they were to walk in the ways of righteousness. They were to follow the path of God's commandments, never wandering into places where God would not want them to go.

We need to be consecrated like this, too—with the blood of Jesus on our ears, our thumbs, and our toes.



• EDITORIALS •

We Capitulate

At the first of the year we announced that in the future editorials would not carry identifying initials. We explained that in adopting this policy we were but following the well-nigh universal practice in the editorial world, including the policy that was, years ago, employed in the REVIEW itself. It never occurred to us that the new policy would particularly concern our readers. To be honest, we did not think that they gave very special attention to the editorial section. Why should they, there are so many other features of great interest in the journal!

But we were mistaken, more mistaken than we have been in many an editorial day. Immediately letters began to come in, and they have continued to come in, protesting the elimination of the initials. Nor could the editors move among our people without being accosted with the plea: Please restore the initials. Frankly, we do not recall any more widespread or emphatic reaction on a change in the REVIEW than the reaction we have experienced on this matter. One sister even wrote that this was her last renewal subscription if the initials were not returned—a kind of threat that is supposed to make the bravest editor quail. A brother said that if we did not like anonymous letters neither did he like anonymous editorials—though strangely enough he knew exactly to whom to write to express his protest, which seemed to make our editorials not quite anonymous.

And so we capitulate! In fact, we do it with a glow of satisfaction—we are only human! Now we know for sure that a very wide circle of our subscribers read the editorial pages. Many thanks for letting us know this, even if it had to be in the setting of a protest. God bless you all—and here are our initials.

F. D. N.

The Dark Day of May 19, 1780

This issue of the REVIEW is dated May 19, 1955. Exactly 175 years ago occurred that remarkable sign in the heavens known as *the Dark Day*, which fulfilled the prophecy of Jesus recorded in Matthew 24: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light" (verse 29).

"Those days" referred to the tribulation period brought on by papal persecution and described by Daniel as "a time and times and the dividing of time" (Dan. 7:25), and by John as 42 months or 1260 days. (Rev. 13:5; 12:6). Beginning in A.D. 538, this prophetic span of years ended in 1798, when Berthier, at the direction of Napoleon took Pope Pius VI prisoner, and brought a temporary end to papal dominion.

In the gospel of Mark we read that the sun would be darkened "in those days," but "after that tribulation." The public persecution of Protestants ended in Europe about 1773. The Dark Day of May 19, 1780, came "after that tribulation," as the Saviour said it would. This was followed by the falling of the stars on November 13, 1833, another sign foretold by Jesus (Matt. 24:29).

The next specific heavenly token is "the sign of the

Son of man in heaven" (Matt. 24:30). Here is a reference to the little black cloud seen in the distance by the waiting saints at the time of Jesus' appearing. This is the actual token of deliverance for the expectant remnant. The sign is the glorious appearance of the Saviour Himself with His angels (see *Early Writings*, p. 286).

Description of the Dark Day

The Dark Day of May 19, 1780, was the first of the heavenly signs. The remarkable appearance of blood shown in the face of the moon on the night following was also apparent.

D. H. Leggett, a Seventh-day Adventist minister and formerly a student at the Theological Seminary, wrote a thesis on the Dark Day of May 19, 1780, in which he presented the following description of this unusual day based upon historical records he had gleaned after extensive research.

"Friday morning, May 19, the sunrise was seen in most sections of New England. The only exceptions were the far southwestern portions . . . where the darkness had already settled. A red sun began to climb into the heavens. Shortly after sunrise the quiet of the air was broken by a slight stirring of wind. . . . In the background the continual roar of thunder sounded in the ears of the residents. . . . From the southwest a dark cloud loomed threateningly, appearing at first to be a thundercloud. Then the wind changed rapidly around to the west and again back to the southwest, bringing the ominous darkness that approached steadily, swiftly, and covered every town and hamlet within a radius of two hundred miles.

"Any who at first thought that this was merely a cloud, were soon disillusioned, for as it approached, the color of the landscape changed and all objects appeared brassy. Even the trees and grass, instead of the usual bright green, took on a yellowish-brown coloration and then faded into the all-pervading darkness.

"This darkness struck terror to the hearts of many: some thought it to be the cessation of all light; others saw in it the sign of the Lord's coming; still others thought it to be a portent of a great unknown danger. It must have seemed strange indeed to see birds returning to their nests and chickens to their roosts. House after house began to light candles in order to carry on the ordinary processes of living, and some people gathered into the churches to receive counsel from their pastors.

"The darkness varied in intensity from place to place. When the sun rose highest in the heavens, the darkness was greater. After twelve or one o'clock, light came again to the farthest southwest section of New England. Three hours later, at three or four o'clock, the sun was again shining over most sections of New England. As the evening approached the darkness returned, and the night that followed was so dark that plain white paper could not be seen when placed in front of the eye. The wind arose shortly after midnight, dispersing the clouds, and the full moon could be seen.

"Accounts appeared in many papers, describing this darkness. Tracts were published explaining it as a sign of Christ's coming."—*The Dark Day of May 19, 1780*, pp. 4-7.

Said Ellen G. White of this phenomenon:

"May 19, 1780, stands in history as 'The Dark Day.' Since the time of Moses, no period of darkness of equal density, extent, and duration, has ever been recorded. The description of this event, as given by eye-witnesses, is but an echo of the words of the Lord, recorded by the prophet Joel, twenty-five hundred years previous to their fulfillment: 'The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.'

"Christ had bidden His people watch for the signs of His advent, and rejoice as they should behold the tokens of their coming King. 'When these things begin to come to pass,' He said, 'then look up, and lift up your heads; for your redemption draweth nigh.' He pointed His followers to the budding trees of spring, and said: 'When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.'"—*The Great Controversy*, pp. 308, 309.

One hundred seventy-five years have passed by since the first of the heavenly signs. One hundred twenty-two years have slipped away since the falling of the stars on November 13, 1833. Christ is no longer prevented from making His appearance because of unfulfilled prophecies of this character. Only an unfinished work separates us from eternity. (See Matt. 24:14.) How our hearts long for the appearance of the sign of the Son of man in the heavens and the coming of our blessed Redeemer. "Even so, come, Lord Jesus" (Rev. 22:20).

D. A. D.

Make Sure It's Genuine

The other day we received a letter from one of our church members in the Northwest. She says in effect: "I want to ask you about a man from Takoma Park. He has been sending me circular letters for a long time dealing with church matters. He says some pretty hard things about the ministry and the General Conference so I wrote to him inquiring if he was a Seventh-day Adventist minister in good standing. He replied that all printed material sent out was checked by such men as A (naming a college Bible teacher), B (a teacher at the Theological Seminary), and C (an editor at the publishing house). He went on to say that his wife is a Sabbath school teacher of many years experience. I cannot understand this, for some of his statements are so critical and abusive. Lately he has been encouraging the people to send him their tithes and offerings. Do you know this man?"

Yes, we know him. He is not a member of the Seventh-day Adventist Church. His claims of connection with our leaders are false. He speaks of his wife having been a Sabbath school teacher. If she ever was, she is not now teaching in any of our churches, and has not been for a long time. Many of the statements in this man's mimeographed letters are positively untrue. We would advise our people to have no fellowship with his unfruitful works of darkness. He is but one example of those who make it their business to cast discredit upon the work of God and to destroy the influence of the leadership.

There is no occasion to be misled in regard to circular material purporting to bring counsel to the church or to give information regarding its activities or leadership. If it is properly authorized, the name of the responsible committee, organization, or institution will be clearly indicated. If it is signed by an individual, his official relationship to the denomination will be stated. Lacking such positive identification, the material should be un-

derstood to carry with it no denominational sanction or approval of any kind. If it comes unwanted through the mails, it can be stopped by refusing it at the post office and asking that it be returned to the sender.

In this connection a statement from the messenger of God may be read with great profit:

"Satan hopes to involve the remnant people of God in the general ruin that is coming upon the earth. As the coming of Christ draws nigh, he will be more determined and decisive in his efforts to overthrow them. Men and women will arise professing to have some new light or some new revelation, whose tendency is to unsettle faith in the old landmarks. Their doctrines will not bear the test of God's word, yet souls will be deceived. False reports will be circulated, and some will be taken in this snare. They will believe these rumors, and in their turn will repeat them, and thus a link will be formed connecting them with the archdeceiver. This spirit will not always be manifested in an open defiance of the messages that God sends, but a settled unbelief is expressed in many ways. Every false statement that is made feeds and strengthens this unbelief, and through this means many souls will be balanced in the wrong direction."—*Testimonies*, vol. 5, pp. 295, 296. F. D. N.

The Doctrine of Eternal Torment Embarrasses Ministers

There is great confusion among the Christian churches today over the doctrine of eternal torment. While the ancient creed of the church on this unscriptural teaching has not been renounced, few ministers declaim on the rigors of the damned as their predecessors did.

Most members of the clergy apparently are embarrassed by this wholly pagan doctrine. How can they in one breath denounce the horror chambers of Buchenwald and in the next breath preach about a God who keeps his victims alive in order to continue such horrors upon their broken bodies throughout all eternity? Now that men have learned through Satanic experience how to prolong the agony of men by psychological tortures, modern preachers feel less inclined to picture God in the same role.

It seems there has been difficulty in the Church of Norway over this subject. Some clergy have refused to believe it, let alone to preach it. Only recently the doctrine of eternal punishment was under discussion by the bishops of this church.

While the bishops thought it unnecessary to repudiate this age-old teaching, they sought to soften its application by saying, "Let us admit on behalf of our church, that we have not succeeded in preaching as clearly and warmly as we should that the rigor of God always serves His love." While they feel compelled to acknowledge the historic existence of the doctrine of eternal torment, they did add these words: "This is the word of God . . . and in the light of these words we also have to see the severe words about punishment. Here, if anywhere, we are up against something which we cannot master with our wisdom."—Quoted in *The Christian Century*, March 9, 1955.

While the bishops of Norway were struggling with this question, the pope in Rome, admitting modern objections to the idea of endless punishment, had no compunction whatever in stating that "the immutability and eternity of the judgment of reprobation and of its fulfillment is beyond dispute." "God could," the pope admitted, "in the next life remit such a punishment; everything depends on his free will; but he never has granted it and never will do so."—*Ibid.*

From the immediate death of his child until the day of David's own death the king knew little peace either at home or abroad. The effects of his evil deed pursued him, and God took no course to hold back the evil influences that continued to surround him.

"Those who, by pointing to the example of David, try to lessen the guilt of their own sins, should learn from the Bible record that the way of transgression is hard. Though like David they should turn from their evil course, the results of sin, even in this life, will be found bitter and hard to bear."—*Ibid.*, p. 724.

If, at the point of temptation, the tempted rather than seeking some excuse for their sin would visualize the consequences of it through long years to come and even after their passing from this life, how much more hesitant they would be to commit an act that would not only bring unhappiness to their own life but to many others because of the influence of that act.

"God intended the history of David's fall to serve as a warning that even those whom He has greatly blessed and favored are not to feel secure, and neglect watchfulness and prayer. And thus it has proved to those who in humility have sought to learn the lesson that God designed to teach. From generation to generation, thousands have thus been led to realize their own danger from the tempter's power. The fall of David, one so greatly honored by the Lord, has awakened in them distrust of self. They have felt that God alone could keep them by His power through faith. Knowing that in Him was their strength and safety, they have feared to take the first step on Satan's ground."—*Ibid.* F. L.

Weighing Our Motives

Not long ago sixty stewardship leaders representing twenty-one denominations gathered in Chicago for a conference. At this meeting they heard a Presbyterian, John Thompson Peters, assail false motivations sometimes used by churches to persuade people to contribute. He listed three examples: (1) "Beat Communism," (2) "Make the world safe from the atomic bomb," (3) "Preserve our institutions and the pride of our denomination." Casting aside all such appeals as being unworthy, Dr. Peters emphasized that gratitude should be the mainspring of Christian giving; as we sense what God has done for us, we should want to share the blessings with others.

It is doubtful that any general change will result

from the warning sounded by this eminent cleric; the strong tide of slogan religion is flowing too swiftly to be checked by one or two good speeches. It is sad but true that for some professed Christians the slogan "Beat Communism" has more power to open purses than "Seek and Save That Which Is Lost."

And the danger of giving from unworthy motives is not restricted to non-Adventist churches. It also besets God's remnant people. There is an ever-present peril that all of us may at times give merely to be seen of men or simply to help reach a financial goal. We may forget that it is possible to give from either noble or base motives, and that our motives largely determine the value of our offerings in God's sight.

In discussing this problem, the Spirit of prophecy has written: "If his [God's] people were liberally to sustain his cause by their voluntary gifts, instead of resorting to unchristian and unhallowed methods to fill the treasury, God would be honored, and many more souls would be won to Christ."

"The plan of Moses to raise means for the building of the tabernacle was highly successful. No urging was necessary. Nor did he employ any of the devices to which churches in our day so often resort. He made no grand feast. He did not invite the people to scenes of gayety, dancing, and general amusement; neither did he institute lotteries, or anything of this profane order, to obtain means to erect the tabernacle for God. The Lord directed Moses to invite the children of Israel to bring their offerings. He was to accept gifts from every one that gave willingly, from his heart."—*Patriarchs and Prophets*, p. 529.

As of old, the cause of God today needs funds with which to advance. A greater need, however, is for each member to so fully share Christ's love for sinners that no other motivation for giving would ever be needed. "Thus it was in the early church; and when in the church of to-day it is seen that by the power of the Spirit the members have taken their affections from the things of the world, and that they are willing to make sacrifices in order that their fellow-men may hear the gospel, the truths proclaimed will have a powerful influence upon the hearers."—*The Acts of the Apostles*, p. 71.

As God's remnant people, should we not set before the world the purest example of love-prompted giving? Away, then, with all that would reduce church giving to the level of a commercial enterprise! Jesus gave because He loved, and when He dwells within our hearts we will do likewise.

K. H. W.

Certain dates have significant associations. Our Sabbath schools this week will recall May 19, 1780, and the words of Jesus relating to His return to earth. "There shall be signs in the sun, and in the moon, and in the stars" (Luke 21:25). He said. He also specified a time for these things: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light" (Matt. 24:29).

When the 1260 years of ecclesiastical domination (A.D. 538-1798) were drawing to a close, liberty began to dawn. Then came some of the signs in 1780—the dark day of May 19 and the Egyptian-dark night that followed—supernatural signs, emanating from the Creator who made the heavenly bodies "for signs, and for seasons, and for days, and years" (Gen. 1:14; see comment in *The SDA Bible Commentary*, vol. 1, p. 212).

What wonders have happened in our world since 1780! The spread of freedom, the inventions that gave men unprecedented powers for good and, alas, for evil, the accelera-



tion of every form of knowledge calculated to bring men ultimately face to face with God.

And what amazing things have occurred in God's work! From a little handful of believers in 1844 the Advent family has grown to more than one million members found almost everywhere throughout the earth. We have hospitals, presses, schools, colleges, literature, teaching aids, Bible lessons on every subject, beyond the dreams of our pioneers.

Among the greatest of our endeavors to encourage the study of the Holy Word is the appearance of *The SDA Bible Commentary*, a veritable mine of truth for all to explore, a treasure some of us never expected to possess.

What a unifying influence this should be! What devotional, inspirational, doctrinal, prophetic, theological lore is here available to every member. Not the last word on everything, of course, but where we know little, these volumes keep us within safe bounds; and where there is more to know, they set us on the right road.

Every teacher and officer, and every layman with a desire for knowledge should have these volumes. As the greatest single publishing project undertaken by the Advent Movement, they cannot fail to exert a strong bond of safe doctrinal teaching, spiritual inspiration, and deeper and better Bible study.

If these books are used in our daily study and class teaching of the Sabbath school lesson, in conjunction with Spirit of prophecy comments, the greatest revival ever to bless this people might well ensue. There will be no dark day spiritually to those following this plan.

H. W. LOWE



Freedom and Happiness for Youth

By Lucia Martone

"We sometimes hear the questions: Am I never to do as I please? Am I never to have my own way? Am I always to be restrained? Can I never act in accordance with my inclinations?"—*Messages to Young People*, p. 68.

Are you like many young people who, when they reach a certain age, begin to feel independent and resent being told what they can and cannot do? Some are eager to grow up quickly so that they can be "free." Sometimes people get married while they are too young, thinking they will then be free. Sometimes they leave home, as did the prodigal son.

We can liken young people to choice plants. At a certain stage in their development they begin sending out shoots in all directions and, without proper attention, would run wild, bearing little fruit and gradually becoming almost worthless. With severe pruning, however, they develop into beautiful plants, producing large, delicious fruit.

The so-called freedom that is so greatly sought by young people is actually a mirage. It fades as we seem about to grasp it. The transformation from being a child to becoming an adult brings many responsibilities and many cares of which young people know little, and with which they are not prepared to cope.

Ellen G. White has written that our "natural inclinations have been perverted. . . . Satan . . . works continually to destroy the divine image in man."—*Ibid.* He can do this best during childhood and youth. Thus, like plants, if youth are not restrained and controlled in their words and actions they will bear evil fruit, whereas, with proper restraint and control, they may grow into fine and useful men and women—beautiful in the sight of God.

God made us and redeemed us. We belong to Him physically, mentally, and morally. Our talents belong to Him—our time, our influence, our reason, our affection, and our conscience. They are to be used only

in harmony with His will—not for the world, which is at enmity with God.

Our flesh belongs to God—every bone and every muscle. We are not to neglect or abuse a single organ, but should cooperate with God by keeping our bodies in the very best possible condition of health so that the Holy Spirit may dwell in us, molding our physical and spiritual powers according to His will. Therefore we will be careful of what we eat, of what we drink, and of what we wear. We also will be careful of what we say and how we say it, as well as of what we do and how we do it—seeking God's glory and not our own.

Our minds belong to God and must be stored with pure principles and high and holy ideals. God's truths, as revealed in His Word, should be cherished, and their meditation should be our delight. As the roots of plants feed upon the elements in the earth in order to produce pure and delicious fruit, so our minds must feed on God's Word to produce pure and true Christian characters.

Our morals belong to God. If our minds are consecrated to Him, this will be no problem. We will love the things that please Him. As the lily looks to the sun and reflects its brightness, so we will reflect God's image if we keep our thoughts on Him. Purity of word and deed is a prime requisite for entering our heavenly home. Just as surely as we clean our houses of all dust and dirt, just so surely will God cleanse this earth of all that defiles. While engaged in cleaning of any kind, whether houses, rooms, clothes, dishes, or otherwise, let us remember these soul temples of ours. How much more important that they be clean!

It is in Christ, our Saviour, that we obtain true freedom and happiness. When we put our will on the side of Christ, we have peace, and with peace comes happiness. When we belong to God we have the assurance of His care and have freedom from fear. When we confess our sins with true repentance, we are forgiven and

receive freedom from the shackles of sin.

May nothing come between us and our Saviour! If anything—business or pleasure—is causing us to lose our love for the Saviour, let us give it up and say, "'Here I am, Saviour; what wilt Thou have me to do?' He will receive you graciously, and love you freely. He will abundantly pardon; for He is merciful and long-suffering, not willing that any should perish."—*Ibid.*, p. 70.

All that we have or are belongs to God. It is a great privilege to be His child, and we should not feel that it is a sacrifice to serve Him. Whatever our ambitions or heart's desire may be, let us lay it at the feet of Jesus, and claim His promise, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).



Black Friday—1780

By D. A. Delafield

How would you feel if you got out of bed tomorrow morning, dressed, ate your breakfast, hurried off to school while the sun was shining overhead, and then suddenly about ten o'clock found yourself in darkness so deep that you could scarcely see the book in front of your face? Well, believe it or not, that is exactly what happened in New England on May 19, 1780. The day is known in history as the Black Friday of New England because of the darkness that came.

A feeling of alarm took possession of the people. Thomas Gage, author of the book, *History of Rowley, Massachusetts*, who probably was an eyewitness of the event, wrote:

"By ten o'clock A.M., the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts, and before noon, light became necessary to the transaction of business within doors; the darkness continued through the day; and the night till near morning was as unusually dark as the day."—Page 423.

A man by the name of Dr. William Gordon never forgot that remarkable night and wrote about it later. It was eight o'clock, and he was returning to his home from a visit. He could see the candles burning in the houses,

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but everything looked different. He could not see the road in front of him, but simply kept his eye on the candle that he carried, and walked in the light from one house to the next. The darkness became so intense, however, that he had to go back to the last house and get a lantern.

In front of him was a company of people riding horseback. The horses could not see to direct themselves. The poor animals were frightened. They did not know where to put their feet down on the ground. They acted like beasts near the edge of a precipice about to step over and plunge into darkness.

One young man who witnessed that terrible dark day said, "My father and mother, who were pious, thought the day of judgment was near. They sat up that night, during the latter part of which they said the darkness disappeared . . . but the moon, which was at its full, had the appearance of blood."—Milo Bostwick letter from Camden, N.J., March 3, 1848.

This event took place more than 175 years ago. Did you know, juniors, that this Black Friday of 1780 and the dark night that followed when the moon did not give her light was a fulfillment of one of Jesus' prophecies?

Long ago when our Lord was here on earth, His disciples asked Him the question, "What shall be the sign of thy coming, and of the end of the world?" Among other signs that would appear, Jesus said, "The sun [shall] be darkened, and the moon shall not give her light" (Matt. 24:29). He also said that "the stars shall fall from heaven." These events, Jesus indicated, would take place "after the tribulation of those days," referring to the long period of persecution during the Dark Ages. And the events came just in the order in which Jesus said they would.

In the book of Revelation, John prophesied that the sun would become "black as sackcloth of hair, and the moon . . . as blood" (Rev. 6:12). That's just the way it looked on that memorable night. This was the first of the heavenly signs that Jesus said would usher in the great and final day of judgment. Next week we want to tell you about the falling of the stars.

Yes, Jesus is coming again in the clouds of heaven, and these events are signs of His coming. Remember, another sign that Jesus is coming soon is the darkness in men's hearts. This is worse by far than the Dark Day of May 19, 1780. Are we preparing to meet Jesus by letting the Light of life shine out of our lives? This is the way to dispel the darkness of our world.

"Skip It!"

By R. J. Schneider

"Oh, skip it!"

This snappish phrase often finds use in moments when teen-agers and their parents are being a great trial to one another. It sets up a kind of no man's land after eager youth and prudent age have exchanged volleys, both sides retiring with the exasperated feeling that an impasse has been reached. It is an expression usually employed when tempers are short, when either or both parties lack necessary facts, or when injustice, real or imaginary, is rankling.

Most of us would agree that the solution to such a situation is compounded of a patient combination of three inspired biddings: Parents, "do not provoke your children to anger," "Children, obey your parents in the Lord," and "Come now, let us reason together." But often the case before us seems like a baffling jigsaw puzzle—all the necessary pieces are lying in plain sight, but how are we going to fit them together to make sense?

Perhaps the petulant phrase itself

offers the clue. Why not "skip it" for a few moments or longer, until hunger, weariness, or irritation are lessened? Then, acting calmly and with the confident affection we normally feel for each other, thresh out the thorny matter and discover a course of action that will be mutually agreeable.

The danger in the touchy phrase lies in leaving it hanging—a naked sword between parents and youth that prevents any cordial attempt to arbitrate the misunderstanding. It is then, usually, that both set foot on the rocky road to "learning the hard way."

An old poem counsels, "Rest if you must, but don't you quit," a bit of advice that is singularly appropriate during arbitrations of disagreements, large and small. "Come now, let us reason together" and you will find that in "quietness and in trust shall be your strength"—the strength of true happiness and understanding between parents and young people to whom the will of God is precious.



The world report for our Sabbath schools for June 30, 1956, showed that we raised our 107th million dollars for missions in eight weeks and four days ending June 3.

The way we calculate the time is to divide the total Sabbath school offerings for the quarter by the number of days in the quarter; this gives us the amount per day the Sabbath school offerings averaged for the quarter. We can then find how many days were required to make up the million dollars.

During the first quarter of 1956 our Sabbath school offerings averaged \$15,806.91 per day, and during the second quarter \$16,534.64 per day. That is about as much as we gave during the whole year of 1951.

Of course, we like to compare the eight weeks and four days that it took us to raise the 107th million dollars with the twenty-five years it took us to raise the first million dollars. But we forget that inflation has played tricks with our dollar. Today's dollar would buy only 51 cents worth of goods in 1935, and only 37 cents worth of goods in 1915. So it would have taken only eight or nine years to gather the first million dollars if they were 1955 dollars, and it would have taken 25 weeks and 5 days to gather our last million dollars if they had been the kind of dollars given in preinflation times.

It is interesting to know that while we give our comfortable dollars for Sabbath school offerings, in many mission fields they are giving sweet potatoes, fruit, eggs, and garden produce. But God has a way of using everything, and it is not hard to translate pounds, cruzeiros, pesos, or rupees, into dollars.

We do rejoice that we can have a part in these wonderful offerings, and we expect with your enthusiasm and help to raise seven million dollars in 1956. That means that we hope to pass the 111th million-dollar mark by the end of the year.

Think dollars, talk dollars, give dollars for missions through your Sabbath school offerings.

"This matter of giving is not left to impulse. God has given us definite instruction in regard to it. He has specified tithes and offerings as the measure of our obligation. And He desires us to give regularly and systematically. Paul wrote to the church at Corinth, 'Concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him.' Let each regularly examine his income, which is all a blessing from God, and set apart the tithe as a separate fund, to be sacredly the Lord's. This fund should not in any case be devoted to any other use; it is to be devoted solely to support the ministry of the gospel. After the tithe is set apart, let gifts and offerings be apportioned, 'as God hath prospered you.'"—Ellen G. White, *The Review and Herald*, May 9, 1893.

ERIC B. HARE

Seven Reasons Why Christ Must Return

By RICHARD D. FEARING

Many reasons might be given why Jesus must return to this earth. We will briefly discuss seven of the most prominent ones.

1. *Christ must return to take possession of this world.* The moment Adam and Eve sinned this world became Satan's dominion, and in the years before the Flood man became so godless that "every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5).

When Christ died on the cross and rose the third day, it assured the eventual destruction of Satan and sin. The anxiety of heavenly angels and the inhabitants of sinless worlds gave place to joy because of Jesus' victory over death and the grave.

But although these groups could rejoice with the thought of final victory, the inhabitants of earth must fear the redoubled efforts of the deceiver to drag every possible soul to eternal destruction (Rev. 12:12). Previous to this, Satan had attended heavenly councils as a representative of this earth (Job 1:6, 7; 2:1, 2), but now he was excluded, and would make unprecedented attempts to enslave the members of the earthly family. Sin would develop so fully that created beings everywhere could see the lengths to which Satan would go in his attempt to usurp the authority of the Most High (Isa. 14:14).

Christ must come to claim the earth and its inhabitants that He bought with His blood.

2. *Christ must return to destroy the marks of sin.* After the creation of the world in six days God looked about and saw that everything was very good (Gen. 1:31). But after sin entered, even the earth itself began to deteriorate. We have marked evidence today of the scars that evil has etched on the world's face—frightful chasms, volcanoes, deserts, arctic wastes, et cetera. These blights on the world must be erased before it will be as it was in the beginning. "The first dominion" (Micah 4:8) will be restored by Christ, who is called the "tower of the flock."

What will the world be like then? The book of Isaiah describes it as "a new earth"—a place where one can build and keep his own home and have vineyards of plenty, and where even once-ferocious animals will be tame (Isa. 65:17, 21-25). Today's beauty spots will be magnified and multiplied beyond imagination. How

we long for the return of Christ, which will move us one step nearer the day when the earth itself shall be restored to its original beauty.

3. *Christ must return to destroy sin and bring peace.* Have you ever watched large pieces of lead placed in a melting pot, and as the fire increased in intensity seen them slowly break up and become a silvery mass of liquid? Only a very hot fire can do this. The symbol of a refiner's fire is used to describe the effect of Christ's coming on the people of this earth (Mal. 3:2).

To those who have conquered sin through faith in Him as their Saviour, it will be a glorious day (Heb. 9:28). To those who have been too

plified that because of his faith he would have a place in Paradise.

This man is sleeping with all the other righteous dead (1 Thess. 4:16). If necessary, Christ would come back to this world just to receive this thief who repented of his wicked deeds. It is a principle of heaven that there is rejoicing even over the few that accept salvation (Luke 15:7). The blessing of Christ pronounced upon this eleventh-hour repentant sinner gives hope to millions who need a Saviour.

5. *Christ must return to fulfill prophecy.* Most of the prophecies concerning the time of the end have been fulfilled. The universal kingdoms have gone. They have been divided (Daniel 2). Inventions of the last one hundred years have reached phenomenal proportions (Dan. 12:4). The great religious apostasy of the Dark Ages, the Dark Day of 1780, the shower of stars in 1833—all have passed into the records of history (Matt. 24:29-34). The people who were to "see all these things" were to know that Jesus' coming was near, "even at the doors."

The capsheaf of all prophecy will be the literal return of the Lord Jesus. How soon will it be? We do not know, but we are admonished to be ready now lest this event come as a surprise (Matt. 24:44).

6. *Christ must return to silence the skeptics.* Abroad in the world today is the false belief that the Lord Jesus will not come again in person—that He will only exist in spirit form, and that we are living in His presence now. But what do the Holy Scriptures say? First, individuals or movements holding such views are actually a sign of the last days and of the imminent return of the Saviour (2 Peter 3:3, 4). Second, to live in the presence of Christ can only be "at his coming" (1 Thess. 2:19).

Think of a hot, humid evening. From the west come dark thunderclouds. Flashes of lightning herald the storm's approach. The sky and earth are entirely illuminated by the light. Quickly the mind goes to the illustration that Christ gave His disciples concerning His literal return (Matt. 24:27). Can one have any doubt after spending a few minutes in an electrical storm that upon the return of Jesus "every eye shall see him" (Rev. 1:7)? How tragic it will be for those who have chosen not to

We All Look Forward

By MARY GUSTAFSON

We all look forward against the day
When Christ and His angels wing
Down to the waiting who watch and pray
And hope for their rightful King.

We know He is coming, it can't be long,
For the clock tolls the midnight hour,
The old earth trembles, the ocean roars
At a word of Christ's wonderful power.

We all look forward and soon, now soon,
We will ride where the chariots are,
Past moon and sun and the planets,
Up to the farthest star

Where heaven lies, and the golden street,
Where the tree of life will hold
Solace for all who have sorrowed here,
As eternities unfold.

busy to bother with a Saviour or who have rejected His proffered love, it will be an indescribable time of terror (Rev. 6:14-17). After this separation has taken place, the world will be at peace and will only await the close of the millennium to bring a total end to sin (Nahum 1:9).

4. *Christ must return to fulfill the promise made to the repentant thief on the cross.* At first both of the thieves that were hanging near Christ reviled Him. But one changed his mind. He saw in Christ a divine quality that he had never seen before. He had seen and heard the Master before; now he really believed. He asked Jesus to remember him when He came into His kingdom. Jesus re-

believe that He would return, and have contented themselves with the thought that this world would stand forever!

7. *Christ must return to reward faith in the resurrection.* Through the ages millions have died in peace, confident of a future life with their Saviour. In sleep there is no consciousness of the passing of time, and the same condition exists in death. When Abraham and David are raised they will not sense that they have been in the grave longer than the dying thief or a nineteenth-century Christian.

What a tremendous day of triumph it will be for those who have died waiting for Christ, and for those who are yet alive when He returns (Isa. 25:8, 9)! For some, the eternal life that they had begun through faith in

Christ was interrupted by death and the grave. Now they are reunited with their Saviour, clothed with immortality, never to die again (1 Cor. 15:53).

Seven reasons have been given why Jesus must come again in person to this earth if the Bible is to be proved true, if lasting peace is to be brought to the world, and if the hope of Christians in all ages is to be fulfilled.

Dear friend, do not spend too many hours in thoughts concerning mundane affairs. All too quickly this earth shall pass away. Rest your faith on the solid facts of Scripture pertaining to the soon coming of your Saviour and greatest Friend. Make careful and earnest preparation for this event that will bring an end, not just to an era or an age, but to all worldly affairs.

the earth was misunderstood. In all this He fulfilled Isaiah's prophecy. Even His most intimate friends failed to support Him with sympathy and encouragement as He worked out man's salvation. He trod the wine press alone.

In order that men might accept Him as their Saviour, Jesus endeavored to establish His divinity. Thousands would have been willing to accept Him as a great teacher or a great prophet, but when He declared His divinity, when He set forth the fact that He was the Son of God, those who were there were ready to stone Him. Except for divine intervention He would have lost His life at Nazareth. He lost His popularity by the Sea of Galilee when He said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53). And He was crucified after declaring His divinity before Caiaphas.

In all this Jesus walked alone. Yet never man craved companionship as did our Lord. He chose twelve men that they might be His companions. Near the end of His ministry He said to His disciples: "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me" (Luke 22:28, 29). But even then they did not understand that Jesus' kingdom was spiritual and not temporal. Even among His disciples Jesus was alone as He was alone in the wilderness.

Why did the Spirit drive Jesus into the wilderness to be tempted? Why was not Jerusalem, the Holy City, the scene of the great conflict? Because some temptations are keenest when met in solitude. David did not fall into sin when he was fighting the Lord's battles, but when he was at home.

It is easier to lay aside the sin that doth so easily beset us when we are in the midst of some profitable activity rather than when we are inactive and alone with our thoughts. Sin must first be conceived in the mind. It is our thoughts that hurt us, and we are more likely to yield to temptation when we are alone, away from those who know us.

According to Paul the Christian's armor is needed after the foe is apparently vanquished. He says, "That ye may be able to withstand in the evil day, and having done all, to stand." How many have fought a good fight on the field of battle, only to let down afterward and be overcome by sin. After they had "done all" they failed "to stand."

Martineau said concerning temptation: "We must be solitary when we are tempted. The management of the

The Temptation of Jesus—2

"Into the Wilderness"

By Dallas Youngs

"And immediately the spirit driveth him into the wilderness. And he was there in the wilderness forty days" (Mark 1:12, 13).

Where is the wilderness in which Christ was tempted and where He fasted forty days? Many commentators believe it was in the area of the Dead Sea, near the presumed location of the cities of Sodom and Gomorrah, which were destroyed by fire and brimstone in Lot's time.

"The place was a desert, waste, barren, shelterless, overhead the hot sun, underfoot the burning sand or blistering rock. No outbranching trees make a cool restful shade; no spring upbursting with a song of gladness came to relieve the thirst; no flowers bloomed, pleasing the eye with colour and the nostrils with fragrance: all was drear desert."—A. M. FAIRBAIRN.

Monks and hermits in all ages have gone to the desert to escape temptation, but Jesus went into the wilderness to meet it. He would meet the adversary alone. He would fight without the benefit of human aid or sympathy. He would fulfill Isaiah's prophecy: "I have trodden the winepress alone" (Isa. 63:3).

In carrying out the plan of salvation Jesus did indeed tread the wine press alone. This is suggested in Luke 9:18, when Jesus was praying: "And it came to pass, as he was alone praying, his disciples were with him." The twelve disciples were physically present with Jesus; yet He is said to be

"alone." They failed to understand the purpose for which He had come to the earth. They looked forward to a temporal kingdom in which Israel would be elevated above the other nations, in which the hated Roman yoke would be thrown off; in which the disciples would occupy important government posts, in which the Jews would be the head and not the tail. They could not conceive that Jesus would suffer death at the hands of His own people.

On one occasion when Jesus told them of His coming decease at Jerusalem, Peter rebuked Him: "Be it far from thee, Lord." But Jesus said: "Get thee behind me, Satan." Peter was speaking the words of Satan.

From the beginning of His ministry Jesus was misunderstood. The purpose for which He had come to

Awake

By BERTHA MORRIS WILKINS

Awake, awake,
Rejoice and sing;
Our Saviour comes,
Heaven's glorious King.

Put on His garment,
Beautiful, free,
Graciously offered
To you and to me.

Time is short,
War clouds lower,
Let it be known
This is the hour.

Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, FEBRUARY 13, 1960

Signs in the Heavens

[This Lesson Help is a running comment on the lesson presented in the *Sabbath School Quarterly* and should be read in connection with it.]

THE celestial lights were created to divide night from day, and also to "be for signs, and for seasons, and for days, and years" (Gen. 1:14). "These celestial bodies marked special acts of God's favor or displeasure as in Joshua's (Joshua 10:12, 13) and Hezekiah's times (2 Kings 20:11), and on the crucifixion day (Matt. 27:45). The stars also served as one of the signs of Christ's second coming (Matt. 24:29)."—*The SDA Bible Commentary*, on Gen. 1:14.

1. Some Old Testament Prophecies

JOEL 3:15. "The sun and the moon shall be darkened, and the stars shall withdraw their shining." "The powers of heaven are the sun, moon, and stars. . . . The powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places."—*Early Writings*, p. 41.

An earthquake and a darkened sun are recorded at the opening of the sixth seal, in Revelation 6:12. This is undoubtedly one of the signs foretold by Jesus (Luke 21:25), and since the Second Advent transpires under this sixth seal, we can see in Revelation 6:12-17 that today we stand between the events of verses 13 and 14. In view of the fact that John the revelator and our Lord both speak of signs in the heavens as preceding the Second Advent, we feel justified in concluding that the words of Joel may be thought of as a description of the same event. Further reading: *The Great Controversy*, pages 636, 637.

JOEL 2:30, 31, R.S.V. "I will give portents in the heavens and on the earth, blood and fire and columns of smoke. The sun shall be turned to darkness, and the moon to blood, before the great and terrible day of the Lord comes."

God does not bring great events to pass without providing divine portents. He gave warning of the Deluge (Gen. 6:7), and the prophets foretold every impending disaster, such as the captivities of the Jews. Today we see in contemporary events, and in special signs, the fulfillment of our Lord's prophetic warnings of the end.

"We need now to take heed to ourselves. Warnings have been given. Can we not see the fulfillment of the predictions made by Christ and recorded in the twenty-first chapter of Luke? How many are studying the words of Christ?"—*Testimonies*, vol. 9, p. 268.

2. Some New Testament Forecasts

LUKE 21:25, 26, R.S.V. "'And there will be signs in sun and moon and stars, and upon the earth distress of nations in perplexity at the roaring of the sea and the waves, men fainting with fear and with foreboding of what is coming on the world; for the powers of the heavens will be shaken.'"

This scene under the seventh plague reveals disturbances among the heavenly bodies and also in the forces of nature. The times and events are so ominous that men faint with fear and eventually choose death, hoping thus to escape facing judgment at the hands of "him that sitteth on the throne." The great disturbance of earthly and heavenly powers foreshadows "the great day of his wrath" (see Rev. 6:13-17).

God has shaken the world in various ways and at different times. There comes an end to the warnings He will give, and here we see the last of the great disturbances prior to the actual appearance of our Lord at His second advent.

REVELATION 6:12. "And the sun became black as sackcloth of hair, and the moon became as blood." The dark day of May 19, 1780, was a striking fulfillment of this prophecy. It is not necessary, however, to limit signs to one such opening event, for doubtless between 1780 and the Lord's appearance many supernatural events will be found to have impressed men with forebodings of calamity. The falling stars of 1833 were another celestial phenomenon that fulfilled Revelation 6:13, and reminded men that God gives warnings, that men might prepare before He acts in final judgment.

3. Prophecy and the Testimony of History

MATTHEW 24:29. "Immediately after the tribulation of those days shall the sun be darkened." Compare Mark 13:24. "Of those days" applies to the 1260 years (Dan. 7:25), which were to be "shortened" (Matt. 24:22). The 1260-year period extended from A.D. 538 to A.D. 1798. The shortening of this time meant a slackening of persecution, else "there should no flesh be saved." By 1773 there was practically a cessation of persecution, and in the remaining 25 years there occurred the dark day of May 19, 1780. Thus it was in "those [1260] days" and "after the tribulation."

MARK 13:24. "In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light."

The moon withheld its light by some supernatural means the night following the above-mentioned dark day. The Egyptian darkness of this day and night is commented on in *The Great Controversy*, page 308: "Since the time of Moses, no period of darkness of equal density, extent, and duration, has ever been recorded."

LUKE 21:25. "There shall be signs in the sun, and in the moon, and in the stars." The parallel passage in Matthew 24:29 says: "The stars shall fall from heaven." There is no guidance for man in the stars, as astrology is sometimes made to teach, except insofar as God uses these inanimate objects to warn mankind. "The stars of heaven are under God's control. He fills them with light. He guides and directs their movements."—*Gospel Workers*, p. 14. Consequently the stars do not fall without divine permission. The meteoric shower of November 13, 1833, fulfilled the prophecy of the Gospels. John saw a pictorial fulfillment when "the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs" (Rev. 6:13).

4. "Sursum Corda!"

LUKE 21:28. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." This chapter has been called "the most devastating catalogue of crisis and convulsion, of formidable, ruthless forces playing havoc with good men's dreams. These words of Jesus are full of the crash and thunder of the storm—nation rising against nation, and kingdom against kingdom; earthquakes, famines, pestilences, fearful sights and signs from heaven; persecutions, inquisitions, racial hatreds, martyrdoms; the whole world gone mad, . . . then, said Jesus, Look up! Lift up your heads!"—JAMES S. STEWART, *The Strong Name*, pp. 3, 4.

MARK 13:29. "When ye shall see these things come to pass, know that it is nigh, even at the doors." "The Lord has given us warning of the events about to take place. Light is shining from His word."—*Testimonies*, vol. 5, p. 99. "These momentous events are nigh at hand, yet many who profess to believe the truth are asleep."—*Ibid.*, p. 15. To "see" these signs is to know their meaning, and to know what is coming is to prepare, if we are wise.

LUKE 21:34. "Take heed to yourselves." The Saviour is here warning against "surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Surfeiting implies too much of anything, good or bad. Can we imagine Christ's waiting servants engaging in endless parties, not necessarily bad in themselves? In an excess of activities to benefit self or to maintain social prestige? The common life of the world around is pictured as "dissipation and drunkenness and cares of this life" (R.S.V.), but the church is warned against them as though tempted to lower standards by such things.

MATTHEW 24:42. "Watch therefore: for ye know not what hour your Lord doth come." This is practically a whole parable (Mark 13:34-37) condensed into the word "watch." See also Matthew 24:43, 44, 45-51; 25:1-13, 14-30, 31-46.



• EDITORIALS •

The Dark Day

Today marks the 180th anniversary of the Dark Day of May 19, 1780. "Since the time of Moses, no period of darkness of equal density, extent, and duration, has ever been recorded."—*The Great Controversy*, p. 308.

Adventist students of Bible prophecy recognize this Dark Day as a fulfillment of Christ's prediction: "In those days, after that tribulation, the sun shall be darkened" (Mark 13:24). It was a sign that the final acts in the great controversy between Christ and Satan were about to take place. It called attention to the judgment hour, soon to begin. It announced that ere long Jesus would appear in the clouds of heaven, with power and great glory, to take His people to their heavenly home.

The Dark Day had precisely the effect that God intended it should have. Hearts were solemnized. Attention was given to spiritual matters. Prophecy was studied. Souls were searched. Prayers of repentance were offered.

A few years later, on November 13, 1833, a great meteoric shower took place in fulfillment of Christ's words: "And the stars of heaven shall fall" (Mark 13:25).

As the book of Revelation was studied, it was seen that these signs in space indicated that the sixth seal was being opened (see Rev. 6:12, 13). The next great event would be the coming of Christ (verses 14-17).

For more than a century the Adventist Church has been preaching the threefold message of Revelation 14, a message custom designed by God to prepare the world for the return of Jesus. As a result, today the Advent hope burns brightly in hearts all over the world.

The Dark Day 180 years ago was one of the first signs of Christ's return; but it was far from the last. Today multiplied signs in the physical world, the social world, the religious world, the scientific world, the political world, and the business world add their overwhelming testimony, proclaiming, "Jesus is coming soon!"

"When ye shall see all these things, know that it is near, even at the doors" (Matt. 24:33). K. H. W.

Our Relationship to National Council—2

Radically Different Views Make Union Impossible

[Last week we referred to an editorial in the January 28 issue of the *REVIEW* in which we stated that the Adventist Church does not hold membership in the National Council of Churches. We went on to say that some persons, with obviously critical intent, had charged that we had deceived the trusting membership of the denomination in writing as we did in January. Their critical letters were of the circular kind—sent to many others, as well as to the editor. This led some of our good subscribers to write, asking for the straight of the matter. That is why we made the further statement last week, accompanying it with a photographic reproduction of a letter we had received from the National Council that fully supported the statements we had earlier made. At times it is necessary to speak out lest everyone be confused and the faith of some be weakened.

This week we wish to begin a brief series of editorials explaining why our doctrinal beliefs make it quite impossible for us to belong to the National Council of Churches, or to any similar organization,

such as the World Council. This is a reprint of the series we wrote early in 1951 at the time the National Council was created. We are reprinting it because we believe that thus we may provide the clearest kind of proof that now, in 1960, we are taking the same position that we took when the National Council was set up. As stated in 1951 the series was originally written in response to a question asked of us at the time by one of the delegates to the organizing session in Cleveland: "Why don't you Seventh-day Adventist folk belong to the Council?" We, of course, had to answer the delegate briefly, but here is the answer as we spelled it out more in detail for the record in the *REVIEW* of January 11, 1951, and immediately succeeding issues.]

At the very outset we wish to make plain and emphatic that our not joining is in no degree to be explained on the grounds offered by certain fundamentalist groups who have repeatedly charged that the Federal Council of Churches, which is the core of the new National Council, is Socialistic, even Communistic, in its trends and objectives. We believe that that kind of charge does no credit to the cause of fundamentalism. Again, our failure to join the National Council is not because we think that the Protestant leaders who created it are evil men with a sinister, long-range plan to dominate the religious world and drive out all who differ with them. We believe that those who created the National Council are sincere men who honestly believe that they are best serving the cause of God by uniting their endeavors.

We make this declaration without mental reservation and without any fear that we are weakening in advance the reasons we now offer as to why we do not belong to the National Council. We need never question the sincerity of others' motives in order to prove the sincerity of ours. We need never to insist that the conduct of others is evil in order to prove that ours is good. A mood of suspicion and evil imputation can serve only to erect an insuperable barrier between us and those whom we believe God intends us to reach with a special message for these days.

Amos Provides the Answer

Yes, we can be clear in our belief that these Protestant leaders are sincere, while at the same time we believe that sincerity on our part absolutely prevents us from joining with them in the National Council of Churches. And why? The answer is found in the scriptural inquiry, "Can two walk together, except they be agreed?" (Amos 3:3). Though the National Council is not an organic union of the various Protestant bodies into one great body, it is in spirit, in actuality, a very real union. Indeed, only to the degree that there is union of endeavor, of plan, and purpose and viewpoint, can there be any justification for the National Council.

But if there is to be this unity of spirit and purpose and viewpoint, there must be a very large area of agreement in belief. After all, it is their beliefs that make men what they are in any organization, whether it be religious, political, or otherwise. It is from beliefs that viewpoints are formed. It is from beliefs that definite courses of action are set out upon. It is from beliefs that crusades spring. And it is from beliefs that sacrificial liberality, so vital to a religious body, comes forth.

Now, Seventh-day Adventists do not know how to engage in any undertaking in the religious realm except in a wholehearted, vigorous, crusading way. The reason for this is our beliefs. We do have beliefs, very real and

parent at this age level. It is somewhat self-evident that a rapid physical expansion program will leave the adolescent in sessions of emotional stress and strain. The child's nervous network undergoes rapid change, readying him for adulthood. While nature has separated the child from his mother by physical birth, God designed another separation, an emotional weaning from the parent. Nature demands that this separation take place, this cutting from mother's apron strings.

So marked is this period of separation that the adolescent casts about for new personalities upon which to settle his affections. Thus teachers, sports heroes, Hollywood figures, et cetera, may become the adolescent's temporary idols. A wise parent will seek at this juncture to fasten the youth's affections upon the fundamentals of Christian stability, in which there is no variableness or crashing disappointment.

Third, there are psychological changes. Perhaps even greater than a youth's physical and emotional changes are the psychological ones. During this transition period a youth stands between two amazing worlds. He sees before him glimpses of life's realities and its bold pattern. Often for the first time he sees in clearer concepts sickness, poverty, the astonishment of death, injustice, et cetera. He sees before him visions of professions, careers, and marriage. Often for the first time he sees an amazing world of glory and glitter as it swirls about him.

These twilight glimpses into the adult world have an amazing affect upon an adolescent, causing him to waver between an acceptance or a rejection of life's fundamentals. Behind him lie the calm hours of childhood, play, and romping. Now he senses that this world is passing—a world of childish fantasies, closeness; a world of dolls, toys, Teddy bears, and a thousand such things.

During this transition period a child moves back and forth between childishness and adulthood in his whims and perceptions. So marked is this period of development with variableness, erratic behavior, instability, that many parents, teachers, preachers, throw up their hands in complete bafflement. We believe the wise parent will recognize this transition period and will give guidance and assurance to the youth before him.

An adult basically dwells within the confines of "fixed" ideas, "fixed" morals, "fixed" standards. A child has as yet no such concepts and must be judged, helped, and guided according to his limited horizons.

It is during this transition period

of adolescence that the mind undergoes marked changes. A whole world of fancy and make-believe sweeps across his adolescent mind. He becomes transfixed by such things as glitter, color, speed, flash, thrills. Adventure creeps into his very soul and blood stream. He talks one day about being President of the United States, while the next day he concerns himself with trading marbles. He boasts one day of capturing nations, yet in the same day is willing to settle for capturing squirrels. He talks authoritatively about love, but hates the opposite sex. He lingers for hours over

a book, hardly aware that he is in class.

It is during this period of adolescence that the youth often places such a high regard upon the valueless, and such low regard upon the valuable. All of this is due, in part, to the fact that the adolescent is moving from childhood, carefree and pampered, into the sober facts of life, in which he has yet little experience.

I believe many strained relationships in Adventist homes with juniors and young people could be rectified if parents could re-examine some of
(Continued on page 23)



Signs of His Coming

By Arthur S. Maxwell

Looking far into the future, Jesus told His disciples about a fearful time of trouble that would come upon all who loved Him.

As the days of sorrow and suffering would slowly pass, deceivers would claim to be Christ come back from heaven. So weary would the people be, so eager for the trouble to end, that many would be led astray.

False christs and false prophets would arise showing "great signs and wonders." But, said Jesus, don't follow them.

They were to watch for certain great happenings, each one so big and important that no deceiver could imitate it. The first would be in the heavens, which God would use as a huge advertising sign.

"There shall be signs in the sun, and in the moon, and in the stars," said Jesus. "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven."

The next signs would be on the earth. "Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

Soon after this, said Jesus, everybody will "see the Son of man coming in a cloud with power and great glory."

Believers in Jesus should watch very carefully for these signs, because they are the sure tokens of His second advent. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Pointing to a fig tree not far away, Jesus reminded His disciples how the bursting forth of nature in the spring

time is looked upon by all as a sure sign of the coming of summer.

"So," He said, "when you see all these things come to pass, know . . . that the kingdom of God is nigh at hand."

The promised signs in the heavens and on the earth—great, marvelous, and unmistakable—would herald His glorious return.

At this point, of course, you are probably asking, Have these things happened? Have people seen them?

That's worth thinking about, for nobody would want to be taken by surprise. How sad it would be to have Jesus come back some day and no one be ready to welcome Him! You wouldn't want that to happen. Nor would I.

Many people believe that most of these signs have already appeared.

Right after the worst period of suffering the true church of Jesus ever endured, the sun was mysteriously darkened. That was on May 19, 1780, the famous Dark Day of history. The same night, when the moon appeared, it was blood red.

Fifty-three years later, on the night of November 13, 1833, the stars fell from heaven. Not the fixed stars, of course, but meteors. They fell by millions, filling the heavens with light. So wonderful, so majestic, was the scene that many of the people who saw it felt sure it must be the sign Jesus promised.

As for the signs upon the earth—the "distress of nations with perplexity," with men's hearts "failing them for fear" as they look at the things "which are coming on the earth"—can they not all be seen now?

Perhaps it was because Jesus knew all about these things and, as the Prince of prophets, could see them far on down the years, that He urged His disciples to be careful lest they become so careless, or so busy, that they would fail to see the signs, big and plain though they might be.

"Watch at all times," He said to them and to us, "praying that you may have strength to escape all these things that will take place, and to stand before the Son of man" (Luke 21:36, R.S.V.).

Signs in the Heavens

By Mrs. Beveridge R. Spear

1. What question about the future did the disciples once ask Jesus?

"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3).

NOTE: This same question is in the hearts of multitudes today, Jesus' answer is recorded in Matthew 24 and 25; Mark 13; and Luke 21.

2. What signs did Christ mention in particular?

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (Luke 21:25, 26).

3. When did Jesus say these signs would occur?

"Immediately after the tribulation of those days" (Matt. 24:29).

NOTE: The "tribulation" here referred to was the great papal persecution of the Dark Ages. Other Bible prophecies indicate that papal supremacy was to span a period of 1260 years, from A.D. 538 to 1798.

4. How definitely did Jesus place the first sign, "the sun shall be darkened"?

"In those days, after that tribulation" (Mark 13:24).

NOTE: The first of the signs in the heavens was to occur within the period of 1260 years allotted to the papacy, but after severe persecution had abated. History records that the sun was "darkened" on May 19, 1780, the most spectacular dark day of all time.

5. What was to precede the day of the Lord's wrath foretold by Isaiah?

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine" (Isa. 13:9, 10).

NOTE: The supernatural darkness of May 19, 1780, began about 10:00 A.M., and during the next 14 hours the sun, moon, and stars were not visible. After midnight, when the sky cleared, the moon appeared as blood.

6. How did the prophet Joel describe the same event?

"The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come" (Joel 2:31). "The sun and the moon shall be darkened, and the stars shall withdraw their shining" (Joel 3:15).

7. How did Amos describe this sign of Christ's coming?

"And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day" (Amos 8:9).

NOTE: Of this dramatic event Herschel, the celebrated astronomer, wrote: "The dark day in North America was one of these wonderful phenomena of nature which will always be read with interest, but which philosophy is at a loss to explain."

8. What did Jesus list as the next heavenly sign?

"And the stars of heaven shall fall, and the powers that are in heaven shall be shaken" (Mark 13:25).

NOTE: Of this phenomenon, Professor Olmstead, of Yale, wrote: "Those who . . . witnessed the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world." Prof. Chas. A. Young, of Princeton, said that "the sky was as full of them [meteors] as it ever is of snowflakes in a storm." The number at some stations was estimated at 200,000 an hour for five or six hours.

9. What illustration did Jesus use to emphasize the need of sincere preparation of heart for His coming?

"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors" (Matt. 24:32, 33).

A Spiritual Health Checkup—

Are You Alive?

By Gilbert McConnell

OF COURSE, I'm alive!" you say. "If I weren't alive I couldn't be reading this!"

One of the main evidences of life is awareness of and reaction to one's surroundings. People read books, watch TV, look out for cars when they cross the street, and note the signs of the weather in the sky.

Dogs give evidence of life when they look for food to eat and cats to chase. Cats look for fences to climb. Plants close their pores in dry weather.

Are you *spiritually* alive? Do you take in part of your spiritual surroundings? Do you find a Bible among the books on your table? When you hear a new hymn can you

10. What did Christ say should "not pass" ere He comes again?

"Verily I say unto you, This generation shall not pass, till all these things be fulfilled" (Matt. 24:34).

11. How did Christ describe His second coming?

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30).

12. How many of earth's people will know when Jesus returns?

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen" (Rev. 1:7).

NOTE: There is to be no secrecy about this grand event. "Every eye" will see "this same Jesus" when He comes again. Jesus warned that "false Christs and false prophets" would arise and attempt "to seduce, if it were possible, even the elect" (Mark 13:22).

13. What is the Christian's duty now that these signs have "come to pass" and the end is in sight?

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. . . . And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. . . . Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:28-36).

tell by the style that it is a sacred song?

Are you alive?

"Of course, I'm alive! If I weren't, I wouldn't have picked up this paper!" Another evidence of being alive

**A READING MUST
FOR YOUTH**

is the power to move and do. People turn the pages in the books they read; they switch off the TV; they jump when cars come too close; they put up umbrellas when it begins to rain. Animals also have this power of movement. Dogs bury bones and

From the Editors



"For Signs . . ."

Stargazers and crystal-ball readers had a field day the first week of this month when five planets in our solar system lined up like billiard balls in the constellation Aquarius. In India and Nepal, particularly, monks and astrologers attached great significance to the event, and prayed that disaster would not overtake the world.

While we utterly repudiate the speculations of astrology cultists and horoscope readers, we subscribe fully to the belief that God at times uses heavenly bodies to convey messages to mankind. When He first established the functions of the sun and moon, He said, "Let them be for signs, and for seasons, and for days, and years" (Gen. 1:14). And in setting forth the signs that would alert the world to the imminence of His second advent, Jesus declared, "The sun [shall] be darkened, and the moon shall not give her light, and the stars shall fall from heaven" (Matt. 24:29).

The Dark Day occurred on May 19, 1780. The dazzling shower of meteors took place November 13, 1833. And since then scores of signs on earth have joined their voices in declaring, "Jesus is coming soon!" Though the routine motions of the planets convey no message of warning to us, events in the world do! Pray and work, work and pray, is the call of the hour.

K. H. W.

The Critics and Their Criticisms—1

The Printing Press at Its Worst

Since returning to our editorial office after a long trip, we have spent no little time in the last several weeks going through a pile of books, booklets, papers, pamphlets, and mimeographed material that has been piling up on our desk. Much of this was routine material, informative, enlightening, sometimes inspiring. We found religious news of the world, reports of the progress of our own work in many lands, and invitations to subscribe to endless publications. If this and similar material had been all that we found waiting for us on our desk, we would not be writing this editorial.

But we found also an evil array of a particular kind of pamphlets, booklets, and mimeographed documents, dedicated to a certain theme. The literary construction and the printing were in some instances good, in others very poor, but they were all alike in this bad quality—they all were dedicated to an attack upon the Advent Movement and its leadership. And while they usually focused on the leadership in Washington, they moved by easy and evil generosity to include leadership anywhere and everywhere.

Obviously, they have a wide field to cover. The Advent Movement spreads over the earth with more than a million members, and therefore, the headquarters staff today is much larger than in former times. Besides, they have as their subject of attack finite men and women, and to top it all, they have their own finite, prejudiced minds to aid them in torturing facts and figures to support their favorite perennial theme, namely, that the leadership is thoroughly unworthy of trust and that the denomination has departed from the old doctrinal waymarks. In the reasoning of most of the critics, the second indictment follows from the first.

Now, let no one think that we are laboring under the false hope that anything we say will change the mind or the mood of certain critical people. We have no such mistaken idea of our limited persuasive powers. We are writing, rather, to protect a multitude of our own dear people who are sometimes a little confused by the endless array of plausible indictments of the leadership that are mailed to them. Yes, these *are* sometimes plausible. Even an outrageous lie can be made to sound plausible. The serpent in the Garden was plausible. And as there were serpents at the beginning, so there will be serpents at the close. The first serpent sought to rob our parents of the Garden of Eden. The last serpents seek to rob us of heaven.

Is this plain language? We hope so. We intend it to be so. This is a time for plain speaking.

Let us say, however, at the outset, to keep all things in perspective, we do not believe that the grand total of this despicable type of critic is very large. But, unfortunately, in our modern day of presses and fast postal service, it does not take many to create a blizzard of printed matter and the general impression that a whole army is attacking the Advent Movement.

One more word we should add to keep a sense of balance in every mind. There is the well-defined professional critic, who can see scarcely anything good in the cause, and if he does see something good he forgets to mention it. Then there is the loyal Adventist—yes, we believe he is loyal—who at times raises his voice on this particular point or that in a local assembly or by letter to some church official concerning a point that is not clear to him and which he feels ought to be different. We are speaking of the former group, not the latter. God forbid that we should ever say anything that would seek to stop any faithful, hard-working, sacrificing Adventist from expressing his mind on some particular point that is not clear to him and which he feels should be changed. Undoubtedly, at times there are things that should be changed. The leadership makes no claim to perfection. The movement will always be in need of improvements until we cross the Jordan.

No, we are not talking about this latter group. We have little difficulty with them. We find rather uniformly that when a point is clearly explained they understand the reasons and go along, or betimes, a correction is made, and then we are all happy over it. Not so with the professional critic. We may provide him with the text of the minutes of an action, a photographic reproduction of an important letter of evidence, but that makes not a whit of difference. He goes right on, because his business is to attack and to downgrade. He does not want his mind disturbed by any contrary facts and refuses even to acknowledge that he has received it. It is of this group that we here wish to speak.

The Charges Against Leaders

We shall take up in order the two main assaults. First, that the leadership in general are unreliable men who cannot be trusted, who have self-seeking desires, who are interested more in power than anything else, and who are concerned to feather their nest, as it were. Later we shall take up the second charge, namely, regarding departures from the old doctrinal waymarks.

We think the point of departure for this discussion may very properly be the point of residence of most of

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and Herald

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★ Operation Sea Light

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Christ Is Coming!

By Harold L. Calkins

Minister, Temple City, California

CHRISt is coming again! The angels left no doubt on this point in speaking to James and John, Peter and Andrew, Thomas and the rest, as they watched Jesus ascend to heaven. The resurrected Christ, with a real body, nailprints in His hands, spear scar in His side, who had taken food in His hand and eaten with them, was now slowly ascending from the Mount of Olives.

As the disciples watched, sorrowful but excited, two angels stood by and said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-11). Christ's ascension to heaven was in a real body, visible to men. His return to earth also will be in a real body, visible to men.

One verse in every 25 in the New Testament speaks of Christ's glorious return, which brings a climax to the 6,000 years of man's history. From one end of the Bible to the other we read it.

Enoch, just seven generations from Adam, said: "Behold, the Lord cometh with ten thousands of his saints" (Jude 14). Job, in the oldest book of the Bible, declared: "I know that my

redeemer liveth, and that he shall stand at the latter day upon the earth. . . . In my flesh shall I see God" (Job 19:25, 26). David sang with a choir of 4,000 and 120 silver trumpets: "Our God shall come, and shall not keep silence" (Ps. 50:3). Jesus, on trial before the highest court in Israel, testified: "Ye shall see the Son of man sit-

Condensation of a sermon presented on The Adventist Hour telecast, Southern California.

ting on the right hand of power, and coming in the clouds of heaven" (Matt. 26:64). James tells Christians: "Be patient therefore, brethren, unto the coming of the Lord" (James 5:7). John closes the Bible record with: "Behold, he cometh with clouds; and every eye shall see him" (Rev. 1:7). "Even so, come, Lord Jesus" (chap. 22:20).

The early church of the second and third centuries wrote this belief into the Apostles' Creed: "He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the

quick and the dead." Martin Luther, from his intense study of God's Word, declared: "I persuade myself verily it will not be absent full three hundred years longer." John Wesley, who brought new spiritual life to the church in his part of the Reformation, taught that Christ would come soon.

About the year 1800, when many of the signs predicted in the Bible—such as the dark day and the Lisbon earthquake—were taking place, the American Bible Society, the British and Foreign Bible Society, and others sprang up to tell the world what the Bible says about these events. And as the prairie schooners and Conestoga wagons made their way up the Susquehanna and across the Western plains one November night in 1833, another sign set the heavens ablaze with glowing meteorites. Immediately there was renewed interest in the words of Jesus in Matthew 24:29: "The stars shall fall from heaven . . . and then shall appear the sign of the Son of man in heaven: . . . and they shall see the Son of man coming in the clouds of heaven with power and great glory."

These signs gave birth to the great
(Turn to page 8)

themselves in this great emergency. In the visions given to Isaiah, to Ezekiel, and to John we see how closely heaven is connected with the events taking place upon the earth and how great is the care of God for those who are loyal to Him. . . . The program of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge. . . . Finite men are not left to carry the burden of responsibility. We need to trust in God, believe in Him, and go forward."—*Ibid.*, vol. 5, pp. 753, 754.

God still leads, and His church will triumph, come what may. Our part is to be strong in the Lord and be good "soldiers of the cross."

Christ Is Coming!

(Continued from page 1)

Advent Awakening of the 1830's and 1840's. Out of that awakening grew the Seventh-day Adventist Church. We believe that the second advent of Christ to earth is the most important event of the future, and that it is near. For that reason we sacrifice to send missionaries to "every nation, kindred, tongue, and people" so that Christ can come. We have more missionaries per given number of members than any other Protestant church.

A few years ago when the World Council of Churches met at Evanston, Illinois, they took as their theme: "Christ, the Hope of the World." Much of their time was spent discussing the return of Christ to earth. In reporting this meeting, one Australian newspaper used the headline: "Churchmen Divided on Coming of Christ." What a tragedy that church leaders are divided on this great theme on which all Bible writers are agreed. If we would speak to the world today with prophetic impact, we must agree with the prophets of the Old and New Testaments.

The fact of Christ's second coming is one of the clearest teachings of Scripture. God tells us how He will come. "Behold, he cometh with clouds; and every eye shall see him" (Rev. 1:7). Martin Luther said of this verse: "His last coming will be such that all must see Him. . . . They shall see that he is none other than the man Christ Jesus, in bodily form, as he was born of the virgin Mary and walked upon this earth."

Especially does Jesus warn against alleged secret appearances in the desert or in a secret chamber: "Go not forth: . . . believe it not. For as the lightning cometh out of the east, and

shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:26, 27). Christ's coming will not be secret. It will be the most widely known event ever to take place on earth. More people will see it than saw Glenn or Carpenter make their historic flights. Every eye shall see Him, every ear hear the trumpet call.

Even the dead will hear in their graves and come forth. The wicked will see Him when He comes. According to Revelation 6:14-17, they will cry to the rocks and mountains to hide them from the face of Him that sitteth on the throne. Second Thessalonians 1 and 2 add that the wicked will be destroyed by "the brightness of his coming."

Someone says: "That's what I don't like about the coming of Christ. It seems so morbid to think of sudden death for all the wicked." Yes, it is unpleasant to think of death. But, have you ever bought insurance? Or have you made a will, or bought a cemetery lot? Why? These precautions are urged upon people by salesmen, because accidents happen and all will die. It is good sense to be prepared for accidents that may happen. It is better sense to be ready for the certain coming of Christ.

D. L. Moody said he was in the church for many years before he heard a sermon on the second coming of Christ. "But since I know that my Lord is coming back, I feel like working three times as hard." Remember that Christ Himself is not willing for any to perish, but desires that all should come to repentance. He wants you to be ready to meet Him. That which is terror to the disobedient is deliverance to believers. Just think, true Christians who are living when Jesus comes will never die. They will be changed "in a moment, in the twinkling of an eye, at the last trump" (1 Cor. 15:52).

The Opposite of Morbidity

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isa. 35:5, 6). "We look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:20, 21). "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" (Rev. 21:4). Here is the opposite of morbidity. It is the most hopeful, joyous prospect the future offers. Is it any wonder that the disciples called themselves those that *love* His appearing? They loved Jesus. They were ready to meet Him, because they had Him in their hearts.

Christ is eagerly anticipating reunion with His people. "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa. 62:5). Those who are in love with each other are eager to be together. Are you in love with your Lord? Then you will love His appearing. You will pray, "Thy kingdom come." You will want Him to return to earth as soon as possible.

This is the blessed hope Paul speaks of. It is the highest incentive to right living. "Every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3). There is life-changing power in the hope of seeing Jesus. It makes better men and women, better homes, better husbands and wives who are true to each other. It gives high, pure ideals to youth. It makes employers fair with their employees. It makes workmen want to deliver an honest day's work. The hope of seeing Jesus closes gambling dens and houses of vice. It cures thieves and embezzlers. It gives hope in the face of doom-laden atomic clouds. Nothing can produce higher morality than the hope of hearing the Judge of all the earth say: "Well done, . . . enter thou into the joy of thy Lord."

This love for the Lord leads men to love their neighbors. It does more for world betterment than the Peace Corps or urban renewal or social legislation. Love for God touches the springs of human action. When the heart is changed, the habits and the slums are changed.

I saw a missionary from the South Pacific and heard him tell of the change the gospel made in the lives of naked, pig-greased cannibals. When asked whether it was difficult to get them to give up these filthy habits, he said, "No, we rarely have to say anything about them. The gospel changes hearts, and then the surroundings change. The people smell better, they eat better, they look happier."

Every man—whether in Africa, New Guinea, the slums of New York, or the estates of Beverley Hills—every man that has this hope, this hope of seeing Jesus, purifies himself.

Friend, the condition of this world and the prospect of the next, impel us to turn our back on the evil of this world, and to live for that blessed hope and glorious appearing of our Lord and Saviour, Jesus Christ.

The Heavenly Countdown

The great heavenly countdown has already begun. We have passed the great tribulation, the dark day, the falling of the stars; we see men's hearts failing them for fear and for looking after those things which are coming upon the earth. When the gospel has

been preached to every nation, and probation has closed amid the hectic turmoil of the last days, all eyes will be drawn to the east. There a small dark cloud will appear on the horizon. In the atmosphere of unprecedented fear some say, "Is that Omaha going up in an atomic cloud? Or Washington? Will Los Angeles be next?"

Nearer comes the cloud. Christians recognize in it the sign of the Son of man. Crowds gather in the streets; some on the housetops; some on the mountains. The cloud is growing as they watch it. Newsmen try to capture the scene, but before one picture is made, there is another, more awe inspiring.

The sun rises, but its feeble radiance is unnoticed as the cloud gathers brilliance. The moon stands still. Dark, heavy clouds clash against one another. Mountains shake and move out of their places. Islands disappear. Great tidal waves turn the sea into a boiling caldron.

"It is larger!" they cry as excitement mounts. "It is coming closer!"

Every eye is wide to observe the growing brightness. In observatories and tracking stations trained watchers hold their breath and look at one another. "It is nearer!" The base of the cloud takes on the appearance of fire. On housetops boys shade their eyes from the flaming light. Men in a thousand places suddenly realize the possibility. Some argue, "It is just a star. It will miss the earth by 10,000 miles." But there is no precedent for such a phenomenon. A rainbow is seen arched over the cloud, now blazing with white light.

"Could it be that the Bible might be true after all?" the space scientists ask one another. "Could this be—Jesus? No, it's unscientific." All laughter ceases. Some faces turn pale as the blinding cloud seems to fill the sky and living forms of angels on the edge of the cloud are silhouetted against the surrounding heavens. "It is alive!" they cry. Many turn to flee, some to fallout shelters, some to caves. Even earth's great men plead with the rocks and mountains to fall on them

and hide them from the supernatural glory.

As the living cloud comes still nearer, every eye beholds the Prince of Life, "on his head a golden crown, and in his hand a sharp sickle" (Rev. 14:14). In His left hand He holds a silver trumpet. The faces of those who have rejected Him gather blackness as they wail, "The great day of his wrath is come; and who shall be able to stand?" (chap. 6:17).

"We Have Waited"

But there are others whose faces reflect the radiance of the glory of Jesus. "This is our God," they shout, "we have waited for him, and he will save us" (Isa. 25:9)! Christ has come in His own glory and the glory of *all* heaven's shining angels, filling the heavens with dazzling splendor and a song of triumph. Gazing on the graves of the sleeping saints, the Son of God calls in trumpet tones, "Awake, awake, awake, ye that sleep in the dust, and arise."

The earth trembles with a mighty earthquake, and the graves are opened. Throughout the length and breadth of the earth the dead in Christ arise with the freshness and vigor of eternal youth. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them . . . , to meet the Lord in the air" (1 Thess. 4:16, 17).

Can you picture the reality and splendor of that day? From that cloud of glory Jesus shall send His angels and they shall gather together His elect, from one end of heaven to the other (Matt. 24:31). In that day you will see a funeral in reverse. The graves open as wide as before, but new, disease-free bodies come forth to receive the finishing touch of immortality. They are reunited with loved ones. Children, separated by death, are placed in the arms of their mothers. Husbands and wives are united again and taken up together to meet the Lord in the air. A column of angels on either side escort them to that cloud where Jesus waits to welcome them. What a solemn day! What a happy day for those who hear the words "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (chap. 25:34).

Are you ready for Jesus to come? Are you ready to look into His face with joy and say, "This is my God"? Won't you turn your gaze upward just now and say, "Lord, remember me when thou comest"?

Life Sketch of Elder L. K. Dickson



Louis Klaer Dickson was born in White Plains, New York, June 8, 1890, and died in National City, California, March 24, 1963.

His father was a Presbyterian minister, but his mother became a Seventh-day Adventist by discovering the Sabbath truth in a copy of *Bible Readings for the Home Circle*. At the age of 18 Louis became a colporteur, later entering the ministry and working in California. In 1911 he was united in marriage with Ysabel Eunice Morton, and in 1915 they moved to the Western Oregon Conference where Elder Dickson carried on pastoral and evangelistic work.

After about six years in that field he was called to the Southern California Conference, where he served only a short time before being called to New York City as the City Temple pastor and evangelist in that needy metropolis. He and his family labored there for ten years, where Elder Dickson did a strong evangelistic work in the heavily congested downtown areas, evangelism being a work he greatly loved.

While in New York City he was elected president of the Greater New York Conference, serving there until 1933, when he accepted a call to Florida as president of that conference.

He later served as president of the Northern California Conference, then of Southeastern California, and subsequently of the Pacific Union Conference, from 1941 to 1945. Wherever he worked he labored devotedly for God.

In 1945 Elder Dickson was asked to go to Washington, D.C., as vice-president of the General Conference for North America, and two years later he became a general vice-president of the General Conference.

In July of 1958 he retired from the work to which the Lord had called him as a young man, only wishing that he had many more years to give to the dear Lord who had led him all the way.

On February 13, 1963, he was struck by a car and severely injured. Six weeks later he fell asleep until the Lord returns to call His beloved dead to awaken and be with Him forevermore. The funeral service was held in the Paradise Valley church, with interment in Glen Abbey Memorial Park.

Elder Dickson is survived by his wife Ysabel; two sons, Dr. Louis L. and Merlyn K.; a daughter, Mrs. Jean D. Lewis; a brother, Dr. A. R. Dickson; seven grandchildren and two great-grandchildren.

GEORGE VANDEMAN

the Sabbath school and church. After the service he met the pastor and a contact was made that resulted in his returning again and again. Eventually he joined the church. All this happened because a ten-year-old boy was not ashamed to carry his Bible to Sabbath school and to whistle a cheerful gospel tune as he went to church.

(Have a child read the fourth text, Matthew 24:14.) This gospel is being preached in most of the countries of the world. Time is running out for the world and for the church. It is wonderful to know that we may still have a part. Tomorrow we will talk about the importance of time. Before tomorrow, please read a text that talks about time—a day and an hour. This is Matthew 24:36.

Prayer

(Again have sentence prayers by several volunteers. The leader or some other adult should close with a brief, earnest petition in behalf of the boys and girls.)

LESSON 6

When Time Runs Out

Preparation for the Day

1. Bring an alarm clock or a clock with a fairly loud tick, some road maps, and a watch.

2. Write the following Bible references on small cards to be looked up and read by four pupils when called for: Luke 21:25, 26; Matthew 24:37-39; 2 Timothy 3:1-4; Matthew 24:44.

Presentation

(Set the clock on the table. Ask the children to be quiet so that all can hear the clock tick for 60 seconds.) Do you hear the tick of the clock? Do you know what message the ticking of the clock brings us today? Boys and girls, the message is: TIME IS RUNNING OUT! (Place on the acrostic banner the remainder of the words, WHEN TIME RUNS OUT.) Not much time remains for us here on earth; the end is near. The ticking of the clock reminds us that time is very precious. Soon Jesus will come, and we must be ready to meet Him.

In the text I asked you to read, Jesus mentions a day and an hour. What day, what hour? Jesus had been talking about things that were to happen before He would return to earth. He had given many definite signs by which men might know when His coming is near, but the exact time—the day and hour—no one knows except the heavenly Father. This is something that God has not revealed. But He has revealed many things by which we may tell when His coming is near at hand. By these signs “we know” that time is running out.

Have you ever taken a long trip? Some of you may have ridden on a train or a bus; others may have gone by plane or even on a big ship. I suppose most of us have taken trips by auto. Perhaps you planned a long cross-country trip, and your father sent to an oil company for a set of maps with suggested routes all marked. At last everything was loaded, and away you went.

Do you remember how careful you were

to watch the maps and the highway signs so that you might know where you were, how to stay on the right road? When you started out perhaps you estimated how long it would take to get to your destination, but you couldn't tell exactly when you would arrive. How carefully you watched the road signs as you neared the place where you were to visit relatives or spend most of your vacation. Maps and signs are very important.

God's Word maps out the way we should take in order to prepare for heaven, and signs given in the Bible help us to stay on course and to know when we are nearing our eternal destination. (Have a child read the first text, Luke 21:25, 26.) Jesus gave us many signs to help us know where we are along the road of life. Some of these signs no deceiver could imitate. Sun, moon, and stars would tell the great story “Jesus is coming soon! Get ready!” We all know, of course, that the Dark Day of history was a long time ago—May 19, 1780; and the falling-stars sign took place November 13, 1833. These mighty signs in the heavens have come and gone, so we must be very near the end of time.

“Distress of nations” and men's hearts “failing them for fear”—these dreadful signs also have come to our world. Wars, with their bombings and air raids, death, suffering, and destruction, have come to the people of our modern world. These, along with natural disasters such as earthquakes, tornadoes, fires, and floods, have surely filled the hearts of men with fear. Jesus said this would happen and would be an important sign that His coming is near.

(Have a child read the second text, Matthew 24:37-39.) Here Jesus tells us that His return will be like the coming of the Flood in the days of Noah. The business of living was going on very much as usual when the Flood came. When Jesus comes again people will be doing many ordinary things. That is why we need to be ready at all times for His coming.

When we read in the Bible about conditions as they were in the days of Noah we can see that our world is very much the same. There was violence and killing; people crowded together in cities; men began to take more than one wife; skillful men began to invent and make many things.

But God was not glorified in any of this. In fact men became so selfish and wicked that God finally had to punish them with the Flood. But in His mercy He spared

the few who believed in Him, whose faith led them to enter the ark for safety and deliverance.

These same conditions are in our world now. We have many large and wicked cities; men with great skill and wisdom invent wonderful things, but many of them are weapons of destruction. God is not glorified by these wonders. Today there is much family trouble, with people divorcing and remarrying, not once, but many times. Homes are broken up and children are left without parents to guide and help them to grow up properly.

Violence is everywhere. Days and nights are filled with television programs not safe for boys and girls to watch, for little by little, watching sin in action causes a person to think that evil isn't really evil, that it is all right to be cruel or deceitful if you are not caught. Becoming familiar with evil causes us to lose our desire for that which is pure, good, and beautiful. Conditions all around us, perhaps even in our own homes, should wake us up to the fact that time is short, and Jesus is coming soon.

(Have a child read the third text, 2 Timothy 3:1-4.) Let us notice two things in particular in these verses. Paul says that in the last days children will be “disobedient to parents,” and “lovers of pleasures more than lovers of God.” These are serious words for us to think about. There are many tempting pleasures in our world. For some, movies are a great attraction.

One Wednesday evening a little boy begged his mother to allow him to go to a show. “Mother,” he pleaded, “everybody says it is such a good picture. It won't hurt me.”

His mother replied, “But, son, you're not old enough to choose for yourself and you cannot go without your mother. Anyway tonight is prayer meeting night, and you know we always go.”

“But, Mother,” the little boy declared, “if you'd only go to the show once, you'd never want to go to prayer meeting again.” And that, boys and girls, is much more true than this little boy thought, for it is things like this that take Jesus and the desire for prayer out of our hearts.

(Have a child read the fourth text, Matthew 24:44.) The clock ticks on, saying, “Get ready! Get ready! Get ready!” Here I have another timepiece, just a little watch. Do you suppose this little watch might preach us a sermon? Listen and we shall see. First, there are two main parts to a watch, the outside, or case, and the inside, which we call the works. Both are important, but of



By LALLAGE

J.

EGLESTON

If you meet with opposition
In all that you attempt to do;
If you are being misunderstood—
Jesus once walked this way too.
If the clouds grow dark and heavy,
And you would see the sunshine through—
Pray.

Prayer will make the burdens lighter,
Help to dry the falling tear.
Prayer gives faith and hope and courage;
Prayer brings trust to banish fear.
Prayer brings us closer still to Jesus,
Who waits us at the hour of prayer—
Why not pray?

the two the inside is more important. The case need not be expensive or beautiful, but if the works are of good quality the watch is good and useful.

You and I may not be handsome or beautiful, we may not have expensive clothes, but if our hearts are right we please Jesus and bless others. Again, this watch contains some jewels. Where are they, on the inside or the outside? Yes, they are inside, where they help the watch to run smoothly and accurately. Some people think they must have jewels added to the outside to make them pretty, but God wants only jewels of faith, truth, loyalty, purity, and love in our hearts.

The real purpose of the watch is to be useful rather than ornamental. Its hands are always busy. That's a good lesson for us, don't you think? Another thing we learn from the watch is that we must keep our lives clean and free from sin. Just a tiny speck of dirt in its works can stop the watch. Just a little sin in the life can spoil that life and keep it from being ready for Jesus to come.

Watchmakers tell us that in order to run best a watch needs to be wound regularly, and that the best time is in the morning as the day begins. That is true of our lives. Our lives need to be wound regularly by bringing them to Jesus every morning in prayer and Bible study before we begin the duties of the day. Let's remember to observe the Morning Watch.

Every time we see a watch let us be reminded of the things we must do in order to be ready to meet Jesus. It is not enough to say, "Someday I'll get ready," for time is running out. The only safe thing is to BE READY at all times.

The story is told of a lazy, dirty hermit who lived in a tumbledown shack on the side of a big hill overlooking the valley. One day, as he sat among the rubbish and weeds in front of his shack, he was suddenly surprised to see the king from the city in the valley, who had come for a walk up the hillside. The king came and stood in front of the hermit's poor house and gazed at the majestic mountains on the other side of the valley. "Ah, it is beautiful," he murmured. Then he saw the hermit. "May I come again and look?" asked the king. The hermit was so ashamed of his dirt and weeds that he couldn't speak, so he hung his head in shame, and the king went away.

"He will come again," thought the hermit. "I must get ready." So he set about to clear away the weeds and repair the broken stool. Then the king came again. The day was warm and the royal guest asked the hermit for a glass of water. But his one cup was dirty, the water bucket empty, and the spring where he got his water was covered over with weeds. He tried to clean the spring and the cup, but while he was doing this the king went away. "He will come again. I must get ready."

So the hermit worked to clean out the spring and to clear the rubbish from the house. The king came once again. He was hungry. "Might I have a bite to eat?" he asked. But the hermit had nothing in his shack but some half-rotten grapes. He wrung his hands in agony, and the king went away.

"He will come again," declared the hermit. Now he cut and sold wood to buy meal, and each day he made some fresh cakes. He watered the garden and cleared out all the

weeds. Then he saw that his clothes were ragged and dirty. He cut and sold more wood so he could buy some new clothes. Then he bathed and waited each day for the king to return.

Finally the king came again. "Ah," he said, "the sunset is so beautiful. I'm sure the sunrise must be lovely from here too. Please let me stay all night so I can see it." The hermit did not dare tell the king that he had only dirty rags on the floor to sleep on, so he hung his head, and the king went away. "I'm sure he's coming again," said the hermit, so he built a porch on his shack and put in it a comfortable couch and nice blankets. Once again the king came. This time he ate, and slept, and continued to live with the hermit on the mountainside.

When time runs out, boys and girls, Jesus, our King, will come again. Time has almost run out. It is *now* that we must get rid of weeds and dirt and rubbish and the rags of sin and selfishness. We want to go home to live forever with our King. Before we can do that we must make room for Him to live in our hearts.

Prayer

Today as we think how soon our King may come, how many of you boys and girls want Jesus to live in your hearts? How many want to be remembered especially in the closing prayer, that God will help you to be ready when Jesus comes?

(We suggest that the leader offer the prayer, remembering the requests.)

The VOICE FROM SINAI

By H. M. Tippet

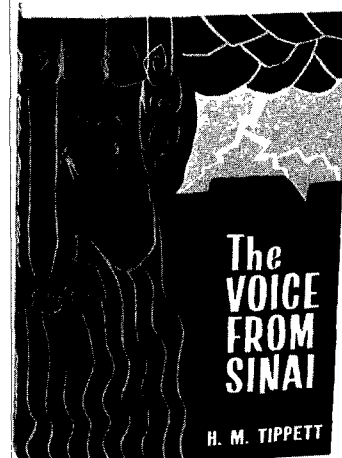
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it will cut its way through the strongest barriers, and triumph over every obstacle. . . .

In the Bible are revealed visions of future glory, scenes pictured by the hand of God, and these are dear to His church. By faith we may stand on the threshold of the eternal city, and hear the gracious welcome given to those who in this life co-operate with Christ, regarding it as an honor to suffer for His sake. As the words are spoken, "Come, ye blessed of My Father," they cast their crowns at the feet of the Redeemer, exclaiming, "Worthy is

the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. . . . Honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever" [Matt. 25:34; Rev. 5:12, 13].⁸

SOURCES

- ¹ *Review and Herald*, April 12, 1898, p. 229.
- ² *Prophets and Kings*, p. 148.
- ³ *Review and Herald*, April 12, 1898, pp. 229, 230.
- ⁴ *Ibid.*, June 8, 1897, p. 354.
- ⁵ *That I May Know Him*, p. 357.
- ⁶ *Review and Herald*, April 12, 1898, p. 230.
- ⁷ *Ibid.*, Nov. 29, 1881, pp. 337, 338.
- ⁸ *The Acts of the Apostles*, pp. 600-602.

(Reading, Sunday, November 6, 1966)

Loyalty to the Blessed Hope

By H. M. S. RICHARDS

MANY years ago a father had to leave home on a long journey.

Just before he left he took his little three-and-a-half-year-old boy upon his knee to talk to him about his trip. The boy said, "Daddy, when will you be coming back again?" The father knew that he could not explain to such a little fellow that he would be back in September. The boy would not understand it. He knew nothing about the months, about dates or times or seasons, so the father said, "Listen, son, when you see the leaves on the trees turning red and brown and yellow, and beginning to fall to the ground, then you can be sure that father is coming back very soon."

The next day the father left home. During the months of July and August the little boy would walk with his mother out in the forest and keep looking at the trees, and he would talk about his absent father. Slowly the days and weeks went by until it was early September, then mid-September. Then, though the boy did not notice it very much, the leaves on the trees were slowly changing color. One night there was a mighty wind and millions of leaves came down, filling the sidewalks and the gutters, sweeping through the forests. The next morning when he went out and saw these leaves in great piles he began to kick them into the air. Soon he began to shout, and his mother heard him say, "Hurrah, hurrah! Daddy's coming soon!"

There's expectation all over the world today. The forests are turning color, the leaves are falling. These signs of the times are appearing. Jesus said, "When these

things begin to come to pass"—what, be negligent? be careless? pay no attention? be sad and gloomy? No, indeed. "Then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

The great future of every child of God may be dawning, for the coming of the Lord draweth near. There are many Old Testament prophecies that point to the second coming of Christ and the great events that are to occur in connection with the setting up of His kingdom of glory. There is the great prophecy of the second chapter of Daniel, with its four successive kingdoms—Babylon, Medo-Persia, Greece, and Rome.

There was the division of Rome's great empire into the modern nations of Europe, and their troubled history down to the present hour. According to Daniel 2: 44: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed."

Whenever I read the second chapter of Daniel I think of the words of the song that so many of us at one time could repeat from memory:

"First, the Assyrian kingdom ruled the world,
Then Medo-Persia's banners were unfurled;
And after Greece held universal sway,
Rome seized the scepter—Where are we today?

"Down in the feet of iron and of clay,
Weak and divided, soon to pass away;
What will the next great, glorious drama be?
Christ and His coming, And eternity."

The second coming of Christ is imminent; the setting up of His kingdom is the next mighty event in the history of the human race. Did not Jesus say that "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. 25:31)? Where there's a throne, there's a king. Where there's a king, there's a kingdom.

We remember also the words of Jesus about His return. He said He would return: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3). Our Saviour is a true witness. He will do exactly as He promised. He will return to this world. He will come back again.

Turning to the book of Revelation, which is particularly Christ's book—it is called "the revelation of Jesus Christ"—we find in the sixth chapter the last part of the great prophecy of the seven seals. In the twelfth and thirteenth verses we read about the opening of the sixth seal: "And, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."

Three Events in History

Notice here three great events in history. As we near the end of the prophecy of the seven seals we find three historical events that can be assigned dates. So this seal is dated, and we can know when it began; first the mighty earthquake, then the black sun and the moon as blood, then the falling of the stars. The first five seals bring us down into the days of the great Protestant Reformation. Was there "a great earthquake" after this, an earthquake that has been noted as one of the greatest of history? Yes, indeed; the Lisbon earthquake of November 1, 1755. This event exerted a profound influence on the world. Books have been written about it. Not only the earth was shaken, but the philosophy and religious views of the people were mightily shaken by this earthquake. Voltaire, the great skeptic, wrote a book about it.

Not long after this earthquake the sun became black. A very dark day occurred on May 19, 1780, and that night the full moon looked like blood. Then came the falling stars, on November 13, 1833. Suppose these events had taken place in reverse order, or had been mixed up in some other way. The infidel or the skeptic could laugh at the Word of God. But no; these events occurred in the exact order in which the Bible had predicted.

History proves that God spoke the truth. We are living *after* these three events took place; in other words, after verse 13 of Revelation 6.

Now notice verses 14-17: "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" We are living now between verses 13 and 14 of Revelation the sixth chapter. The great earthquake, the black sun, the falling stars—these events have taken place; but the departing of the heaven as a scroll has not yet occurred, nor the great prayer meeting in which skeptics, infidels, and all the unsaved will be praying, not to God, but to mountains and rocks.

Mentioned Frequently in Scripture

We should love the truth of our Lord's appearing because of the large place it occupies in Scripture, and because God loves it. If frequency of mention is one measure of its importance, it must be one of the supreme truths of Scripture. Baptism is mentioned only about twenty times in seven Epistles. It is not once named in the other fourteen. The Lord's Supper is mentioned less than half a dozen times in the New Testament, and in twenty of the twenty-one Epistles it is not alluded to at all. The second coming of Christ is spoken of more than three hundred times in the New Testament. According to some readers that is about one verse in every twenty-five or thirty. God must think a great deal of this truth of the second coming of Christ or He would not speak about it so much in His Word.

Why should we not be loyal to such a message, to such a great truth? How is it possible for a person to believe the Bible as the Word of God and still not be loyal to this great and wonderful truth of the second coming of our Lord, yes, the *imminent* coming of our Lord? The word "imminent" means impending, something that hangs over, something that will take place. We know not the hour, as Jesus has said, but we *can* see the signs and know that in His providence He is keeping it before our eyes so that we shall be preparing ourselves for it. Our faith in the coming of the Lord will be tested; and one reason that some people have lost their faith in it is that they have been setting dates for it—in their own minds if not openly. Some say that God has delayed His coming, or He may never come. Here is the danger. The Scripture says, "Ye have need of patience, [that

... ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10: 36, 37). The word here translated "patience" is translated elsewhere as "endurance" or "faithfulness."

In James 5:7 we are told to "be patient . . . unto the coming of the Lord." We need to have trust, we need to endure in this faith, for according to the prophecies of Scripture, this glorious message of the second coming of Christ will be preached worldwide. We read this in Revelation 14, beginning with the sixth verse, right down to verse 14.

Time to Renew Our Faith

This, my fellow believers, is the time to renew our faith in this great and wonderful and comforting truth of the coming of our Lord. We find our salvation from sin and our hope of eternal life in the first coming of our Saviour and His atoning death upon the cross for us. We find our sanctification through the indwelling of the blessed Holy Spirit, ministering this righteousness of Jesus to us here and now. We shall find our final and instantaneous glorification at the second coming of Christ in the clouds of heaven.

Friends, if we lose hope, we lose everything. And this is a *blessed* hope, because it is a hope that comes from God, and looks to God for its fulfillment. We are looking to Jesus Christ and His glorious appearing, which is our blessed hope. Why? Because it brings to this world the Blessor Himself, even Jesus our Lord, and because it will therefore bring all the blessings promised to the people of God from the beginning of time.

Certainly, friends, things will not go on forever as they have been going, and are now going. A great change for the better will come because the Changer Himself, the Lord of creation and redemption, has promised to return. No wonder that promise brings a hope to our hearts, which is called "that blessed hope." That is what we really long for. It is what sustains us in health and in sickness, in poverty and in prosperity, in tranquillity and in trouble.

My father was a preacher of this blessed hope, and memory just now goes back to my boyhood. It seems that I can hear his earnest words repeating Matthew 24:36-42, ending with this line: "Watch therefore: for ye know not what hour your Lord doth come." There at the end of the platform, in the big tent, sat my

Giving and Having

A meditation on Luke 6:38

By MYRTLE LEORA NELSON

"The more you pick, the more you have,"

The gardener said one day,

As I walked among the blossoms

In the spring-filled month of May.

"The more you give, the more you have"—

Traveling the happy way.

mother at the little organ. It seems that I am there now, watching her. I can hear her sweet voice beginning to sing, at the close of father's sermon:

"We know not the hour of the Master's appearing,

Yet signs all foretell that the moment is nearing

When He shall return—'tis a promise most cheering—

But we know not the hour."

I am so glad that my brother and I grew up with our first childhood memories filled with God's promises of this blessed hope. We have always had something to live for, something to look forward to. Now father has fallen asleep in Jesus, but we know that when the Saviour comes he will awake in His likeness whose gospel he faithfully preached.

It is wonderful to live with a great hope in the heart. Dostoevski was right when he said, "The secret of a man's being is not only to live, but to have something to live for." I am glad that my grandfather and my father preached this message of hope in Christ—hope for this world, hope for the world to come. I am glad that I can preach it, and that my sons are preaching it.

"While pilgrims here we journey on
In this dark vale of sin and gloom,
Through tribulation, hate, and scorn,
Or through the portals of the tomb,
Till our returning King shall come
To take His exile captives home,
O! what can buoy the spirits up?
'Tis this alone—the blessed hope."

—ANNIE R. SMITH

The wonderful message of our crucified, risen, and soon-coming Lord is reaching out to earth's remotest bounds, and the gospel in this setting is preparing a people to meet the Saviour when He comes. As it goes out, it must make the world better. It must care for the sick and the troubled. It must be a healing, helpful, holy, redeeming message. "For the hope of Israel" (Acts 28:20) the apostle Paul was bound with a chain. It is for the hope of God's people that we must sacrifice and labor and pray until the day-break and the shadows flee away, and the King is here again.

"When the ones we've loved so much
Vanish from our sight and touch;
When their words of love and cheer
Fall no longer on our ear;

"When they yield their latest breath
To the mystery of death;
When our tears fall soon and late,
In a house that's desolate—

"Peace to thee! In Christ they sleep;
They are His to love and keep.
Hush! To every murmur dumb,
It is only till He come."

—H. M. S. RICHARDS



*The shadows lengthened, then were gone,
A glorious day was nearly done.
I heard soft whispers of a sighing wind,
And listened to the muted distant calls
Of a lonely turtledove.*

Evening Reveries

By DALE A. STRAWN, M.D.

*And rustling, golden, autumn leaves,
Touched by a gentle breeze, then wafted down
From some enchanted nearby vale,
Bestirred nostalgic memories that lingered on,
But left my heart at peace.*

*I saw the dying fires of a flaming western sky,
And was awed at the Master Artist's skill
As He brushed the sunset's crimson glow
On canvas wide and low, above earth's rim.
Then came the shades of night.*

From the Editors



THE DAY THE SUN TURNED RED

A fascinating description of the Dark Day of 1780 appears in a book entitled *The Great Events of Our Past Century*, issued in 1879. Although the book describes 78 events of note between 1776 and 1876, it states that the Dark Day of May 19, 1780, was the most mysterious of all natural phenomena. "Thousands of the good people of that day became fully convinced that the end of all things terrestrial had come." It was indeed an awesome spectacle.

For three or four days the sun's orb had appeared unusually red, and the color of the nearly full moon had given off an unnatural light. According to a Professor Williams of Harvard College, the barometric pressure was a little higher than usual; the weather had been fair and cool for the season. But as darkness came on at midday Friday, May 19, readings taken in two places in Massachusetts showed the pressure falling markedly.

The first evidence that that hazy Friday would differ from the preceding days was the approach of banks of heavy clouds moving in on the northeastern United States—New England primarily—from the southwest. Some strata were low enough so that distant hills could be seen above them. Other strata came in between the high thin overcast and what appears to have been ground fog. Almost all accounts of any detail mention the unprecedented amount of vapor in the air, the variability of the winds, and the strange movements of "the vapors" both vertically and horizontally. Because of their composition and stratification, these clouds refracted the sunlight and cast a yellowish pall over the entire region. Polished silver objects, one reported, appeared to be of brass.

The darkness extended over the populated areas of New England inland to Albany, New York, and along the coast from Maine southward, probably only to New Jersey. Its intensity was so great in portions of New Hampshire and Massachusetts that large print could not be read, even by those with good eyes, and candles lit indoors cast clear shadows on the walls. Barnyard fowls roosted and songbirds sang their evening songs. Much normal business activity came to a standstill.

This is not the only day of mysterious darkness on record. Others before 1780 were October 21, 1716; August 9, 1732; and October 19, 1762. A recent occurrence, apparently more widespread but not so intense, was on September 24, 1950, when again birds went to roost in midday and a major-league afternoon baseball game was played entirely under lights for the first time in the game's history. The area affected was the Great Lakes, the Ohio Valley, and the Middle Atlantic regions of the United States.

Reports of the Dark Day of 1780 refer to the "smoky and vaporous character" of the air; the rain as being "thick, dark, and sooty." Rainwater in tubs was found to have a light scum on it, "which, on being rubbed between the thumb and finger, seemed to resemble the black ashes of burnt leaves." The smell of burnt leaves was noticeable in the air. "Small birds were found suffocated by the vapor." Reports of the 1762 event mention the falling of rain along with "fine black particles, in appearance much like sulphur, both in smell and quality." The possibility that "perhaps great fires in distant woods"

were a contributing factor in 1780 was mentioned. One author said: "For several weeks previous there had been extensive fires in the woods."

Reports of the darkness that fell over the eastern United States in 1950 state the cause categorically: "An extensive layer of smoke originated from forest fires in the Canadian provinces of British Columbia and Alberta. Subsequently it spread over large areas of Canada and the eastern United States."—*Monthly Weather Review*, Sept., 1950. Newspaper accounts the next day (September 25) cited the Weather Bureau as saying that such a combination of special atmospheric conditions and a great amount of smoke is rare.

Those who accept the Dark Day of 1780 as a sign of the end (Mark 13:24) may be reluctant to consider forest fires as a fulfillment of prophecy. Yet other signs in the natural world are attributable to natural causes: earthquakes originate along subterranean faults as pressures build up and subside; and famines follow drought, storms, and improvident farming methods. The issue becomes clearer when we recall that prophecy is a foretelling of future events, not a cause of those events. Christ foresaw the dark-day phenomena of our day and indicated that those who saw the blood-red sun and understood His words would know that the end is near.

The darkening of the sun and moon is a sign of the end. We know that Christ's word is true and that His return is sure.

F. D. Y.

BIBLE TRANSLATION METHODS EXAMINED—3

Are new translations necessary? Are not the old adequate?

There are several reasons why new translations have appeared from time to time, since the origin of the English Bible in the paraphrases of Caedmon about A.D. 670 into Anglo-Saxon, an ancient form of English.

1. Changes in the English language itself. To illustrate these changes, we quote Hebrews 1:1, 2 from Wycliffe's Bible, produced near the close of the fourteenth century: "Manyfold and many maners sum tyme God spekinge to fadris in prophetis, at the laste in thes daies spak to us in the sone; whom he ordeynede eyr of alle thingis, by whom he made and the worldis."

When the King James Version was produced, its spelling differed from that in present editions. Notice how that version rendered Hebrews 1:1, 2 in 1611: "God who at sundry times, and in diuers manners, spake in time past vnto the Fathers by the Prophets, hath in these last dayes spoken vnto vs by his Sonne, whom he hath appointed heire of all things, by whom also he made the worlds."

There are many archaic and obsolete expressions in the King James Version, some of which are meaningless to the average reader. For example, what do the following mean: "bruit" (see Jer. 10:22); "pill," as a verb (see Gen. 30:37, 38); "sith" (see Eze. 35:6); or "withs" (see Judges 16:7)? Modern translations use words that are understood by contemporary readers. This is one of the contributions the newer versions make.

More important is the realization that many words



A family enjoys a simple meal while attending the Hokkaido, Japan, camp meeting session.

of one of the candidates, who told how the devil had tried to stop her from attending evangelistic meetings. He spoke to her through a spirit medium representing her dead son. "Mother, I'm well and happy here, but if you are to be happy too, you must promise me that you will never again attend the Christian meetings." Only earnest prayer and much visiting and Bible study by the pastor and the Bible instructor enabled this earnest Buddhist woman to find her way back to the meetings and the remnant church.

A number of earnest young people were also baptized, after many tears, much prayer, and several long-distance telephone calls to parents. Still another cause of rejoicing was the rebaptism of an elderly woman, first baptized more than 35 years ago. She had lost contact with the church during the war years and never made her way back till she came in contact with the church at the time of our first camp meeting three years ago. Somehow the news of an Adventist meeting reached her in her little mountain village, where she ran a candy store for children. She has been a faithful attendee of camp meeting each year and made her decision to rejoin the church and was baptized this year.

The youngest baptized was 13 and the oldest a woman of 75.

Elders Bascom, K. Yasui, T. Saito, C. B. Watts, and R. I. Gainer assisted the president of the Hokkaido Mission in the meetings.

Business Session Convened

Following the camp meeting, the second business session of the mission was held, with 43 delegates in attendance. One interesting fact was that more than 40 per cent of the baptisms of the mission were the result not of public evangelism but of the witness of friends and relatives who were Christians. Figures presented indicated a 37 per cent gain in member-

ship over the past two years, with a total membership at present of 227.

A new church is to be organized in Asahikawa and new work begun in the eastern portion of the island at Kushiro in September, when a colporteur and Bible instructor will move to that port city of nearly 200,000, the center of the whaling industry of Hokkaido.

The mission workers, their wives and children, more than 30 in all, spent one day after the session in a workers' meeting, studying how to improve their ministry.

Tour of Church-State Commission—3

Those Unique Yugoslavs

By ROLAND R. HEGSTAD
Editor, Liberty

Yugoslavia, although a Communist country, allows some free enterprise. Citizens travel freely outside the country if they can afford to, and foreign policy reflects the independence of President Tito.

The church, too, enjoys a more favorable status than before the war. Though religious toleration rather than religious liberty describes government policy, much more freedom exists today for minority religious groups than in prewar days, when only four church organizations were recognized and the Orthodox and the Roman Catholic Church used the state to protect their interests.

A church may operate a seminary, as our church does, and academies, as do the Orthodox and the Catholic Church. (God willing, our members too may soon have a boarding academy.) A church may even own land and hold title to its buildings—up to 40 hectares (about 90 acres) for each local congregation.

Another paradox of this Communist land: If our leaders were to apply for aid

from the state to build our academy or repair our churches, likely they would get it. Other faiths receive a variety of forms of aid—mostly to help establish needed church buildings and to repair old ones, to subsidize clergy salaries, and so forth.

Our leaders, however, have not asked for help—wisely, I believe. Individual sacrifice, which characterizes our Yugoslavian Church, and a wholesome regard for the maximum of independence available have dictated their course.

The policy that churches may receive aid from the government, and the excellent selection of Adventist literature printed for our church on government presses (there are none other) surprised most members of the Church-State Study Commission, particularly those who knew Yugoslavia only by newspaper accounts.

With Our Leaders

You would have enjoyed sitting in on the nearly two-hour briefing given by our Yugoslavian leaders in the Belgrade Seventh-day Adventist church, a representative house of worship constructed in the 1930's. With us were the union president, Jovan Slankamenac; secretary-treasurer, Milam Sudarevic; religious liberty secretary, Rados Dedic; editor of publications, Mirko Golubic; presidents of our four Yugoslavian conferences; pastors of the two Belgrade churches; and secretaries from the union office. These workers provided a wide selection of juices for refreshment and endured snapping shutters during and after the interview. (In fact, a number of them, too, were busy taking pictures of our group.)

Contacts with government officials were cordial and helpful. We regretted only that Koca Popovich, secretary of the Communist Central Committee, who had consented to receive us, had undergone a serious operation and was not yet back in his office. On behalf of the commission, I sent him a dozen roses and assurances of our concern and prayers.

At 10:00 A.M. on Thursday, March 28, five of us called on Milo Jovicevic, the slim, esthetic-looking head of the Ministry of Religious Affairs, and one of his four aides, Esad Salispahich, a handsome olive-complexioned Moslem, who is in charge of Protestant affairs. I introduced Pierre Lanares, Southern European Division religious liberty secretary, and the



Yugoslavian Adventist leaders show some of the books printed for us on government presses. From left: Rados Dedic, religious liberty secretary; Jovan Slankamenac, union president; Mirko Golubic, editor of publications; and translator, Nikola Strahinic.

others accompanying us: W. A. Thompson, president of the Allegheny East Conference; John N. Morgan, religious liberty secretary of the Southwestern Union; John V. Stevens, religious liberty secretary, Arizona Conference. Rados Dedic, also with us, was already well known to the two men.

For nearly two hours we discussed relations between the Yugoslavian Government and the church. Mr. Jovicevic, a former professor of Yugoslavian culture and literature, was candid: "Our laws are still evolving," he told us. "We have not yet arrived at the ideal, but we are making progress." That progress, as we have noted, is substantial.

On Friday, in response to my invitation to be the guest of *Liberty* magazine at a banquet, Mr. Jovicevic, Mr. Salispahich, and their proficient interpreter, Branka Jajich, joined our group at the Hotel Majestic. Also present were the leaders of the Adventist Church in Yugoslavia. Mr. Jovicevic personally greeted each of the 34 members of the commission.

Apart from the good food and fellowship, I recall especially two bits of conversation. One was Mr. Jovicevic's explanation of why Mr. Salispahich, a Moslem (there are nearly 2.5 million in southern Yugoslavia), handled Protestant religious affairs.

"We chose him, not for his knowledge of these matters, which he has," said Mr. Jovicevic, "but for his quality of mercy. If he loses this, he will no longer be of use to us in the Ministry of Religious Affairs."

Sabbath Absences Excused

This was Mr. Jovicevic's way of emphasizing again that what the law may not in its literal sense permit, the heart may arrange. Examples would be the ministry's approach to Sabbathkeeping problems of Adventist school children and Sabbath work problems of Adventist employees. Though no law requires teachers to accommodate pupils absent on Sabbath (the school week is six days in Yugoslavia), Mr. Jovicevic has instructed school superintendents to overlook absences. Only on the high school level, which is not compulsory, do our youth have serious problems, and many of these, too, are solved on the personal level.

As to Sabbath work, problems exist in various industries as they do in most countries. But here again the quality of mercy Mr. Jovicevic referred to has tempered law. For example, an Adventist woman heads a department in the Belgrade post office and faithfully observes the Sabbath.

We told Mr. Jovicevic of the excellent accommodation made for Adventist employees of government in Italy (REVIEW, May 30) and of recent legislative moves in the United States to meet the problems of Sabbath observance of minority groups.

The other incidental information of interest came from the interpreter, Branka Jajich, a comely young woman in her late twenties, who told us that her

mother-in-law, "a very wise woman," is a Seventh-day Adventist. She was interested in the Church-State Commission, its relationship to the Seventh-day Adventist Church, Andrews University, and the International Religious Liberty Association (IRLA). She asked also who financed the commission and the IRLA. We told her—and through her, others—of our plans to report the commission's conclusions to the appropriate committee of the United Nations, which this year is celebrating the twentieth anniversary of the Universal Declaration of Human Rights. She expressed pleasure at learning that Mrs. Franklin Delano Roosevelt and Dr. Albert Schweitzer had served as honorary presidents of the IRLA.

(An irrelevant note for gourmets: Our menu was, as everywhere, vegetarian. We gave our guests the option of another menu, but Mr. Jovicevic said, "I wish to eat Adventist food"—a good practice, I am sure, for all of us.)

On Thursday afternoon Leif Tobiasen, professor of political science and history at Andrews University; Rados Dedic, Yugoslavian religious liberty secretary; John Stevens; and I met for an hour's conversation with Marko Nikezic, Foreign Minister of Yugoslavia. Our discussion ranged far beyond religious liberty topics. Let me say only that on such a subject as Vietnam, Mr. Nikezic, who was for four years ambassador to the United States, made no hard thrusts. He was—as we have found other Yugoslav officials to be—considerate, erudite, and pragmatic in his interpretation of world conditions.

Mr. Dedic had not previously met Mr. Nikezic, who reminisced with him after I mentioned that Mr. Dedic had been associated with Tito and Koca Popovich in the partisan warfare that created the modern Yugoslavian state.

After leaving Mr. Nikezic's office we met with Vita Petkovich, president of the Serbian Commission for Religious Affairs, and a friend of Mr. Dedic. Mr. Dedic told us of a recent Sabbath work

problem quickly solved by Mr. Petkovich, who "educated" a factory manager.

On our appointments, John Stevens, religious liberty secretary of Arizona, was especially helpful, for he is of Yugoslavian extraction and speaks the language. (Since Yugoslavs questioned by him often replied in English, we are sure that his speech must have an American accent!)

To sum up: Yugoslavia is, indeed, an exceptional nation whose leaders have demonstrated an unusual degree of independence, practicality, and sagacity. Our Adventist leadership, too, exhibit these qualities, which they combine with devotion to the cause of God.

Separation of church and state in Yugoslavia does not mean what it does in the United States. Religious rights are not "unalienable," as the American forefathers defined them, but simply one of many rights, all of which are interpreted to varying degrees, within the context of national objectives and national unity. But increasingly these rights are being shielded by constitutional fiat. What religious rights lack in legal definition and protection, they may find in that commendable quality of mercy demonstrated by such men as Mr. Jovicevic and his associates.

And whatever else we may have anticipated asking during our short visit to Yugoslavia, we did not anticipate the hesitant question with which one member of the commission confronted Mr. Jovicevic after learning of the many forms of financial aid given religious groups by the government:

"But, sir, don't you think, in the interest of church-state separation, it would be better if you did not help the church so much?"

Mr. Jovicevic agreed.

(Continued)

Journey to the Far East

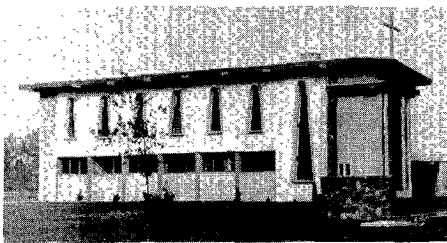
Part 3

By D. A. DELAFIELD
Associate Secretary
Ellen G. White Estate

The high light of my trip was the Far Eastern Division workers' meeting in Fraser's Hill in Malaysia, the first such council ever held. In the remote mountains of this tropical paradise we spent five days in council and recreation. I was assigned two or three meetings a day.

Mission leaders under the direction of Paul Eldridge, H. W. Bedwell, and H. D. Johnson took a long look at the relevance of the Ellen G. White counsels to mission life and the needs and challenges of the unentered lands of earth. As we met morning by morning and evening by evening, we examined the Spirit of Prophecy messages that relate to personal life and victory over sin. The Spirit of God refreshed us with His presence. A spirit of dedication swept over each worker.

And what an environment for a meeting of this kind! The green hills, 4,000 or 5,000 feet high, were blanketed with



New Chapel in Austria

Bogenhofen Seminary, in Austria, inaugurated its new chapel November 4, 1967.

On the ground floor are the library and several classrooms. The chapel itself is on the upper floor. Gilbert Dalais, a pastor in Paris, was the architect.

Bogenhofen Seminary, with an enrollment of 78, is full to capacity.

W. A. WILD, Secretary
Southern European Division

tropical foliage. Within a few miles, in the thick of the tangled forest, jungle tigers prowled, and nearby exotic tropical birds, such as the fire-tufted barbet and mountain minivets, sang their songs and flashed their crimson and green colors in the sunlight.

Early on Sunday morning, February 25, Elder Eldridge drove me to the airport at Kuala Lumpur—KL as it is called by Malaysians.

The Journey Homeward

The next stop was at Penang, really my first stop en route home. The Seventh-day Adventist hospital, located in this vacation paradise, is directed by Dr. R. F. Hann. A staff of competent physicians assists him. This includes F. A. Mote, son of a former president of the Far Eastern Division. I found that the sons and daughters of missionaries in the Far East are inclined naturally to mission service themselves. Another example: R. S. Watts, Jr., Sabbath school secretary of the Far Eastern Division and son of a General Conference vice-president.

On February 26 I flew on to Bangkok, Thailand, exquisite city of golden Buddhist temples and the center of government for the Thai peoples. Here I was reminded how low America's moral image is in the thinking of many Oriental peoples. The taste of Americans for sex and for shady movies and inordinate love and carnal pleasure is open to the view of the non-Christian world. Indeed, these bad habits too often are copied by the Easterner.

One of the great problems that Christian missions face in the Orient is the paradox that exists between the pure religion of Jesus that Westerners generally espouse and their controversial and hypocritical behavior. It is hard to make a Christian out of a Buddhist, whose moral principles may be higher than those of his "Christian" associates. Why should he change his religion when his gods have done a better job of making him pure and good than has the God of the American or European?

But the lives of many Seventh-day Adventist servicemen and laymen in the Far East provide the Buddhist with an opportunity to see how Christians whose "walk agrees with their talk" have something better to offer. And we are seeing encouraging conversions to Christ in the Far East, yes, even in Buddhist Thailand. I held eight meetings in Bangkok, most of them at the Ekamai School on the outskirts of the city, three at our big sanitarium, located in the heart of this fabulous city. The spiritual work of the Bible teacher, John Harris, and his wife, in that mission school, permeates the institution. There have been many baptisms.

Never in my life have I visited a medical institution where the patients, both European and Thai, come in numbers that press the facilities of the place so heavily. The fame of the Adventist hospital in Bangkok is worldwide. This is no accident, for the institution can boast a staff of specialists second to none anywhere in the Orient.

One thing that impressed me about the sanitarium was the school of midwifery, a charge of Gertrude M. Green, a veteran nurse. Her graduate nurses deliver the babies and care for them after birth. This service is free. The news of this benevolence has spread far and near in Thailand. The midwifery school is a model operation, recognized by the government and highly esteemed by Thais.

I made my way through a small waiting room literally packed with young mothers (and some not so young) and their babies. I thought of the good will engendered by this service of love. Here is medical missionary work literally in the most productive form. If Ellen G. White were alive, this scene would bring tears to her eyes. Her heart would rejoice at the fruitage of her counsels on benevolence, calling for just such Christian service.

I flew on to Calcutta, India. I was four days in that city of 7 million people. Here we have a membership of only about 60 and a tiny school of about 20 children. The needs of India gripped my heart. The smoke of scores of thousands of little fires fill the air. Multitudes are huddled together in that expansive metropolis, some of whom live in extreme poverty.

There are frequently good reasons for Oriental suspicions of the West. The danger is that India shall withdraw in its halting, doubting attitudes toward Christians and repudiate the message of Christ entirely. Only the power of God is sufficient to bring to the half billion Hindus and Moslems and millions of Sikhs and Jains the saving power of the Christian faith.

My work in Calcutta was limited to three or four meetings in the church. The workers there are undaunted in their efforts to reach others with the gospel. D. T. Hammond, pastor of the local church, conducts regular Sunday night meetings, and Peter Cooper, ministerial association secretary of the Northeast Union, began a series of evangelistic meetings the very night I spoke in the Calcutta church. The attendance was excellent, so I was told.

Brief Stop in Beirut

My next stop was Beirut, Lebanon. The route of the plane took us over vast desert regions and over Teheran in old Persia. The beautiful mountains surrounding the city were laden with a heavy mantle of snow. For hours we flew over the stretching desert and the vast mountain chains of this historic country. Thirty-five thousand feet below history was made in the battles of ancient kings and warriors.

At Beirut I spent only one night. In the evening I spoke to the student body and faculty of Middle East College and the Middle East Division staff. Beirut is the center of our work in the Arab world. The college is situated in the hills that surround Beirut—a truly beautiful spot.

The next morning I went on to Rome, then stopped to spend the night in Madrid, Spain. The new religious free-

dom that has cheered the outlook of the church there struck me forcibly. I preached in the evening in our neat Madrid church on the subject "Christianity Versus Atheism." The building was full. A number of non-Adventists had come to attend the meeting. The youth sponsored the service.

Seated in the front row were a number of Spanish young people who were strangely like some of the young people I had seen in San Francisco and New York—hippies all of them, with long hair and faraway look. These hippies really listened to the message. Perhaps two or three of them will be won by our youth and enroll someday at one of our colleges in Western Europe.

Churches Needed in Spain

In Spain our people feel that the day of opportunity has come. They appealed to me to ask the American churches to help them as never before to carry on a larger work. They need money to print more books. "Dólares quitan dolores," they say. This means literally: "Dollars take away our pain." They need money to help build churches over most of the Iberian Peninsula.

The Spanish publishing house hopes to have *The Desire of Ages* printed in Spanish—20,000 copies! True, *The Desire of Ages* in Spanish can be imported from the Pacific Press, but such books, imported, can only be used among Adventists. If they print *The Desire of Ages* in Spain, however, they can sell it to non-Adventists. And thus the colporteur work will take on new impetus.

My last work on this 100-day journey was done in Lisbon, Portugal, where I conducted two services, a night meeting in our large church in the capital city and a meeting the next morning with the workers who serve in the union office in Lisbon. Our laymen also came to join in the service. My emphasis was prophetic in nature: "The Gift of Prophecy in the Advent Church."

When we think of Lisbon our minds turn to Revelation 6:12—John's prophecy of the mighty earthquake that preceded the Dark Day and the falling of the stars. This sign of Christ's second coming was fulfilled on November 1, 1755, and centered at old Lisbon. As I visited the city my mind went back to Mrs. White's comments on this devastating temblor that shook Western Europe and leveled the grand old city. (See *The Great Controversy*, pp. 304, 305.) The Catholic cathedral still stands; that is, portions of the walls remain to testify to the earth-shaking power of that catastrophe.

On this journey I found that Adventists in Europe and the Far East are dedicated to bringing to the world the good news that Christ is coming soon! The Spirit of Prophecy is helping to keep the Advent hope alive in the hearts of our workers and people. I was glad to be able to make the trip and to encourage and help to build greater confidence in God's prophetic guidance in the remnant church.

(Concluded)

While lasting peace among nations will not be achieved as long as time remains, nevertheless, peace is possible for each individual.

Christ came to bring peace; He will come again to bring peace. At His first coming He brought inward peace, peace to the heart; at His second coming He will complete His task and bring outward peace to the universe. Those who accept His peace in the heart now, will dwell forever in that great peace that will at last settle over the universe.

Christ's first coming brought peace only to some. At one time He said, "Think not that I am come to send peace on earth; I came not to send peace, but a sword" (Matt. 10:34). And sadly, and paradoxically, peace in the heart sometimes brings discord into the life. For the Saviour went on to say, "I am come to set a man at variance against his father and the daughter against her mother, and the daughter in law against her mother in law" (verse 35). And often the acceptance of Jesus Christ by one member of the family has set other members against him. But that peace, so strange to the world, may still be in the heart of him whose love for Jesus outweighs all other earthly considerations.

The world continues to tread a road on which so often peace is glimpsed only as a mirage. The Christian treads a road on which he carries his peace with him, and at the end that peace will merge with the peace of heaven.

T. A. D.

WHAT CAUSED THE DARK DAY?

A reader sent us a clipping from the Action Line column of the *Dayton Journal Herald*, on which appeared a question asking for a sensible cause for the unusual darkness on May 19, 1780. This was followed by a meteorological explanation of the phenomenon. The reader says, "I would like to hear your comments on this as it does have a bearing on the teaching we have about the Dark Day."

We quote the answer given in the *Dayton Journal Herald*: "About May 1, settlers around Ticonderoga, Lake Champlain, and along the Canadian-New Hampshire border started large fires to clear farm land. Soot fell all over southern New England. One New Hampshire river had six inches of scum on it. What happened next was that smoke rose under a layer of clouds. Under the smoke, another level of vapor came in from the sea. Then, more smoke rose and still another level of ocean fog formed. Between 9 A.M. and 2 P.M. on May 19, 1780, middle and southern New England were in darkness—as if someone had turned off the Sun."

The author of this reply does not list the source or sources from which he got his information. But similar explanations were given by eyewitnesses of the unusual phenomenon. For example, in a letter dated May 22, which appeared in *The Boston Gazette and the Country Journal*, May 29, 1780, the following explanation was given:

Eyewitness' Account

"The Hemisphere for several days had been greatly obscured with smoak [*sic.*] and vapour, so that the Sun and Moon appeared unusually red. On Thursday afternoon and in the evening, a thick cloud lay along at the south and southwest, the wind small. Friday morning early the Sun appeared red, as it had done for several days before, the wind about south-west, a light breeze, and the clouds from the south-west came over between eight and nine o'clock, the Sun was quite shut in, and it began to shower, the clouds continuing to rise from the south-west and thicken from the thickness of the clouds,

and the confusion which attended their motions, we expected a violent gust of wind and rain; the wind however, near the earth, continued small, and it rained but little. About eleven o'clock the darkness was such as to demand our attention. . . . Between three or four o'clock we were out and perceived a strong sooty smell. . . . I found the people at the tavern near by very much agitated, among other things which gave them surprise, they mentioned the strange appearance and smell of the rain-water, which they had saved in tubs; upon examining the water I found a light scum over it, which rubbing between my thumb and finger, I found to be nothing but the black ashes of burnt leaves, the water gave the same strong sooty smell which we had observed in the air; and confirmed me in my opinion, that the smell mentioned above was occasioned by the smoak, or very small particles of burnt leaves, which had obscured the Hemisphere for several days past, and were now brought down by the rain: The appearance last mentioned served to corroborate the Hypothesis on which we had endeavoured to account for the unusual darkness. The vast body of smoak from the woods which had been burning for many days, mixing with the common exhalations from the earth and water, and condensed by the action of winds from opposite points, may perhaps be sufficient causes to produce the surprising darkness."

Perhaps our reader wonders whether a phenomenon for which natural causes can be found ceases to be a divine sign. This question was raised and answered shortly after the unusual darkness. For example, in a sermon preached May 28, 1780, in Enfield, Connecticut, Elam Potter said, "Perhaps some, by assigning a natural cause of this, ascribing it to the thick vapor in the air, will endeavor to evade the force of its being a sign, but, the same objection will lie against earthquakes being signs, which our Lord expressly mentions as such. For my part, I really consider the darkness as one of the prodig[i]es foretold in the text; designed for our admonition, and warning."—*Ibid.*, p. 317.

Adventists Answer Critics

Facing similar objections, some decades later Seventh-day Adventists gave similar explanations. Not only did critics challenge the Dark Day as a sign; they challenged the falling of the stars in 1833 also.

Referring to attempts to explain away the 1833 phenomenon, Uriah Smith wrote in 1861: "The attempt is made to dispose of the darkening of the sun in 1780 in a similar manner. That can constitute no sign of the end, it is said, because many such events have taken place, in different ages of the world. But the fact that that darkening was connected with particular events, takes it completely out of the hands of our opponents. 'Immediately after the tribulation of those days' (the 1260 years of Papal persecution), or as another Evangelist has it, 'In those days, after that tribulation,' the sun shall be darkened, &c. The tribulation was shortened by the rise of the Reformation, the time arrived for the accomplishment of that prediction and it was fulfilled. Now it matters not if the sun has been darkened a thousand times in past ages of the world, that darkening which was to constitute a sign of the end was to take place at that time, and there it did take place; and being expressly foretold as a sign of the end, no sophistry can explain it away."—*Review and Herald*, Jan. 29, 1861, p. 84.

Referring to darkness that occurred in Europe in 1783, D. E. Robinson wrote in 1913: "So long as these dark days occurred at the time specified by the prophecy, need we contend that they were supernatural?"—*Ibid.*, July 24, 1913, p. 701.

Summing up Seventh-day Adventist reaction to those who deny that a sign produced by natural causes is valid,

is the following from an editors' note in the *SDA Bible Students' Source Book*:

"Seventh-day Adventist writers have long held that any suggestion of a natural cause can in no wise militate against the significance of the event as a prophetic fulfillment. The time-honored explanation is that seventeen and a half centuries before it occurred, the Saviour had definitely foretold this twofold sign, saying, 'In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light' (Mark 13:24); and these signs occurred exactly as predicted and at the time indicated so long before their occurrence. It has long been pointed out that it is the *fact*, and not the *cause*, of the darkness that is significant in this connection; as also in the case of earthquakes, falling stars, and other events seen as signs of the times. When the Lord would open a path for his people through the sea, he did it by 'a strong east wind.' Ex. 14:21. Was it for this reason any less miraculous? In like manner, to account for the remarkable darkening of the sun and moon or of the falling of the stars as events in nature is not to discredit them as merciful signs of the approaching end of probationary time."—Page 317.

We therefore feel that the reply in the *Dayton Journal Herald* poses no problems so far as its attempt at providing a natural cause for the phenomenon is concerned. We doubt the accuracy of some of the details, for

example that the smoke came from farmers clearing their land. The smoke could more likely have come from forest fires far to the west as demonstrated in the 1950 dark day. At that time forest fires in the provinces of Alberta and British Columbia in Canada covered the Great Lakes, Ohio Valley, and Middle Atlantic regions with an overcast of smoke. As reported in the *Washington Post*, "The sun was dimmed in the middle of the day over thousands of square miles of the United States and Canada.

"'Chickens and birds roosted in the afternoon. . . .'

"Weathermen said the smoke combined with unusual weather conditions to achieve the particular effect."—Sept. 25, pp. 1, 9.

The six inches of scum reported on a New Hampshire river sounds like an exaggeration, at least the implication that it resulted from the accumulation of falling soot. Whoever replied to the question in the column may have been limited in the time he had for research and probably consulted only one source. Naturally he would not be nearly as interested in the Dark Day as Seventh-day Adventists are.

We refer those interested in a further study of the Dark Day to the *SDA Bible Students' Source Book*, which on pages 313 to 320 contains a series of quotations on the topic, collected from various sources.

D. F. N.

LETTERS

... to the Editor

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views do not necessarily represent those of the editors or of the denomination.]

PROJECT LIFE

For a number of years, while living in a foreign country, we put aside a certain amount of money every month, and we would give the total once a year as a regular birthday offering. When we came to the United States, we thought about improving our offering system and decided to give one dollar for each year of our lives on the birthday of each member of our family. (Since we are still relatively young the sum is not especially large, but it is a special offering that is in addition to the regular offerings of the church.)

After practicing the new plan for a few years, we thought that we should share the blessing of this plan with others. Too often we give under the stress of emotion, and since human nature is such that it gets accustomed to almost anything, we are moved less and less by emotional appeals—urgent as they all are. If everyone followed this plan, the result would not only be financially phenomenal but also an occasion for reflection and thanksgiving. Little children do not have trouble in matching their age and would wait impatiently to have the privilege of giving more. And to what older folk would another birthday seem too expensive?

If the average age of churchgoers, including the small children, is 25 (and if everybody is faithful), the yearly total would surpass \$12 million for the North American Division alone. Different amounts could be sug-

gested for the other fields of the world. Besides, a more affluent person could decide to give \$2, \$5, \$10, or \$100 for each year.

Since we all would like to keep counting our birthdays until Jesus comes and since through these offerings, corresponding to the years of our lives, we give in order to make eternal life possible for many more, we suggest a permanent church program called "Project Life."

Funds for the gospel, yes! But blessings to the giver, unending!

A HOPEFUL FAMILY

Berrien Springs, Michigan

STRONG IN WEAKNESS

I cannot tell you how grateful I am for our church paper. I cannot hear the sermons, and very little of the Sabbath school lesson; but I study the lessons and read my church paper.

HELEN E. DAVIDSON

Hamilton, Ontario

HITS MARK

"Is the Message Getting Through?" [Sept. 3] beautifully expressed my longtime concern. I hope this message gets through to everyone in our church.

PAUL E. TALLANT

Boulder, Colorado

EXPERIENCE IS PERSONAL

Thank you for providing a section for letters to the editor in your excellent journal. This creates much interest I feel sure. How true the letter "Doctrines Not Enough" [July 23]. I too had been a member of the Seventh-day Adventist Church for many years with a rather uneven experience, but it was not until I spent three days, and most of the nights also, in prayer and fasting that I obtained an experience with the Lord

Jesus, that I shall never forget. God used *Steps to Christ*, pages 50-51, to give me a joyful experience in the Lord. Shortly after that I began to win souls to Christ. Although I have made many mistakes since that time, they were not made willingly.

E. K. CARLSEN

Norwood, South Australia

JERICO ROAD TODAY

I should like to make a report about my section of the "Jericho Road" [Sept. 10]. I, too, have noticed many who will not be involved. But I notice even more the faces of youth who are going on past Jericho to the kingdom. Many carry loads almost too heavy for their young, weak souls. However, I notice that many of these youth stop to help a lonely person who has fallen on the road, or to urge others, often the aged, to keep moving on to the kingdom.

These children have a Helper who comes along and lightens their burdens. They make wonderful progress when they keep their eyes on Him.

There is another group traveling on the same section of the road. They are so busy watching evils upon the road they don't even notice the Helper, and their burdens grow heavier as they walk. They are so busy correcting, reproving, and condemning that they trip right over people who have fallen in the road for want of love and sympathy.

One or two of these suddenly notice the Helper, and instead of becoming involved with "wedding rings, meat eating . . . mini-skirts, mascara," they begin urging people toward Him, that He may remove these loads that human beings find easy to condemn.

The youth rejoice and, with concerted effort, the weaker young ones and the stronger, wiser travelers take many more people to Jesus, their Helper.

MRS. DAN CAMPBELL

Wenatchee, Washington



DROUGHT again grips Australia — worse than the worst of the U.S. depression of the 1930's"

"Sex-related crimes in the U.S. increase 120 per cent between 1960 and 1969"

"Classic economic theories unable to cope with simultaneous inflation and recession"

Add to these recent headlines the local horror stories of rape, murders, highway accidents, and crippling diseases that march across the newspapers of communities everywhere on this old planet, and you have a dark picture indeed.

Amid the heroic attempts, unsung or publicly lauded, on the part of many to reverse the tide of distress and fear, the uneasy feeling remains that we will be seeing the same headlines tomorrow and the day after.

Yet we all want better headlines.

What headlines would you like to see in tomorrow's paper? "Cancer Vaccine Discovered," "Automated Automobiles Prevent Accidents," "World Powers Dismantle All Armaments," "World Hunger Eliminated"?

And these headlines are yet possible! But would the elimination of such diseases as cancer and multiple sclerosis and the abolishment of hunger and illiteracy be enough? Would man really be any different? Less greedy? Would man be any happier by living until 80 instead of dying at 70? Or by working 30 hours a week instead of 40?

And death is still in front of us, one way or another! What then? Death, no headline in the future will promise

to eliminate. Furthermore, what about life with its many unanswered questions and unfulfilled dreams, even modest dreams? Is there any such thing as compensation somewhere in the future for the sacrifices made on earth? Yes, something more than the most hopeful of human headlines is needed!

Those headlines have been written by God Himself. As clear as language can be said, in whatever the native tongue, His promise rings with ever-increasing relevance: "'Set your troubled hearts at rest. Trust in God always; trust also in me. There are many dwelling-places in my Father's house; . . . I am going there on purpose to prepare a place for you. And if I go and prepare a place for you, I shall come again and receive you to myself, so that where I am you may be also'" (John 14:1-3, N.E.B.).

"Jesus Returns to This Earth." What a headline that will make! It is the only headline that will ever solve such problems as death, human greed, racial distrust, and environmental pollution. Could it possibly happen in our day?

We are not left in the dark as to when Jesus will return. God is not playing hide-and-seek with man. He gives His own headlines as to when men might expect His return.

In fact, in Matthew 24 (parallel passages in Mark 13 and Luke 21) the disciples raised the same question, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

Jesus did not treat the question lightly. Matthew 24

in a better world
our lives away

By **HERBERT E. DOUGLASS**

and 25 is His response to their questions; He spelled out the signs that would indicate the nearness of His Advent and He stressed the kind of people who will be fit to live in His new world.

Headlines Given by Jesus

One of the clearest headlines He gave announcing His return says: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (verse 14). God is fair, as well as loving, and the dire consequences that will befall the sinners of earth in the last days will not fall on any man before he has had the opportunity to accept or reject God's invitations to join with Him in making His new world order. The gospel shall be preached! Men will hear and see the evidences of a God who works in behalf of men. One way or another, every man will know that God has spoken to him. Every rebel will remember how often he turned his head from duty, from decency, as he settled down to a life of self-serving. Every man will have this witness of a pleading God. Every man will be without excuse. And "then shall the end come."

In these days of television, Telstar, radio, and telephone there are very few homes anywhere in the world, including the back country of Borneo, the islands of the sea, or those behind the bamboo curtain, that cannot be in instant touch with the rest of the world and with the programs that proclaim the Lordship of Jesus and His soon coming.

Jesus predicted that headlines would be written across the skies foretelling His return. "The sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken; then will appear the sign of the Son of man in heaven" (verses 29, 30, R.S.V.).

Have we seen this handwriting in the sky? All but the last. All except the shaking of the powers of heaven have become a matter of historical record.

The sun was darkened on May 19, 1780. The light of the moon was veiled on the same evening, and the stars "fell" November 13, 1833. The impact of this brief historical note is that these events happened precisely as Jesus foretold and at a time when their meaning would be most understood.

Many are the descriptions by eyewitnesses of the Dark Day and the shrouded full moon. Timothy Dwight recorded: "The 19th of May, 1780, was a remarkable dark day.

Candles were lighted in many houses; the birds were silent and disappeared, and the fowls retired to roost. The legislature of Connecticut was then in session at Hartford. A very general opinion prevailed, that the day of judgment was at hand. The House of Representatives, being unable to transact their business, adjourned. A proposal to adjourn the Council was under consideration. When the opinion of Colonel [Abraham] Davenport was asked, he answered, 'I am against an adjournment. The day of judgment is either approaching, or it is not. If it is not, there is no cause for an adjournment: if it is, I choose to be found doing my duty. I wish therefore that candles may be brought.'"—*Connecticut Historical Collections*, compiled by John Warner Barber (2d ed.; New Haven: Durrie & Peck and J. W. Barber, 1836, p. 403).

A Harvard professor, Samuel Williams, wrote: "The extent of this darkness was very remarkable. . . . It seems to have extended all over the New England states. . . . With regard to its duration, it continued in this place at least fourteen hours."—*Memoirs of the American Academy of Arts and Sciences: to the End of the Year 1783* (Boston: Adams and Nourse, 1785), vol. 1, pp. 234, 235.

Through the night of May 19, 1780, the moon, like the sun, was veiled from earth. Among the eyewitness accounts we read: "Nor was the darkness of the night less uncommon and terrifying, than that of the day; notwithstanding there was almost a full moon, no object was discernible, but by the help of some artificial light."—*Thomas's Massachusetts Spy* (Worcester, Mass.), May 25, 1780, p. 3.

Unprecedented Phenomenon

The unprecedented spectacle of the "falling stars" on November 13, 1833, was another heavenly headline read by hundreds of thousands.

The trained eye of Denison Olmsted, an astronomer, gave credence to his report: "The morning of November 13, 1833, was rendered memorable by an exhibition of the phenomenon called SHOOTING STARS, which was probably more extensive and magnificent than any similar one hitherto recorded. . . . The reader may imagine a constant succession of fire balls, resembling sky rockets, radiating in all directions from a point in the heavens, a few degrees south-east of the zenith, and following the arch of the sky towards the horizon. . . . [They] began to attract notice by their unusual fre-

quency or brilliancy, from nine to twelve o'clock in the evening, were most striking in their appearance from two to five, arrived at their maximum, in many places, about four o'clock, and continued till rendered invisible by the light of day."—*The American Journal of Science and Arts*, 25 (1834), pp. 363-386.

But Jesus not only predicted great wonders in the heavens, He also headlined conditions on earth. These predictions, if written a century ago, would have been laughed off as the babbling of a crackpot—but not so today.

Continuing in the same sermon in reply to His disciples' question regarding the signs of His return, Jesus said: "'Nations will stand helpless, not knowing which way to turn'" (Luke 21:25, N.E.B.).

A century ago, even 50 years ago, the world's leaders were contagiously optimistic regarding the perennial problems of society. They saw progress on every hand and they read into this technological leap into the future the solution to the problems that befuddle mankind. Their motto was "Every Day and in Every Way We Are Getting Better and Better."

But today, any optimism in the face of the dilemmas confronting modern man on every continent is at best guarded and wishful. In the late summer of 1970 at Aspen, Colorado, a group of 75 distinguished scientists, economists, historians, and philosophers "reached the melancholy conclusion that modern technology, greedy men and complacent or inefficient governments are debasing human values, ruining the quality of our environment, and threatening the future of a decent and civilized world."

Regardless of where each man would put the blame or what he would consider was the chief problem, they "all insist that the human family is approaching an historic crisis which will require fundamental revisions in the organization of society."

How to go about applying remedies, however, is where agreement ended. "On the means of achieving even the minimum goals of a livable diet for all men, clean air and water, and reasonable security from death by curable disease or war, there has been in this conference a babble of disagreement."

Many participants saw the inner connection of all human problems: "therefore, a whole new system of world controls must be devised."—JAMES RESTON, *New York Times*, September 2, 1970.

The most informed minds, the

most dynamic movers of world thought, stand "helpless" before the conflicting national and international goals that all clamor for immediate attention. The dilemma of economics in a world without cheap labor, colonies and new frontiers, of pollution in a world that consumes its natural resources at a voracious pace with much residue waste, of race relations wherein the dark-skinned races of the world far outnumber the white in the race for equality and power, of the individual who wants to live his own life style yet is forced by the pressure of others to mix into a faceless pluralistic melting-pot society—all these predicaments pose as insoluble problems before world leaders, "not knowing which way to turn."

Jesus continued: "Men will faint with terror at the thought of all that is coming upon the world" (Luke 21:26, N.E.B.). All who read current literature and listen to their radios and televisions are aware of the pleas by biologists, economists, chemists, theologians, physicists, and others that unless we change drastically our modern pattern of living, civilization has had its last chance.

Men who are not in the habit of making extravagant or rash statements talk about the end of the world in from ten to 30 years. For example, George Wald, Nobel prize-winning biologist at Harvard, was quoted recently as saying that life on earth is threatened with extinction in the next 15 to 30 years (Louisville *Courier-Journal*, Feb. 5, 1970).

The Christian's Task

What is the Christian supposed to do when such conditions plague the earth? Did Jesus give us any counsel? Much in every way.

First, "When all this begins to happen, stand upright and hold your heads high, because your liberation is near. . . . When you see all this happening, you may know that the kingdom of God is near" (Luke 21:28-31, N.E.B.). The Christian does not fear the future. Neither does he scorn the past or ignore the present. He knows that the present predicament of the world has not caught God by surprise. Atomic bombs capable of destroying all life in minutes, intrigue and crime on all sides, insoluble problems of population explosions and pollution—all this has not presented God with a problem that He cannot cope with. He saw it coming. He saw the present world predicament as an inevitable consequence of human rebellion in the face of His laws for life and happiness. His solution is man's only solu-

tion. Jesus will remake this earth into a world where "He will wipe every tear from their eyes; there shall be an end to death, and to mourning and crying and pain; for the old order has passed away!" (Rev. 21:4, N.E.B.).

Second, Jesus reminds all men who seek peace and justice: "He who endures to the end will be saved" (Matt. 24:13, R.S.V.). There is a quality control on the better world that Jesus has promised to all men. Not all men will get into Christ's better world, because not all are demonstrating their compatibility with its principles. They wouldn't be happy there, and that would never do. Those who are one day ushered into God's new world order will have reflected on earth their oneness in purpose with Him. Therefore, "take heed to yourselves lest your hearts be weighted down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a snare; for it will come upon all who dwell upon the face of the whole earth" (Luke 21:34, R.S.V.).

The return of Jesus—what a day to look forward to! But, thank God, Christians do not face the future as Don Quixote, who sings about dreaming "the impossible dream," fighting "the unbeatable foe," bearing "unbearable sorrow," and running "where the brave dare not go." The song has Don Quixote lamenting "This is my quest, to follow that star, No matter how hopeless, no matter how far."

Truly, the most impossible dream—the dream without a chance of fulfillment—is to think hopefully of the future and yet to leave the second advent of Jesus out of the picture. The problems of this world are indeed the "unbeatable foe" without Jesus in a man's life today. Jesus alone can give a man perspective and personal strength to endure and to lend the world a helping hand during this holding time, waiting for Christ's return.

Restoration of Loved Ones

Christians do not carry an "unbearable sorrow," nor do they follow a quest that is hopeless as they walk toward Christ's better world. Much to the contrary. Listen to Paul: "You should not grieve like the rest of men, who have no hope. We believe that Jesus died and rose again; and

so it will be for those who died as Christians; God will bring them to life with Jesus.

"For this we tell you as the Lord's word: we who are left alive until the Lord comes shall not forestall those who have died; because at the word of command, at the sound of the archangel's voice and God's trumpet-call, the Lord himself will descend from heaven; first the Christian dead will rise, then we who are left alive shall join them, caught up in clouds to meet the Lord in the air. Thus we shall always be with the Lord. Console one another, then, with these words" (1 Thess. 4:13-18, N.E.B.).

When Jesus comes, grassy plots the world over will give up their dead; the oceans of the world will release the thousands who there found their last resting place. Fathers and mothers with sons and daughters once more; lovers cruelly separated, now reunited—what a day! Those arms will hug you again, those eyes will dance as before. So many of man's hopes and dreams are early dashed to the ground by circumstances or death. So many friendships are split by a funeral. But when heaven's paratroops unlock the graves of earth, all things good and lovely are reunited—the future is open without end.

The lilting theme song of the General Electric Exhibit at the 1964 New York World's Fair was "There's a Great, Big, Beautiful Tomorrow." It introduced a dazzling portrayal of the electronic world of the near future; its promise of comfort and excitement seemed so attainable.

But the beautiful world of tomorrow will not come off the assembly lines of General Electric or Yamaha or Telefunken. Only the Christian can say with confidence that "there's a great, big, beautiful tomorrow," and only because Jesus has said it first.

Our task is simple: Listen to Jesus speak to your hearts. He may speak through a friend, perhaps through the words that you are now reading; you may find Him in the words of Matthew or Luke or Paul. But if you seek for Him with all your heart, He will answer in ways that you will understand. In fact, you would not feel your need to seek Him if He were not already speaking to you. Keep listening to Him, for He wants to walk with you all the way into the better world He will soon set up. ♦♦



they believe we are having the last message of mercy, give way to their natural feelings, and barter, and trade, and are a proverb among unbelievers for their keenness in trade, for being sharp, and always getting the best end of the bargain." —*Testimonies*, vol. 1, p. 150.

Another inconsistency that Spurgeon deplored was the lack of love among members in the church. He says: "Tell the worldly man that Christians love each other. 'Ah,' says he, 'You should go over to Ebenezer or to Rehoboth and see how they love each other. They can scarcely hold a church meeting without abusing each other. You tell us that we bite and devour one another and that our wars and fightings come from our lusts. Where do your wars and fightings come from?'"

Sister White says: "In the church of God today brotherly love is greatly lacking. Many of those who profess to love the Saviour neglect to love those who are united with them in Christian fellowship."—*Ibid.*, vol. 8, p. 242.

Charles Spurgeon also pointed out that the lack of joy among church members contradicted their claim that Christ imparts happiness to His followers. He pictures the unbeliever as saying: "'Why just look at these saints, they never seem to have peace or joy. They talk constantly of their trials

and troubles. They never seem to have much happiness. I don't want to be a Christian,' says the worldling, 'why should I pluck the sunbeam from my eye and take the smile from my brow?'"

Cheerfulness Is Not a Sin

Regarding lack of joy, Ellen White says: "We are not to make crosses for ourselves, by wearing sackcloth. . . . [We are not] to go mourning up the hill of Christian life, feeling it is a sin to be cheerful, contented, happy, and joyful. These are all self-made crosses, but not the cross of Christ."—*Ibid.*, vol. 4, pp. 626, 627.

If our religion is to be a blessing and not a curse to our fellow men we must follow the example of Christ, not only in one or two respects but in every detail.

"Was Christ self denying? so must you be. Was He meek and lowly? so must you be. Was He zealous in the work of saving souls? so must you be. Did He labor to promote the glory of His Father? so must you. Did He often seek help from God? so must you. Was Christ patient? so will you be patient. As Christ forgave His enemies, so will you forgive." —*Ibid.*, vol. 5, pp. 160, 161. □

For the Younger Set

A Special Day

By MARYE TRIM

SIX-YEAR-OLD Lynne opened her eyes. Then she shut them tight, for the early morning was dark and cold. She pulled up her blanket and curled into a warm ball. But then she blinked open her eyes again. Someone was moving about in her bedroom. She saw in the dim light that it was Dawn, her sister, and she was getting dressed.

"Are you getting up this early?" asked Lynne.

Dawn switched on the light and came over to Lynne. "Yes, I am. Today is a special day, and if you want to see something very special you'd better get up too."

"But it's cold out there, and it's dark."

"And it's going to grow darker yet, even though it is daytime," Dawn told her. "You'll see."

"What do you mean?" asked Lynne. "How can the day get darker when the sun comes up?"

"Ha! You've forgotten, haven't you! Today is the eclipse of the sun; this morning—soon. Get up!"

So Lynne threw back the blankets. In a little time the girls were both in the kitchen, eating porridge.

"What is an eclipse, Daddy?" Lynne asked. "Tell me again."

"An eclipse is when the sun is covered so that we cannot see it shining," daddy explained. "Today, for the first time in many years, we can see the sun fully covered by the moon. That is called a total eclipse. But we must be very careful to take the proper precautions to protect our eyes from damage as we look at it!"

"Oh! So it is a special day!" said Lynne.

The family gathered in a room that faced the east. Through the window they watched the sun rise. It looked like a ball of red flame. Then, within minutes, they saw the moon begin to cross its path.

"Right on time!" Dawn looked at her watch. "Exactly to the minute that it was forecast!"

Lynne held her mother's hand as gradually the morning light faded. A strange yellow-orange glow crept over the land.

"Isn't it quiet!" whispered

Dawn. "Even the birds have stopped chirping; and the hens and rooster are quiet. And it's all so still!"

"Has nighttime come back?" asked little brother. "I'm scared."

Now the garden outside grew dimmer and dimmer.

"There!" said Daddy. "Total eclipse!"

As the family looked at the sky they saw a thin circle of gold around the outline of the moon, with a glitter of red at one point.

"Ooh, it's beautiful!" exclaimed Dawn. "What is that red sparkle?"

Daddy told her, "That's the planet Jupiter, far far away from our earth. What an amazing sight!"

"It's scary," insisted little brother. So Daddy picked

him up, and the family stayed huddled together, quiet and watching.

For two slowly ticking minutes the world outside was dark; then, slowly, the strange yellow-orange light and the outline of the sun began to reappear. Half an hour later only a fingernail shape of the moon remained on the sun. In a while it too was gone. The eclipse was over.

"It made me think of the Dark Day of 1780," Mother told the children. "That must have been something like the darkness we have seen this morning, although that darkness was not caused by an eclipse."

"I know about the Dark Day of 1780. That was a sign of Jesus' coming again!" declared Dawn.

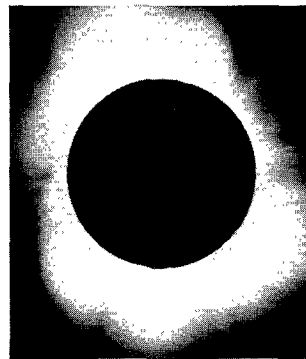
"Will it be all dark like that when Jesus comes?" asked Lynne.

Dawn knew the answer. "Maybe beforehand, but when Jesus comes in the sky it will be dazzling bright, and every eye shall see Him."

"I want to see Jesus come," said Lynne.

"So do I," added little brother. "An angel is going to lift me up!"

Dawn smiled at her brother and sister, "That will be the very best and most special day of all!"



During an eclipse, the sun is hidden by the moon.

love the President of our country? Many think they do.”

Again the answer, “No. I can’t really love him, because I don’t know him very well.”

“Could this be the reason,” I said, “for your lack of feeling of love toward the Father and His Son, whom He sent to be your Saviour and friend?”

Some time after this experience I addressed a congregation at a large camp meeting. Sitting near the front were two middle-aged women who were sisters. The appearance of one suggested the dignity and consecration of a follower of Christ. The adornments of the other reflected little Christian humility. It developed that one was a Seventh-day Adventist, and the other was a successful businesswoman. After the meeting, the church member introduced her sister, who said to me, “I was reared the same as my sister and I should be living the same as she is. I want to, but I don’t *feel* that love for Jesus that she demonstrates. Can you tell me why?”

After a moment of thought I asked, “Do you love your mother?”

“Yes, yes, of course,” they both answered quickly.

“Why?” was my next question.

“Our mother is a wonderful mother,” the businesswoman replied. “We couldn’t help loving her. She has always been ready to do anything for our happiness.”

“Let us suppose that you had been separated from your mother at birth and had never seen her or heard from her,” I suggested. “Then circumstances brought you together without your knowing who she was. Would you love her as you do now?”

“No, of course not. We’d have to know her better to really love her,” was the reply.

“Then, after you had time to become acquainted and you found that she had all the wonderful characteristics of your mother, do you think you would love her?” I asked.

“Yes, indeed,” they assured me. “To know our mother is to love her.”

“This is true of God,” I followed through. “To really know Him is to love Him, and this applies to Jesus too.”

It seemed that the woman saw the point, for in her next question she wanted to know how to become better acquainted with God. I told her that daily communication through reading and prayer was necessary, but that to me it was also important to give God an opportunity to demonstrate His love. “And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight” (1 John 3:22).

Prayer Is Communion

“Prayer is the opening of the heart to God as to a friend.”—*Steps to Christ*, p. 93. “Prayer is the key in the hand of faith to unlock heaven’s storehouse, where are treasured the boundless resources of Omnipotence.”—*Ibid.*, pp. 94, 95. Regardless of what the need may be, a loving Father is ready to respond in just the way that is best.

Mother had taught us to pray, but I was not much of a Christian. Our family was poor, and dad had spent money for glasses for me that seemed necessary. One morning my glasses were missing. I did not want to tell my parents, but my little brother knew, and for days he persisted in making me miserable by threatening to tell our parents unless I did whatever

he desired. One day a number of us were walking home from school along a country road. My brother was giving me a bad time, and the others were laughing. Finally, in exasperation, I said, “I can pray, and the Lord will help me to find my glasses.”

He continued to taunt and the rest to laugh. While they went on, I knelt down in the dusty road and told my troubles to God. I am certain that my faith was smaller than the proverbial mustard seed, but while I was still on my knees there flashed into my mind exactly where the glasses were. I rushed home and found them high up on a rafter in our hay mow. I had placed them there while turning flips into the hay and then had forgotten them. This was the beginning of a wonderful acquaintanceship with “a friend that sticketh closer than a brother” (Prov. 18:24).

The reason some people find it hard to love Jesus is that they are not acquainted with Him.

These answered prayer experiences have happened to me continually. Perhaps one of the most notable answers made possible my entry into medical school in spite of what seemed like impossible odds. I arrived at Loma Linda with only ten dollars, but with a great desire. A brief visit with Dean Risley made clear that I would have to have \$200 to begin school. He suggested that I try to borrow this money, but I had already made every possible contact. Being a graduate nurse, I put on my uniform, went up the hill to the Sanitarium, and began to work. Knowing that unless I did all that I could, God could not help me, I worked while I prayed that the way would open for me to enter school. The day before school was to begin I received a telegram from a young doctor 2,000 miles away. I had not written to him for money. The telegram said, “I am impressed that you need money. Sending two hundred dollars.” On the strength of this telegram the dean permitted a very happy medical applicant to begin school the next day.

Years later as medical officer aboard a heavy cruiser, I hurried to the sick bay to care for a wounded sailor. The excitement of the terrible battle had nearly caused me to forget the danger. While preparing to treat the patient it seemed as though an urgent warning came to me concerning extreme danger and the need to pray. While I worked on the wounded man, I silently prayed, committing myself to the care of the Almighty.

While I worked and prayed there was a loud thump on the side of the sick bay. I gave it little thought, but later when I went up to the bridge to report to the captain, his first words were, “Surg, Almighty God has been good to this ship today.” Then he told me what he had seen from the bridge during the battle. Four torpedoes came streaking toward our ship as we zigzagged at high speed. The first one barely passed in front of us. The next one crashed into the starboard side of our ship without exploding. This was the thump I heard, and it would have destroyed the sick bay if it had detonated. The third one was headed for our midship, but dived deeply beneath the ship and left us unharmed. The fourth barely missed the fan-tail of the ship.

The captain was more than amazed. He said, “I’ve got to send this in my report to Washington, but they’ll never believe it. They will think I have combat fatigue. What do you make of it, Surg?”

Lawrence E. C. Joers, M.D., is practicing medicine and surgery at Jay, Oklahoma.

As soon as I could, I went to my cabin and on my knees told my Father in heaven how thankful I was for the certainty of His promises.

I recall another comforting and inspiring incident that strengthened my faith. This occurred before I had become a physician. I was called home because a younger brother was very ill. I was shocked to find him unconscious and a shadow of his former robust, healthy self. I was informed that he was under the care of two doctors and that they were expected soon. Replying to my urgent questions, they told me that he had typhoid fever and double pneumonia and that there was nothing more that could be done for him. This was before the day of miracle drugs.

Much of that night I knelt by his bed praying and paging through God's Word. I was much impressed with James 5:14-16. When morning came the family agreed to follow this instruction and give God a chance to do what man declared impossible. Because the General Conference was in session, it was difficult to find a Seventh-day Adventist minister to pray for and anoint the sick man. It was late that night when a friend brought an old retired Scandinavian minister, a man of real faith.

When we went into the sickroom my brother's temperature was 105, and his pulse was almost imperceptible. He was unaware that we were in the room. I was afraid that we were too late. The old elder performed his part with confidence and then suggested that each of us who were kneeling around the bed pray. I was the last, and when I finished I hardly dared to open my eyes. Before I could get up, my brother sat up in bed, and with bowed head he said,

Prayed and Recovered

"Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done."

With these words he lay back on his pillow. The angry flush was gone from his cheeks, his temperature was normal, and his pulse was strong and steady. He was so well the next day that I was able to go back to my work. He made a full recovery.

I've walked with Him throughout the years.
He smiles with me, He wipes my tears,
He brings me comfort, stills my fears.
My constant Friend is Jesus.

As years go by I must not stray
To worldly ways in this late day.
Come, walk with me in God's own way.
Come, meet my Friend, my Jesus.

No other friend could fill such need,
No other friend would always heed
A call for help with kindly deed,
No other Friend but Jesus.



When You're Young By MIRIAM WOOD

An Allegory

EVERY now and then one of our readers sends in an original piece of writing that is both provocative and appropriate. Such is the case with the material to follow. Its author, however, insists upon having her name withheld!

REFLECTIONS OF A LONG MIRROR—AN ALLEGORY

I dislike having newcomers gaze at me and remark, "Oh, what a beautiful mirror!" They see only my ornamental frame as I hang here in this hall of a girls' residence home somewhere in the United States.

"What good is a lovely frame?" I ask myself. "I want a picture to reflect, a live, moving picture."

This morning I didn't have long to wait, for two pretty girls came along arm in arm down the hall in my direction. As I expected, they stopped and wheeled about in front of me.

"Janice—that dress really really is too, too short," remarked Pam, the older of the two.

"So what?" and Jan tossed her long dark hair.

"We have plenty of time, so let's try something our dean suggested. I'll be back in a minute." Pam disappeared down the hall to her room. In a moment she returned, puffing, dragging two chairs.

"Now sit down, Jan!" Pam ordered.

"Why?"

"You'll see!" Pam arranged the chairs to face me as she seated herself.

"Jan, there's no getting around the fact that we aren't little girls now and it seems to me we have some responsibility for the way we dress."

"Big deal!" and Jan looked amused.

Pam ignored that as she went on in a big sister kind of way.

"Well, look at your dress. It's at least six inches above your knees, while my own is bad enough. I'm actually

ashamed as I look in the mirror. Let's pretend we're sitting on the rostrum, taking part in a meeting. Just look at us!"

After a glance at me, Jan looked surprised. "I didn't realize it was *that* bad," she commented lamely.

"I wonder whether we wouldn't be ashamed to sit in the same room with Jesus in these dresses. Yet we ask Him to be with us always, everywhere. I wonder what Ellen White would think if she came into our school and saw most of us? When you come right down to it, we're really not modest. And it's ridiculous to pretend that girls don't know what kind of sexual thoughts go through the minds of men. In some ways, this kind of dress is an open invitation to sin."

"Pam, honestly!"

"The shorter the dress, the plainer the invitation—right?" Pam was a pretty girl, now even prettier with her snapping blue eyes.

"I don't agree at all. I wear dresses this length because everybody else does and I don't want to be different."

"But we know that we'll have to be different if we're ready for Christ's kingdom, and we have the responsibility not to make commandmentkeeping difficult for boys and men. After all, I need all the help I can get and so do they."

Janice thought things over for a moment more. Then she dimpled.

"Let's go change into our long dresses. They're pretty and feminine and graceful, and what's more, you can sit down in them with perfect ease."

The girls stood, picked up their chairs, and hurried back down the hall. Their voices faded away.

Here I am alone again. I could have smiled. I could have wept. I could have thanked God for His Spirit that leads hearts in the right direction. But I am only a long mirror hanging on a large wall in the hallway of a girls' dormitory—somewhere in the United States.

Signs, Judgments, and Natural Causes

In our editorial of May 26, we raised the question “Who Brings Disasters, God or Satan?” Are all disasters caused by one or the other? What about those for which natural causes are known? Can these be attributed to either God or Satan? Could a disaster or phenomenon for which a natural cause is known ever constitute a sign?

The reader to whom we referred in our earlier editorial says this, “He [an inquiring intellectual] would point out that hurricanes and tornadoes occur only in certain areas of the world, such as those formed in the Caribbean; that meteorologists can predict days in advance that weather conditions are such before the strike so that the citizenry can defy God’s wrath or Satan’s mischief (?) by preparing for a blow; he would also state that earthquakes occur over faults in the earth’s surface that are known to men, who are approaching a point when they will be able to predict reasonably accurately when earthquakes will occur, and that, knowing where these faults are, they can construct earthquake-proof buildings to withstand God’s judgments or Satan’s harvest of unwarned souls (?)”

Doubtless many intellectuals, and some who do not consider themselves intellectuals, have wondered about the arguments here raised. There is no simple explanation. There is no formula that we can apply and hence be able in each instance to pinpoint the precise cause of a disaster. If the play and counterplay behind human events are extremely complex, how much more complex are those behind events where spiritual forces are involved.

Let us first ask the question, Can an event for which a natural cause is known be a sign? Through the decades of their history Seventh-day Adventists have grappled with this problem and, in general, have come to the conclusion that the question can be answered affirmatively.

D. E. Robinson tackled the problem in a REVIEW article, July 24, 1913. He was responding to a question objectors to Seventh-day Adventist teachings on prophecy sometimes raised, “Why were the signs in the sun, moon, and stars, as foretold by our Saviour, seen only by the dwellers in the United States?”

In his response Elder Robinson presented historical evidence for dark days other than the Dark Day of 1780, naming the one in Europe in 1783, in Canada in 1785, and in France in 1867. Then he added, “So long as these dark days occurred at the time specified by the prophecy, need we contend that they were *supernatural*?”

After discussing several causes advanced for the 1783 darkness in Europe, such as that it was caused by the volcanic dust from Mount Hecla (in Iceland), or the earthquakes in Calabria, or the earth’s entering the tail of a comet, he drew the following conclusion: “We can only conclude that be the cause what it may, supernatural or natural, these dark days were, like the great darkness

which enshrouded Egypt, a manifestation divinely foreseen and divinely foretold.”

He adds, “The same conclusion may be reached regarding the falling of the stars, which was the next sign foretold by Christ after the darkening of the sun and moon.” To reinforce his point, he mentions star showers in years other than 1833, such as the one in 1799 and another in 1832. These, he felt, in no wise diminished the force of Jesus’ sign.

Many years before, Uriah Smith responded similarly to objections critics raised against the Adventist interpretation of the signs in the heavens, mentioned in Matthew 24. He referred to an Adventist preaching service, at the end of which “an infidel doctor got up and explained how it happened that the stars fell at that time. He said it took place according to nature, and consequently there was nothing in it. A Baptist minister who was present, responded, Amen. He said that was right; and that if the falling of the stars in 1833 was a fulfillment of Matthew 24, then it had been fulfilled a great many times since its prediction by the falling of meteors.”—*Review and Herald*, Jan. 29, 1861.

Timing of Celestial Signs

Answering the objections, Elder Smith said: “The attempt is made to dispose of the darkening of the sun in 1780 in a similar manner. That can constitute no sign of the end, it is said, because many such events have taken place, in different ages of the world. But the fact that the darkening was connected with particular events, takes it completely out of the hands of our opponents. ‘Immediately after the tribulation of those days’ (the 1260 years of Papal persecution), or as another Evangelist has it, ‘In those days, after that tribulation,’ the sun shall be darkened, et cetera. The tribulation was shortened by the rise of the Reformation, the time arrived for the accomplishment of that prediction and it was fulfilled.

“Now it matters not if the sun has been darkened a thousand times in past ages of the world, that darkening which was to constitute a sign of the end was to take place at that time, and there it did take place; and being expressly foretold as a sign of the end, no sophistry can explain it away. So with the falling of the stars. The phenomenon of November, 1833, was the most remarkable of any of that kind on record. It was foretold in connection with the darkening of the sun and moon. And so we find it following right on in that great series of events by which nature herself seems, as it were, to have been appointed to herald forth to mankind the approaching restitution of all things. Infidels and professors may strike hands to explain these things away; scoffers may scoff at our hope; but the glorious day is coming, redemption is nigh. Let sinners tremble; let the saints rejoice.”—*Ibid*.

In a sermon an eyewitness of the Dark Day made clear that he did not regard assigning natural causes to a phenomenon as invalidating it as a sign: “Perhaps some, by assigning a natural cause of this, ascribing it to the

thick vapor in the air, will endeavor to evade the force of its being a sign, but, the same objection will lie against earthquakes being signs, which our Lord expressly mentions as such. For my part, I really consider the darkness as one of the prodigies foretold in the text; designed for our admonition, and warning.”—Sermon by Elam Potter on the “Dark Day,” delivered May 28, 1870, in Enfield, Conn., quoted by W. Barber in *The Advent Herald*, March 13, 1844, p. 46. See *SDA Bible Students’ Source Book*, p. 317.

If God wishes to visit a judgment, why should He be prohibited from using natural means? When He opened a way through the Red Sea for the Israelites to cross, the record says, “And the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided” (Ex. 14:21). Why did He use an east wind? Did God’s employment of the wind make the crossing any less a miracle?

It is true that hurricanes can be spotted and their courses plotted. But not everything is yet known as to what spawns them. Also, their courses are often erratic and cannot be predicted with accuracy. We see no problem in supernatural powers triggering a spawning at selected sites at a time meteorological conditions are right, to bring disaster upon a predetermined area. Nor do we see a problem in supernatural powers working with meteorological conditions to steer hurricanes to their intended destinations. In such events an observer could be quite unaware that supernatural forces were involved.

In fact, the supernatural aspects of events often cannot openly be perceived. The Word of God is needed to unveil what is going on behind the scenes. This is also true of human events. Concerning these, Ellen White says: “In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the Word of God the curtain

is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will.”—*Education*, p. 173.

Is there a problem with the thought that someone could protect himself from an earthquake God may send as a judgment by building himself an earthquake shelter? (That among God’s judgments are earthquakes is shown in the following statement quoted in our earlier editorial: “Already the judgments of God are abroad in the land, as seen . . . in earthquakes.”—*Testimonies*, vol. 5, p. 136.) We see no problem. In fact, one of the objects of God’s judgments is to warn earth’s inhabitants of a coming crisis, in a hope that they will seek God’s salvation. God could permit the life of the builder of the shelter to be spared to give him further opportunity for repentance.

We repeat again, that to the question, Who brings disasters, God or Satan; or are they simply the outworking of natural laws? there is no simple answer. The secular man who does not believe in the supernatural attributes all disasters to natural causes. Seventh-day Adventists, who believe in the supernatural and who found their faith on the Bible as the authentic revelation of a transcendent God, know that both God and Satan bring disasters, as well as that disasters can have natural causes. It may not be possible in any given instance to identify the cause. Generally God allows natural law to operate. This is why scientists can learn these laws and thus predict the outcome of various sets of circumstances in the natural world. But God is not bound by natural law, at least natural law as scientists define it. The Bible predicts that in connection with end events nature will operate quite out of the ordinary. For example, in connection with the celestial signs mentioned in Matthew 24:29, it is said that “the powers of the heavens shall be shaken.”

Ellen White defines the powers of heaven as “the sun, moon, and stars” (*Early Writings*, p. 41). She says, “The sun, moon, and stars will be moved out of their places.”—*Ibid.* She says also, “At midnight . . . God manifests His power. . . . The sun appears, shining in its strength.”—*The Great Controversy*, p. 636.

In fact, according to Luke, it is particularly nature out of its course that will fill the hearts of earth’s inhabitants with indescribable terror.

“Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken” (Luke 21:26).

Often this verse has been interpreted as referring to fear of war and other calamities currently known to human beings, but the ground of fear is here clearly identified as not knowing what is coming next because nature is all out of course.

Thus, while today, without divine revelation, it may be impossible to distinguish between disasters that come from natural causes and those brought by supernatural powers, the time is coming when both God and Satan will work in marvelous ways as the great controversy reaches its climax. A recognition of this fact is important, so that a person may relate correctly to what is happening and thus place himself on the right side of the conflict that will decide the weal or woe of the living for all eternity.

D. F. N.

“He Went a Little Farther”

By ERNEST LLOYD

It is good for us to be reminded of our *need* of prayer and our *privilege* in prayer. We must never forget that the greatest act of which we are capable is the act of prayer—communing with the Creator of the universe, the eternal God and Father of us all. Our greatest example in the prayer life is Jesus Himself. There are about 16 mentions of His praying, as revealed in the four Gospels. One of them is Matthew 26:39. Notice these words: “*He went a little farther.*”

We may well pause and thank God for this going “a little farther” on the part of Jesus. He did that for you and for me. Will we go a little farther for Him? We may, and we can, and therefore we must. It means life to us to go “a little farther” in our daily Christian experience. Perhaps alone at times. So it was with Jesus. We must get farther away from worldliness, farther away from selfish interests. Then farther into fellowship with our Lord, and farther into personal service for Him, and for others. Let us be determined to go “a little farther” with Him, practicing “the prayer-bent of mind” and making every day one of “working, O Christ, with Thee.”

The Dark Day plus 200 years

The first of three articles that investigate candidly
what took place on May 19, 1780.

(See editorial, page 13)

By MERTON E. SPRENGEL

It was midmorning. The clouds were low and dark. Some rain had fallen. Bewildered farmers, businessmen, and others in central New England scanned the sky in consternation. An unusual darkness was enveloping the countryside. Indoor activities were soon suspended as the darkness became almost like that of evening twilight. Farmers left their fields and headed home to a noon meal by candlelight. None could remember a day of such darkness before.

The same eerie blackness was soon to cover thousands of inhabitants of the central New England States of North America. So unusual was the darkness that May 19, 1780, became known in many common reference and historical works as the Dark Day.

For almost 130 years, that unusual Friday blackout has had a special significance for Seventh-day Adventist believers. It has been seen as a literal fulfillment of Christ's prophecy of Matthew 24:29, as well as a historic event marking the opening of the sixth seal of Revelation 6:12.

Since the 1850's scores of Adventist authors have discussed the Dark Day and its significance. While these writers are in agreement as to the fact of the Dark Day and its prophetic meaning, published opinions differ considerably on other aspects. This variance is particularly evident regarding the extent and cause of the darkness.

Some have considered the darkness miraculous or supernatural. Many state that the true cause is not known, or that scientists have been at a loss to explain it. A few maintain that the darkness was caused by ordinary clouds filled with smoke from forest fires. Some claim that the sun or stars were visible during the darkness. Published claims of the extent of the darkness vary all the way from a portion of the New England States to more than half the earth's surface.

Despite their varied opinions, most authors give an impressive array of sources to support their views. The reason for the conflict of opinion seems to be that most have not consulted the primary sources from 1780, but have relied on others' selections from them, or summaries found in post-1780 works. Thus many 1780 facts

have been missed, while later speculations and interpretations have become accepted as authoritative. As a consequence, a large number of Seventh-day Adventists hold views about the Dark Day that cannot be substantiated from the 1780 historical record.

In these articles two basic questions will be discussed: (1) How did Adventists in general, and Seventh-day Adventists in particular, come to recognize the May 19, 1780, Dark Day as a fulfillment of prophecy? and (2) What do the extant 1780 publications say regarding this historic event?

The Dark Day affected the populace in different ways. Some saw religious significance in it; others did not. In the newspapers of 1780 these reactions,* among many others, were expressed: "This unusual phaenomenon excited the fears and apprehensions of many people. Some considered it as . . . the harbinger of the last day, when the sun shall be darkened, and the moon shall not give her light."¹

"The timid view it as ominous; while the more steady and judicious attribute it to some natural cause."²

On May 28, 1780, Elam Potter delivered a sermon in which he expressed his opinion: "Some people, I have been told, were in dismay, and thought whether the day of judgement was not drawing on. . . . For my part I really consider the darkness as one of those prodigies foretold in Matthew 24:29, and designed for our admonition and warning."³

Much speculation

These comments and many others, written within a few days of the darkness, suggest that the phenomenon produced immediate concern among the general populace. There was much speculation as to its meaning and cause. However, other records show that a number of persons were far from panicky, attempting instead to make observations to determine the cause of the darkness.

Historian William Gordon, writing of his experience near Roxbury, Massachusetts, remembers his reaction: "Your friend, having been accustomed to the dark days at London. . . , regarded it with no special attention till

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* Editor's note: Original spelling and grammar have been preserved in all quotations.

called to do it by his neighbors, who were much alarmed.”⁴

Deryl Leggitt notes that the degree of concern and excitement attributed to those who experienced the darkness is dependent on the author of the account and the time it was written: “Later writers have produced some very exaggerated accounts, none of which appeared in any contemporary papers.”⁵ While doubtless some portions of these exaggerated accounts are true, there is little question that many were written for their sensational effect, or without knowledge of the 1780 source documents.

The contemporary record of the Dark Day in the public press was short-lived. In less than five weeks no new articles appeared. More than half the original material was written within the first week. This is not surprising, since for most of the people the American Revolution was a much more serious concern than a few hours of unusual darkness.

Various interpretations

As the initial fears and apprehensions of the Dark Day abated, apparently its religious significance did also. During the next few decades most Adventist theologians interpreted the signs in the sun, moon, and stars in various ways.

In the 1790’s, Joshua Spaulding considered the Dark Day, auroras, and other sky phenomena as signs of the Advent; but not as direct fulfillments of Matthew 24:29. In a printed lecture he wrote; “To apply this passage fully, even to the present events, would be an extravagance which, of all books, the Bible will the least countenance.”⁶

In 1815, Amizi Armstrong suggested a political interpretation: “The sun becoming black, and the moon as blood, and the stars falling to the earth, designate the shrouding in darkness, and covering with blood, and casting down from their high places, the thrones and dominions, and the princes, and the potentates of the earth.”⁷

Millerite literature of the early 1840’s includes numerous references to sky phenomena such as comets, meteors, parhelia, and auroras as being considered by those with high expectations of the Advent to be signs of its imminence.

William Miller himself listed many signs of Christ’s coming in his published lectures but did not include cosmic events. His interpretations were figurative. To Miller, Matthew 24:29 applied to the destruction of Jerusalem when “the moral sun—the gospel . . . should become obscured.” The moon not giving her light meant that the “church should not spread her light,” and the falling of the stars foretold the “ministers of the gospel . . . falling from the purity of the gospel into antichristian abominations.”⁸

Referring to similar events of the sixth seal of Revelation 6:12, Miller made the following application to the French Revolution: “I understand this to mean in that

revolution when the king lost his authority, and tried to disguise himself, and fled from his own subjects, [and] afterwards was beheaded. The queen, too, became blood, and all the nobility of France fell to the earth.”⁹

Other Advent writers of the 1840’s expressed similar political or religious interpretations of the signs in the sun, moon, and stars.

Henry Jones, in 1841, appears to be among the first of the Millerites to propose a literal interpretation of these events. He maintained that meteors, dark days, and auroras were of recent origin and “have every appearance of being altogether as supernatural, and fitted to be ‘great signs’ of such an event, as represented in the prophecies concerning them.”¹⁰

Probably the most influential of those to hold the literal interpretation was Josiah Litch, who became assistant editor of the Millerite *Signs of the Times* in 1840. Early issues of the *Signs* contained articles concentrating on signs in the social, political, and spiritual realms, but a number of short references to various cosmic phenomena also were included.

Litch appears to have established his belief in the Dark Day of 1780 in early 1842, when he published a poem with these comments: “The following lines, written soon after the event to which they refer, were handed to us by a friend, and afford a view of the impression of the dark day made on the community at the time. One circumstance is noted which we had never before heard named, vis., the darkening of the moon.”¹¹

Significant lines of the poem read:

“Nineteenth of May, a gloomy day,
When darkness veiled the sky;
The sun’s decline may be a sign
Some great event is nigh.

Let us remark, how black and dark,
Was the ensuing night
And for a time the moon declined,
And did not give her light.”

Litch’s knowledge of the Dark Day apparently was quite limited at this time. The fact that he had not heard of the darkening of the moon before suggests that he was not familiar with at least several of the 1780 sources, since they describe the darkness of the night and its effect on the appearance of the moon.

Less than four months later, Litch published an opinion that shows an apparent advance in his belief. Referring to the darkening of the sun foretold in Matthew 24:29, he stated: “That event did take place on May 19, 1780, and several times since in different countries. That darkness was supernatural, and not produced by an eclipse.”¹²

By this time, Litch had become persuaded that the Dark Day was a supernatural event, as had been previously implied by Henry Jones. Within a few months, other comments by Litch were published by J. V. Himes, Litch’s employer.

“Has the sun been darkened in these days, as predicted by Joel and the Saviour? It has; and that within the

memory of many now living. I refer to the dark day of A.D. 1780, May 19th. That was a day of supernatural darkness. It was not an eclipse of the sun, for the moon was nearly at the full. It was not owing to a thickness in the atmosphere, for the stars were seen. The darkness began about nine o'clock, A.M., and continued through the day and also into, if not through the night. . . . Such a day of darkness has never been known, so far as I can learn from history, (and I have searched for it most diligently,) since the crucifixion of our Saviour. There have been several such events since, in different countries. If any can produce evidence of such an appearance before 1780, I will thank them most heartily for the information, and make a correction of this statement." ¹³

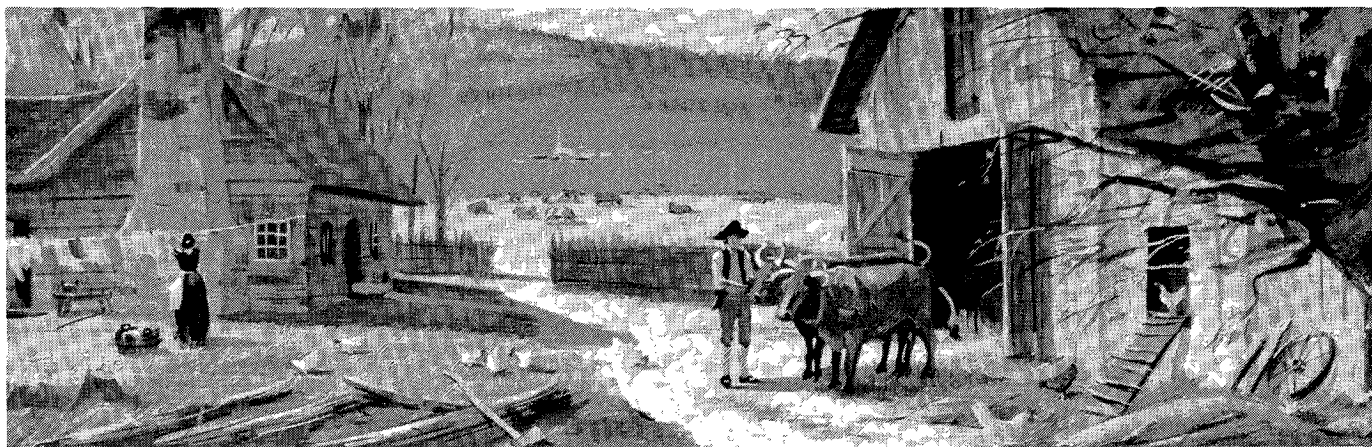
Later on in the same work, Litch reiterates his belief that "the sun has been supernaturally darkened from morning to night: in some places it being cloudy, and the sun entirely invisible, and in others it being visible, but having the same appearance as when totally eclipsed, and the stars being visible." ¹⁴

Regarding these and other widely circulated but undocumented views of Josiah Litch, it should be noted that while some are found in the 1780 record, many others are not, or are at variance with it. The implications that the atmosphere was clear, that the stars were visible, that the

sun appeared as if totally eclipsed, find no support in the historic record of 1780. There is consistent evidence that the atmosphere was filled with clouds and smoke wherever and whenever it was dark. In addition, the fact that he had not heard of other dark days before 1780 shows his limited knowledge of the subject, since three newspaper accounts of an almost identical 1762 dark day appeared alongside reports of the 1780 darkness. Other sources discussing such phenomena had been published many years before 1842.

The first attempt to document the Dark Day in the *Signs* was made in 1843.¹⁵ Seven quotations from post-1780 sources were used, with at least three of the authors being eyewitnesses. The sources selected emphasized the effects on the people, while ignoring other aspects of the event. Six of these quotations have been used repeatedly by later authors.

In the decades that followed the great disappointment of 1844, increasing numbers of authors supported Litch's claim of supernatural and unexplainable darkness on May 19, 1780. Woodward lists at least ten writers, from 1842 to 1853, who espoused the supernatural-darkness concept. Little supporting evidence was cited from the 1780 record. At the same time, other Adventist theologians held to various figurative interpretations.



Eerie blackness enveloped the central New England countryside the morning of May 19, 1780. None could remember having seen a day of such darkness.

A longtime proponent of the literal interpretation was D. T. Taylor, an Advent Christian minister, whose early ideas on the Dark Day appeared in the 1840's. In 1871, Taylor described the cause as "cosmic, cometic, and celestial."¹⁶ His 1891 work, *The Great Consummation*, contained a detailed and extensive analysis of the nature, extent, and duration of the Dark Day.¹⁷ More than 30 sources, dating from 1780 and later, appeared here in Advent literature for the first time, providing what appeared to be ample and irrefutable support of the supernatural-darkness theory. Although Taylor stopped short of expressing the supernatural claim, the circulation of this book doubtless was a persuasive influence in establishing its validity in the minds of many Adventists of various faiths.

However, highly documented as it was, Taylor's book did not go unchallenged. One of his fellow ministers, E. P. Woodward, checking every source as well as researching more than 100 others, published a devastating critique of Taylor's work in 1906.

Woodward's basic approach was to publish the original sources, most in their entirety, while emphasizing in bold type Taylor's selections from those sources. A disturbing bias was thus revealed. Taylor had selected only those portions of the 1780 and later record of the Dark Day that suggested that the events were unexplainable, mysterious, a cause for alarm, or in other ways sensational. It was a persuasive demonstration that the numerous references to clouds, smoke, and other atmospheric conditions, which suggested a natural cause, had been avoided.

In the face of immediate criticism from many firm believers in the supernatural theory, Woodward held his ground and went to press again to refute the critics.¹⁸ In all, he published about 200 pages of material on the Dark Day, which appears to be the most extensive work produced to date.

During this same period, many other religious writers added their opinions. Some opposed the supernatural-cause theory, but most seemed to have adopted it as truth.

The next article in this series will review the development of Seventh-day Adventist beliefs on the Dark Day. □

To be continued

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FOR THE YOUNGER SET

Mary shares Jesus

By MIRIAM KELLY

Mary liked evening. It was a very special time when Mother read stories and told of Jesus and His love.

"What special thing that happened today would you like to thank Jesus for?" Mother asked Mary after storytime.

"I know!" said Mary. "I'd like to thank Jesus for the fluffy little baby chicks that our big red hen brought out from under the barn today!"

"That is a splendid thing to thank Jesus for," Mother replied. "Is there anything else that you would like to tell Jesus about tonight?"

"Yes, I would like to ask Jesus to help Daddy learn to love Him too. Mother, has Jesus said No to my prayers? I've asked Him many times to help Daddy see that Jesus is his friend, too. But Daddy makes fun of church. He never prays to Jesus; and he swears so much!"

"Mary, Jesus tells us He would like everyone to love Him as you do. You are right to pray for Daddy. Don't stop because you don't see the answer to your prayer. We have to leave the answers to our prayers with Jesus."

Happy to trust Jesus

Mary felt happy to know that she could always trust Jesus.

Mary lived with her father and mother on a farm that had cows, horses, sheep, chickens, and one dog. Each day Mary enjoyed gathering the eggs from the henhouse and, with her dog, Chief, bringing the cows and calves from the pasture to the barn.

One day Salty, their nicest calf, became ill. Mary heard Daddy tell Mother that he was sure the calf would die.

"Daddy, I will pray to Jesus and tell Him. Jesus wants us to talk to Him

about everything. Jesus can save our calf if He wants her to get well," Mary said.

Paying little attention to Mary, Daddy went out to the barn to finish milking the cows and feeding the animals.

In the morning as Mary lay in her warm bed, she could hear Mother and Daddy talking in the kitchen.

"Well," said Daddy, "I guess I'd better get out and bury that calf. She couldn't have lived but an hour or so, the way she looked last night."

Mary heard the door close and her father's footsteps on the stairs of the porch and then on the gravel of the path leading to the barn. It was just a few minutes and she heard his steps again, then heard the kitchen door being opened.

"That calf, I can't believe it!" Daddy said excitedly.

"She is up and playing with the other calves just as if she had never been sick! I have never seen anything like that before."

Mary came bounding down the stairs. "Oh, Daddy, don't you see? Jesus has answered our prayer and made Salty well because He loves us so much!"

In the days that followed, Mary noticed that Daddy didn't swear as much and that he seemed more thoughtful. A few weeks later there was a problem on the farm Daddy didn't know what to do about, but instead of becoming angry and swearing, he said to Mother, "Perhaps the best thing for us to do would be to have Mary pray about this."

That evening Mother didn't have to ask Mary what she'd like to thank Jesus for that day. "Thank You, Jesus, for answering my prayer and helping Daddy to know that You are his friend, too."

The Dark Day

Two hundred years ago an impressive darkness covered a large part of the northeastern United States. So unusual was the phenomenon that the date on which it took place—May 19, 1780—has become known as the Dark Day. In a series of three articles (beginning on page 5) the REVIEW is marking the bicentennial anniversary of this event.

The articles have been carefully researched and, in our view, provide an honest, balanced perspective on what actually happened on the Dark Day. They provide information on the extent of the darkness, the intensity of the darkness, the cause of the darkness, and the effects of the darkness. We are publishing the articles with two main purposes in mind: (1) to remind us that Christ's second advent is near and that God has been endeavoring for many decades to call out and prepare a people for that event, and (2) to expand our knowledge, for people who await Christ's coming should be zealous in pursuing truth.

Some readers may feel that, inasmuch as the articles support the theory that the darkness of the Dark Day can be accounted for by natural causes, we are iconoclasts. We are not. We simply are interested in discovering truth. We do not fear truth. Truth never undermines other truth; it strengthens it. Thus, knowing the causes of the Dark Day—whether those causes be natural or supernatural—will strengthen our faith, not weaken or destroy it.

Our attempt to know more about the Dark Day is, we believe, in harmony with the thoughts set forth in the following statements by Ellen G. White:

"Let no one come to the conclusion that there is no more truth to be revealed."—*Counsels to Writers and Editors*, p. 35.

"Age will not make error into truth, and truth can afford to be fair."—*Ibid.*

"Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed."—*Ibid.*, p. 37.

"We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny."—*Ibid.*, p. 40.

Part of the genius of Adventism is belief in God's willingness to shed more and more light on His people as they study both His Word and nature. As Adventists we must dig deeper and deeper in the mine of truth.

In drawing the conclusion that the Dark Day resulted from natural causes such as thick clouds and heavy smoke from forest fires, we are not saying that the event was merely a natural phenomenon. We believe that God used these elements to accomplish His purposes—

namely, to obscure the sun and lead people to think of God, the judgment, and their soul's salvation. And Bible students during succeeding decades have seen the phenomenon as a fulfillment of Christ's prediction that the sun would be darkened before the end of the 1260-year period in 1798 but after the persecution had ended, which occurred probably around 1755 (see Matt. 24:29; Mark 13:24).

Throughout history God has used the elements of nature to fulfill His will. He used them to destroy the ancient world by flood. He used "a strong east wind" (Ex. 14:21) to open a path for His people through the Red Sea. He sweetened the bitter waters of Marah by having Moses cast a tree into them (Ex. 15:23-25). During the seven last plagues He will shake the world with a mighty earthquake, then will batter down the cities and destroy much of the world's populace by giant hailstones (Rev. 16:21). The elements used will be "natural," but the Cause will be supernatural.

The fact is significant, not the cause

The idea that the Dark Day may be accounted for by natural causes is not new. For many years Seventh-day Adventists have acknowledged this. For example, the 1922 *Source Book* offered extensive quotations in support of the fact that clouds, smoke, and other elements were involved. At the same time, Adventists have held—and still hold—that it is the *fact* of the darkness, not its *cause*, that is significant. In spite of the fact that there have been other days when the sun's light has been partially obscured by smoke or clouds, May 19, 1780, was so unusual that it stands out in history as unique.

The Dark Day was the first of the "signs in the heavens" that Christ said would alert the world to the

HEALTH CAPSULES

Sponsored by the General Conference Department of Health and Temperance

Benefits of breast feeding

By S. L. DE SHAY, M.D.
Associate Director

Recent literature has emphasized the importance of breast feeding. Research data has confirmed the universal superiority of mother's milk from well-nourished women, both for its nutritional value and its anti-infective quality. There are protective antibodies in the mother's milk that are passed on to the child.

Breast feeding affects child spacing and contributes greatly to cementing the maternal-child emotional bond. It can also help keep the mother's weight closer to normal. In many parts of the world there are economic priorities that need to be considered when a mother decides not to breast-feed.

Authorities suggest that the declining pattern of breast feeding is one of the world's most serious nutritional problems. Childhood obesity and milk allergy demand our concern also.

Our wise God provided the best method of nourishing babies.

fact that human history was about to end. The next sign—the moon appearing as blood—took place the same night, and a few decades later the great meteoric shower of 1833 took place. Today signs abound that the second advent of Jesus is near. There are signs in the political world. There are signs in the religious world—the revival of non-Christian religions, the ecumenical movement, the worldwide attention focused on the Papacy. There are signs in the social world—intemperance, divorce, adultery, shameless immorality. With uncanny foresight, God's latter-day messenger wrote: "A terrible picture of the condition of the world has been presented before me. Immorality abounds everywhere. Licentiousness is the special sin of this age. Never did vice lift its deformed head with such boldness as now. The people seem to be benumbed, and the lovers of virtue and true goodness are nearly discouraged by its boldness, strength, and prevalence."

"I was referred to Romans 1:18-32, as a true description of the world previous to the second appearing of Christ."—*Child Guidance*, p. 440.

Besides the signs foretold in the Bible, conditions are developing that are creating such serious crises for the world that Christ's return has virtually become a necessity. For example, the proliferation of nuclear weapons. Also, the pollution of the atmosphere and of water sources, the population explosion, and the exhaustion of natural resources.

With so many things pointing to Christ's soon return, Seventh-day Adventists do well to heed the Master's counsel: "When ye shall see all these things, know that it is near, even at the doors" (Matt. 24:33); "Take ye heed, watch and pray" (Mark 13:33); "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

K. H. W.

LETTERS Continued from page 2

ful marriage for 57 years, and, thank the Lord, both of us have always felt genuine mutual love.

But, as you know, sometimes "tiny guilts" for words and gestures that were not 100 percent kind and lovely come to mind. When I see my wife now unable to speak a word to me, these little guilts have been breaking my heart and bringing me anguish. But your editorial has been a marvelous help and blessing to me, bringing me courage and assurance of the Lord's tender mercy.

LUIZ WALDVOGEL

Campinas, São Paulo, Brazil

The Adult Friend

When my brother was a small child, Mother sent him to the post office to get the mail. He asked the postmaster whether his *Little Friend* had come.

Now my parents and brother are gone and I am the only one left, and older than they were. When I go to the mailbox I wonder whether my REVIEW has come, as I feel like it is my friend.

HELEN S. JOHNSON

Loma Linda, California

Weekly manna

As manna, your articles provide weekly nourishment for your readers. The extensive research and Bible treasures presented strengthen our church family with wholesome food for thought. Now, as perhaps never before, the inspired writings of Ellen G. White illuminate Bible truths.

Specifically, Elder Neal Wil-

son's "This I Believe About Ellen G. White" (March 20) reinforced our faith in the Spirit of Prophecy. It should be pointed out, however, that a technical error needs correction in this article. Samuel is quoted as saying, "'Speak, Lord, for thy servant hears'" (1 Sam. 3:9, R.S.V.). Actually this verse is quoting Eli, not Samuel. Nowhere in the Scriptures does Samuel speak those exact words. (Samuel omits the word *Lord*.) Ellen White (in *Patriarchs and Prophets*, chapter 57) explains that Samuel was so awed at the thought of the great God speaking to him that he forgot what he was told to say.

We look forward to many more stimulating and comprehensive articles promulgating the good news for a dying world.

DAN R. GRAHAM

Takoma Park, Maryland

Music communicates without words

Bravo to Ann Cunningham Burke for her "Treat—or Trick?" (March 27). It should be required reading for every Adventist.

Music, without question, communicates without words, and the styles used in the entertainment world have no place in our worship of God. Mrs. Burke's timely article should be heeded lest, as she so aptly stated, "One stand unnoticed among us with a whip of cords."

Christian joy is as high above the joy of show business as the heavens are above the earth.

I pray that there will be mani-

fest among us a humble, teachable spirit, a willingness to learn a more excellent way, a desire for exchanging the cheap and shallow for those things that are deep and abiding.

PAULINE I. COTA

La Puente, California

It takes more than mathematics

Occasionally I come across statements that say, "Statistically, it is impossible for us to reach the whole world with the three angels' messages." This always puzzles me. Have these persons never read the following statement: "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, vol. 9, p. 189.

According to this promise, the whole world could become converted in less than five years. Since we know that not every person will accept Jesus as Saviour, the work will be finished in much less time.

If, for purposes of reckoning, we peg our current growth rate at 5 percent, or approximately 150,000, per year, 100 conversions to one would mean that in one year our membership would increase by 15 million to a total of 18 million members. In the second year 90 million persons would be converted, et cetera. By the fourth year (theoretically), we would see nearly 4 billion Adventists on earth!

Thus it will not take long to

finish the work. But we must put self aside and allow Jesus to fill us completely with His Spirit and His love. Then we can show the lovingkindness of our heavenly Father to our fellow men, and they will join us in rejoicing in the kingdom.

"Love is the fulfilling of the law" (Rom. 13:10). We may think that we are "commandment keepers," but until we learn to love others as Jesus loved us, we are deceiving ourselves (John 13:34, 35; Matt. 19:17-21).

Through Christ's great grace, power, and mercy, we may become as He is—"kind and courteous and tenderhearted and pitiful." And when this happens, His purpose will be accomplished in us and in the world.

LOUISE MAXFIELD

Nakusp, B.C., Canada

A definite witness

The ADVENTIST REVIEW brings encouragement, inspiration, and the beauty of God's Word every week. My whole family are baptized members now, and my husband of 23 years is attending church with us. I know how much we all look forward to our issue each week, and how hard it is for my husband to wait till sundown Friday night to read ours, which is our custom. Your magazine has been a definite help in stimulating my husband's interest in the Seventh-day Adventists, and for this my four daughters and I thank you with all our hearts.

MRS. V. L. BURDETTE

Loma Linda, California

Seventh-day Adventist views on the Dark Day

Ever since the Dark Day there has been a difference of opinion as to whether the darkness was caused by natural means.

By MERTON E. SPRENGEL

James White probably was the first among the Sabbathkeeping Adventists of the 1840's to write and publish about the Dark Day. In his first pamphlet (1847) he expressed the belief that "the signs in the sun, moon, and stars, have been literal."¹ This statement echoes two concepts published earlier in the Millerite papers: (1) that the fulfillment of Matthew 24:29 was literal, and (2) that the signs already had occurred.

Later, James White published a number of articles containing references to the Dark Day in *The Advent Review and Sabbath Herald*, of which he was the founder and editor. Some were reprints from the *Advent Herald*, the successor to the Millerite *Signs of the Times*. They included a letter written by Caleb G. Adams on May 26, 1780,² and a much longer article by D. T. Taylor.³ Adams' letter gave a clear description of the conditions on May 19, stating that the cause was smoke-laden clouds. Taylor also included Adams' letter in his article.

Sometime in 1853 James White published a book that expanded on the Second Coming themes of Matthew 24.⁴ Of 14 quotations in the section on the Dark Day, 11 were found in Taylor's *Advent Herald* article, mentioned above, or the first documented Dark Day article in the Millerite *Signs of the Times*.⁵

Several revisions of this book were published. The

earlier editions contained four statements referring to clouds on May 19, 1780, but Adams' letter, which had appeared twice in the REVIEW, was not among them. While James White did not discuss the cause of the Dark Day directly, the four "cloud" references, in context, implied a cause of the darkness.

Between 1850 and 1870, James White evidently became persuaded that the Dark Day was not an event explainable by natural means. In the 1871 edition of his book on Matthew 24, the discussion of the Dark Day was extensively revised. Three of the four "cloud" references were replaced with others not mentioning clouds, and the often-repeated claim that "'the true cause of this remarkable phenomenon is not known'" was introduced. In his own words, James White described the 1780 event as "the supernatural darkening of the sun."⁶

During the latter decades of the nineteenth century, several Seventh-day Adventist authors published materials on the Dark Day that have had an impact on Adventist beliefs. Among the first was Uriah Smith. His work on Revelation contained a series of quotations, mostly from post-1780 sources, in which the major concern was the effect of the darkness on the people.⁷

During this same time several significant articles appeared in the REVIEW. The first of these was by D. T. Taylor, reprinted from the *Boston Journal*. Most of the content was an extensive summary of 1780 sources, including the familiar claim that the Dark Day was an unexplained phenomenon. However, Taylor was not satisfied with that. He proposed a theory of his own, which finds no precedent in other literature. He claimed that the most likely cause of the darkness was "cometic or meteoric material consuming in the upper atmosphere in the form of cosmic dust. . . . The cause was evidently cosmic, cometic, and celestial."⁸

Claims that it was supernatural

M. E. Cornell, in 1873, wrote that "at the time, the general opinion [was] that it was supernatural. There were no real clouds, or storm. . . . So unusual, so solemn, so clearly supernatural, was the event that it is even now frequently reverted to in the public prints, candidly described, and admitted to be supernatural."⁹

J. H. Waggoner, in 1888, published a different type of supernatural theory.¹⁰ He claimed that the moon was darkened in the evening because it received no light from the sun. This idea, although it was stated in the Millerite and other Adventist literature, finds no support in the 1780 record.

In 1889, L. A. Smith, assistant editor of the REVIEW, published an editorial titled "Infidel Philosophy on the 'Dark Day.'" His view can be seen from the following excerpts:

"The most prominent characteristic of infidel philosophy is its utmost self-confidence. Armed with the mighty weapon of human intelligence, there are few mysteries in the universe with which it will not undertake to grapple, especially if it sees any occasion for disproving the

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existence of the supernatural. . . . One of its latest attempts in this line is an explanation of the memorable Dark Day of May 19, 1780, showing it to have been nothing more than the result of a little chance acting in unison with some of the well-known laws of nature. . . .

“The memorable occurrence of May 19, 1780, will remain undivested . . . of that mystery which has made it, in the minds of most Americans, an occasion of awe and wonder, and vividly suggestive in its characteristics, of a direct exercise of supernatural power.”¹¹

L. A. Smith’s view includes the “unexplainable” and “mysterious” thrust of many others, merged with the “supernatural” cause that had become so widely accepted by that time. Smith used a number of source materials to support his position, but, as was the case with almost all who made similar claims, no 1780 sources were used.

In 1892, G. I. Butler wrote a series of articles on Matthew 24 for the REVIEW.¹² Comparison shows that almost all of the 30 or more sources he used are the same as those used by D. T. Taylor in *The Great Consummation*.

Since the 1870’s, Seventh-day Adventist publishing houses have issued at least ten editions of what today is called the *Seventh-day Adventist Bible Students’ Source Book*. These *Source Books* have proved to be a valuable aid to ministers, scholars, and others in providing historical support for Seventh-day Adventist doctrinal positions. The second edition, published in 1875, was the first to include quotations regarding the Dark Day. It supported the supernatural-cause theory. A series of Bible texts and 17 historical quotations, including at least two from 1780, appeared under the title “Supernatural Darkening of the Sun and Moon, May 19, 1780.”

I hungered

By GERALD R. STUMPF

*I hungered, and friends denied me;
My empty soul thirsted for love.
I wandered the streets of indifference,
Disregarding the Fountain above.*

*I hungered, and Satan beguiled me;
My lonely soul drowned in his lies.
I struggled in jungles of hating,
Denying the Light in the skies.*

*I hungered, and Jesus supplied me;
My happy soul bathed in His light.
I dined on the Bread, drank of the Wine,
Satisfied of hunger that night.*

Among the quotations was Josiah Litch’s much-quoted claim that the darkness was supernatural.

In the 1885 edition, the same quotations were maintained. Two new ones included the popular concept that the cause of the Dark Day was unexplainable. The supernatural claim was softened by removal of that term from the subject title, but Litch’s claim of supernatural cause remained. The revision of 1893 included a two-page introductory statement, which read, in part: “To find a fulfillment of the prophetic specification concerning the sun, we must not look for it in some natural phenomenon. We must seek for this sign in an event that cannot be accounted for on natural or scientific principles. There is one event, and but one, to which we may turn for such a fulfillment of the words of our Saviour. That is the recorded fact of a supernatural darkening of the sun, which occurred on May 19, 1780.”¹³

It is evident, from reading these *Source Books*, that the early authors and editors believed that the 1780 Dark Day was unexplainable and supernatural. But it should be noted that most of the source material used in support of these concepts was not from 1780.

Supernatural claim removed

In the 1919 revision, however, a significant change was made. The supernatural-cause claim was removed. Extensive quotations from six 1780 sources were included. They contained a wealth of material describing weather and atmospheric conditions on May 19, and for several days before. Accounts were included from people who had made observations of smoke and other atmospheric contents and conditions, in attempts to determine the cause. The editors, evidently feeling that readers familiar with the contents of earlier editions might be concerned, added: “Any suggestion of a natural cause or causes for the darkness can in no wise militate against the significance of the event.”¹⁴

Many of the 1919 *Source Book* quotations are found in subsequent editions, to the present. The 1962 edition contained additional “natural cause” materials and included the comment that “it has long been pointed out that it is the *fact*, and not the *cause*, of the darkness that is significant.”¹⁵ Since 1919, similar editorial comments have appeared, giving less emphasis to the cause and more emphasis to the timing of the signs of Christ’s return.

Of the scores of Adventist books and magazine articles that discussed the Dark Day between 1919 and 1979, only a few took the natural-cause position introduced in the 1919 *Source Book* and subsequent editions. One REVIEW editorial, in 1967, supported that viewpoint,¹⁶ but essentially nothing more has been written to publicize it.

Further support for the natural-cause position was provided in 1951, when D. H. Leggitt wrote a Master’s degree thesis at the SDA Theological Seminary.¹⁷ It was the first extensive analysis of the original sources on the Dark Day undertaken by a Seventh-day Adventist.

Ever since the Dark Day there has been a divergence of opinion as to whether it was caused by natural means. If the same event happened today, we probably would be faced with the same dilemma. Each of us operates with a different definition of what constitutes a supernatural event. It also is true that what may be considered supernatural in one era might not be considered so in another, because of advances in knowledge. And there is a sense in which all events are supernatural, since God transcends nature and is the First Cause of every event. But it is not the purpose here to draw fine philosophical lines of distinction.

The basic argument for considering the cause of the Dark Day supernatural is that a number of observers in 1780, as well as later spokesmen, asserted that there was no known cause—that science had not been able to explain it, and therefore it must be supernatural. We will

now examine the strength of the argument for the supernatural-cause conclusion by considering the most frequently used sources where the claim is made that the cause is unknown.

1. Several authors use part of an editorial comment from the May 25, 1780, *Connecticut Journal*: "The appearance was indeed uncommon; and the cause unknown." The real impact of this statement is seen when the last part of the sentence is included: "Yet, there is no reason to consider it *supernatural* or *ominous*."

2. Noah Webster is often quoted as an eyewitness authority of stature. His statement: "No satisfactory cause has yet been assigned." As I see it, the logical application of this quotation is misplaced, as Webster actually supported a fanciful, volcanic, natural-cause theory of his own.

3. Herschel, considered to be William Herschel, the

RESPONSE FROM READERS

A non-Adventist viewpoint on Ellen G. White

Re "This I Believe About Ellen G. White," by the president of the General Conference, *Review*, March 20:

The article was of particular interest to me. Although not a Seventh-day Adventist, I became acquainted with Ellen White's work 23 years ago while directing the graduate program in speech at the newly created College of Communication Arts at Michigan State University.

Having been impressed personally with her book *The Desire of Ages*, I ordered from the publishers a copy of the French edition for one of my students to use as a resource reader in preparation for the French-language examination. That student did intensive research for three years concerning Ellen White, including accumulating responses from 350 persons then living who had heard her speak.

All of these responses were collated and analyzed, as were Ellen White's 485 known discourses that were classified by date, text, topic, and place, presented

in 82 known cities or towns in ten countries on three continents.

The conclusions reached from that rhetorical analysis were presented to the student's graduate committee—men who represented several academic disciplines and church affiliations. One, who held to no apparent religious belief, might well have been classified as an agnostic, if not an atheist. This particular scholar, who was highly respected by his colleagues, had carefully read the dissertation and had participated with interest in the oral examination.

To the surprise of all of us, he made this comment: "This dissertation represents, among other things, extensive and meticulous research and carefully composed statements of conclusions that can be validly drawn from the data. However, I believe that these data warrant at least an additional conclusion—one that pertains to Mrs. White's 'ethos' or 'source credibility,' much of which stems from intangible factors that cannot always be quantified and much of

which was evidently discerned by non-Adventists and Adventists alike. Perhaps a statement to this effect should be added to those already presented as 'conclusions' based upon quantifiable, more obvious rhetorical elements."

Having a high regard for this professor's scholastic research, I (as committee chairman) lifted my pen, handed it to him, and asked whether he would draft a statement that would do justice to this viewpoint. We all waited in silence while he drafted this statement. We read it and endorsed it. This statement can be found on page 558 of the doctoral dissertation "A Rhetorical Analysis of the Speaking of Mrs. Ellen G. White, a Pioneer Leader and Spokeswoman of the Seventh-day Adventist Church." It reads as follows:

"In matters pertaining to effectiveness, perhaps the prime factor in Mrs. White's persuasive power resides not so much in what are commonly called the rhetorical skills, as in her personal ethos. To herself and to those to whom she spoke she was inspired of God. Her prophecies in the past were so fully proved by succeeding events that the people of her church, as well as others, viewed her with great respect—awaiting her words, in later years, with eagerness and concern. In this way, at

least, she was unique as a speaker; and the effects of her speaking were unusual."

Those persons who may wish to read the seven conclusions presented by the candidate, Horace J. Shaw, and accepted as valid by the graduate committee, will find them in the libraries of Seventh-day Adventist colleges, universities, and denominational publishing houses, as well as in the Kenneth G. Hance Conference Room of the James White Library at Andrews University.

I would like to add that this Conference Room is the depository for my professional library; and it also houses the 103 doctoral dissertations I directed at the University of Michigan, Northwestern University, and Michigan State University.

(Twenty-three of these 103 dissertations were written by graduates of the Seventh-day Adventist Theological Seminary.)

Yes, the life and work of Ellen G. White have been viewed—and viewed favorably—by a large number of non-Adventists, many of whom were made aware of her contributions through the dissertation mentioned above.

KENNETH G. HANCE
Emeritus Professor,
Michigan
State University
Adjunct Professor,
Andrews University

Shamrock the donkey

By NETTIE EDEN

Our neighbors, the Johnsons, named their donkey Shamrock because they got him on St. Patrick's Day. With kind treatment donkeys make excellent pets. All the neighborhood children claim a share in Shamrock and take turns riding him. Often two or three ride him at the same time.

The Johnsons keep Shamrock in a pasture of luscious green grass, a real treat for any discerning donkey. But he isn't always contented. One day he sniffed around at the fence, then pawed and pushed until a wire popped. Getting down on his knees, Shamrock crawled through the fence into the big, free world of enchantment. Later the Johnsons found him, brought him home, and repaired the fence. But time after time he broke out and went exploring. Once he got into real mischief. He was romping around in an orchard and overturned a beehive. After a bee sting or two, he ran home as fast as he could and never went near that orchard again.

After many unsuccessful attempts to keep Shamrock

in his own pasture, Mr. Johnson thought up a plan. One day he invited the children to watch while he stretched a wire around the fence. He attached the wire to a battery. The children hid and waited to see what Shamrock would do.

Shamrock nibbled grass peacefully for a while. Then with his head held high and his large ears pointing forward, he walked straight toward the fence. The instant his wet nose touched the live wire he leaped into the air, kicking his heels high, snorting, and swinging his head from side to side. He threw his head back and poured forth a raucous bray. The children laughed and shouted hilariously. Shamrock stood still, watched them for a moment, and hung his head as if he were embarrassed. Mr. Johnson removed the wire and battery. Shamrock never needed them again.

Sometimes children too have to be taught not to do those things that will get them into trouble or hurt them. If you ever have to be taught that way I hope you will learn your lesson as quickly as Shamrock did.



British astronomer, by most users of the name, is often quoted as saying that "the dark day in North America was one of those wonderful phenomena of nature which will always be read with interest, but which philosophy is at a loss to explain." After investigating this statement, Woodward was able only to trace it back to a book published in 1876, from which source, or its revisions, all users quote.^{18, 19} Which Herschel is the author of this statement is not known, nor is there evidence that any of the three British-astronomer Herschels ever had anything to say on the subject of the Dark Day. The connection with them seems to be pure supposition.

Another misused statement

4. Another early statement often misused by those who claim that the Dark Day was without natural causes is Samuel Tenney's comment that "no satisfactory solution has appeared." A longer portion of his statement reads as follows: "No satisfactory solution has appeared. But it does not thence follow that none can be given. That it was supernatural, was never supposed but by the ignorant and superstitious: it must then admit of a rational and philosophical explanation."²⁰

5. It is often claimed that science has not presented a satisfactory explanation of the darkness. Since the Dark Day is not a reproducible event, scientists have only the 1780 data to use. The scientists most qualified to make decisions based on that data would be those who observed the event, and who perhaps had opportunity to make some observations of their own. Two such scientists are known. Samuel Williams, professor of mathematics and philosophy at Harvard, and Samuel Stearns, an astronomer, wrote their conclusions in the 1780's. They will be discussed in the next article, but suffice it to say here that both men came to the same general conclusion—that the observed cause of the darkness was identifiable and natural. No other extensive scientific analyses of the event are known, but discussions of dark days, including May 19, 1780, found in a few science-oriented periodicals, record natural causes in view of available evidence.

In the next article we will examine some of the physical events of the Dark Day upon which the natural-cause concept is based. □

To be continued

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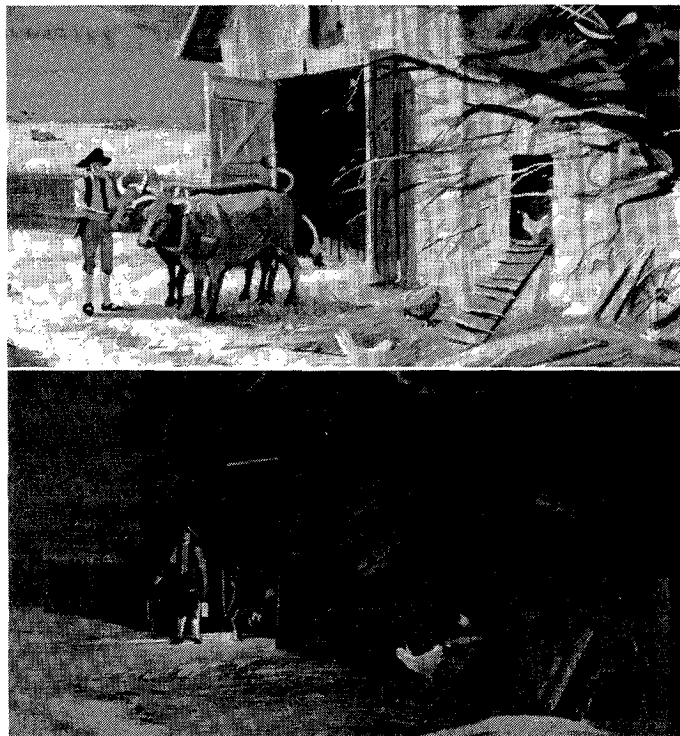
1780 accounts of the Dark Day

The author examines Dark Day descriptions found in 35 known articles or brief references published in 13 New England newspapers in 1780.

By MERTON E. SPRENGEL

The most extensive eyewitness records of the Dark Day of May 19, 1780, are found in New England newspapers. Thirteen newspapers were in print in the states of Massachusetts, Rhode Island, Connecticut, and New Hampshire during May, 1780. These have been examined in the preparation of this article. There were none in Maine, Vermont, or upstate New York.

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These papers included 35 known articles or brief references to the Dark Day, of which 14 were original. The others were copies. Ten of the 14 original articles appeared within the first week after May 19. The last appeared June 22. Only three articles from papers in adjoining states have been found. These were copies of reports from the New England papers.

The total original material printed in the newspapers about the Dark Day was quite small. All of it would fit onto two pages of a normal, full-sized newspaper of today. One third of it is descriptive fact. The rest is mainly speculation on such items as the nature of light and the physics of the atmosphere, and personal opinions. In this article I will concentrate on the descriptive facts and observations made during the darkness.

Smoke in the air

Four reports discuss the weather and atmospheric contents prior to Friday, May 19—all in the context of the darkness of the nineteenth. They are the only references to weather conditions for several months and indicate that there was a large amount of smoke in the air.

This report comes from Providence, Rhode Island:* “For several Days the Atmosphere has been remarkably charged with dry, smoky Vapors, so that the sun might be viewed easily with the naked Eye, and Spots on his Disk were very plainly seen through the greater Part of Some Days. The Disk of the Moon, through the Nights of Tuesday, Wednesday, and Thursday last, was of redish Copper Color, somewhat resembling her Appearance at the Time of her being totally eclipsed; there was very little wind, and few clouds were to be seen during these days.”¹

Three other reports originated 100 to 200 miles to the north of Providence. This one from New Hampshire reveals the source of the smoke: “Have also seen nice gentlemen who left Haverhill [New Hampshire, about 120 miles northwest of Boston], on Connecticut River. . . . These gentlemen say the woods in those parts, as far as Ticonderoga [New York, about 70 miles west of Haverhill], had been burning for some time with amazing fury. The fires were raging to such a degree in several townships through which they passed that they were in danger of being suffocated. . . . These gentlemen say, as they came down the country, whenever they were upon a high piece of ground, which gave them a prospect, the woods on all quarters seemed to be on fire. The smoak had been so thick, that for several days the sun had been darkened; it appeared as it does through a piece of smoked glass, and before night it was wholly obscured.”²

The cause of these extensive fires is explained by an eyewitness, Historian William Gordon: “It is the American custom to make large fires in the woods, for the purpose of clearing the lands in the new settlements. This

* Original spelling and grammar have been preserved in all quotations.

was practised in the spring of the present year [1780] in a much greater degree than usual, through the interruption that had been given to the business for a few years, by the war. In the county of York; in the western parts of New Hampshire and Massachusetts; and in Vermont, uncommonly large fires had been kept up to the extent of many score miles, all around the frontiers. Thus the people in the new towns had been employed for two or three weeks; beside, some large and extensive fires had raged in the woods for several days, before they could be extinguished.”³

Smoky conditions continued past the nineteenth. The Journal of the House of the Connecticut Legislature, at Hartford (in central Connecticut), for May 19 (as written some time later), records the following statement: “Saturday 3d June P.M. Still dry and hazy, the atmosphere filled with suffocating smoke to the senses of sight and smell, like burning of the woods, gradually rendering the sun at about two hours height as red as crimson or rather like a body of blood . . . and became more and more obscure, descending in the thickening hemisphere to the horizon with its usual appearance through a smoaky glass.”⁴

Smoke condition for three weeks

These records show that the smoky condition existed for at least three weeks. It was in this context of fires and smoke already covering a wide area of New England, that the specific atmospheric conditions and events of May 19 occurred.

Typical of several reports of the events of May 19 is this one from Newport, Rhode Island, published the very next day: “In the morning were showers, attended with distant thunder. About 10 o’clock A.M. a darkness came on, which by 11 was perceived to be very unusual and extraordinary. . . . The darkness became and continued so intense from a little before noon to near 3 o’clock as that persons could not read, and it became necessary to light up candles. . . . A little after two, P.M., it became somewhat lighter; but the darkness soon returned. About 3 o’clock it began to go off, and at four P.M., the heavens resumed their usual light as in a cloudy day, although the cloudiness continued all the rest of the afternoon. . . . There was a small breeze from S.W. during the whole darkness.”⁵

At Boston a similar report was published: “On Friday last about Ten O’clock, there came over this Town a dark Cloud, which continued increasing darker and darker till near One O’clock when it became so dark that the inhabitants were obliged to quit their Business. The Darkness continued ’till near Three O’clock, when it gradually grew lighter and lighter, till the light became as usual.”⁶

At New Haven, Connecticut, the darkness came on sometime during the morning, ending at noon. It was greatest between 11:00 and 12:00.⁷ At Norwich, Connecticut, it began about 10:00 A.M., and ended a little past one in the afternoon.⁸ At Ipswich, in northeastern

Massachusetts, the darkness became noticeable about 11:00 A.M. and ended between 3:00 and 4:00 P.M.

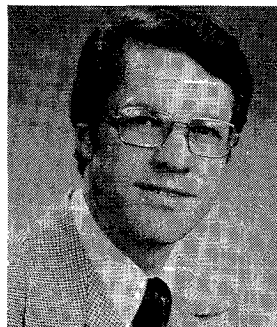
Other reports are consistent with these. Corresponding times are usually earlier for western towns than for those in the east. Three to six hours is the typical total time given for the obscuration, including the time during which the light faded and increased again. The most intense darkness lasted little more than one to two hours. Most newspaper reports indicate that it became light again in the afternoon, although it remained cloudy in most places.

From Salem, north of Boston, it was reported that the wind changed to a more northerly direction where a black cloud lay. “The wind brought that body of smoke a[nd] vapor over us in the evening. . . . This gross darkness held ’till about 1 o’clock, [Saturday morning]. . . . Between 1 and 2, the wind freshened up at N.E. and drove the smoke and clouds away.”⁹

Most post-1780 authors state that the darkness lasted some 14 hours, or more than two to three times the duration recorded by several 1780 observers. From the above sources it is clear how this misunderstanding has arisen. It is approximately 14 hours from the earliest beginning of noticeable darkness in the westernmost towns to the end of the second obscuration, near midnight, in some eastern towns. There are no reports of 14 hours of darkness in any one location.

After a detailed analysis of many reports from 1780 and later sources, Leggitt describes the area that experienced darkness sometime during the day or night of May 19, 1780. There were reports that it was not dark to the west and southwest of this area: “From the sea coasts of Connecticut and Rhode Island in the south to above Portsmouth, Maine toward the north. From Albany, New

INSPIRED GEMS



Favorite Bible texts and Spirit of Prophecy quotations selected by local conference presidents of North America.

John W. Fowler
Missouri Conference

- “Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us” (Eph. 3:20).
- “We need the energy of the Holy Spirit to accompany our efforts. Never venture to enter the desk until you have wrestled with God in prayer, and come forth as seeing Him who is invisible, with your faces lighted up with beams from the Sun of Righteousness. You will then have no tame words to offer. The divine truths which glow in your own breast will kindle the hearts of others.”—*Review and Herald*, July 22, 1884.

York in the west to far out in the ocean eastward . . . two hundred miles east and west, and one hundred and twenty-five miles north and south.”¹⁰

Leggitt also observes that later authors have made and repeated much larger claims concerning the extent of the darkness. None of the exaggerated claims have source documentation to substantiate them. They seem to be at variance with the 1780 record.

A different aspect of the extent of the darkness, as viewed from one location, is found in this report from observers in Ipswich, Massachusetts: “About one o’clock a glin of light which had continued till this time in the East, shut in, and the darkness was greater than it had been any time before. Between one and two o’clock, the wind from the West freshened a little, and a glin appeared in that quarter.”¹¹

This statement indicates a definite width to the cloud that caused the darkness in this location. As it moved across the landscape, it was only wide enough to completely “shut in” that location for less than an hour. Although insufficient information is available to make a precise calculation, the dark, obscuring cloud could not have been more than a few tens of miles wide, given the weather conditions as reported.

Reports from several locations give some idea of how dark it became. It is not clear in all cases whether the observers were indoors or outdoors, thus intensities may not be comparable. It appears that the intensity varied from place to place. In no case is there any suggestion that it was total at any time. Here are three typical statements: “The greatest darkness was at least equal to what is called candle-lighting in the evening.”¹²

“The obscurity was so great that those who had good eyesight, could scarcely see to read common print. . . . It was the judgement of many that at about 12 o’clock (the time of greatest obscurity) the daylight was not greater, if so great, as the bright moonlight.”¹³

From Providence, Rhode Island, came a report that it was “nearly the same Degree and Appearance of light as at about Half an Hour after Sunset,” about two days after new moon.¹⁴

All of these statements must be understood, of course, in terms of the darkness known only in the days prior to the advent of electricity.

Of all aspects of the Dark Day, the cause has been the most debated, particularly by those who attach religious significance to the event. In the 1780 record we find two fundamentally different types of statements: opinions and deliberate observations. An examination of the observations will help us understand the cause.

As noted earlier, May 19 was one day out of many in New England when the atmosphere was charged with smoke from extensive forest fires. Almost all reports of the darkness mention increasing cloudiness and rain, followed by the darkness. From an unspecified location in New Hampshire these details are provided: “I observed a light gleam in the north and northeast, and a very thick vapour to the south-west which at first I took to

be a thunder cloud. There was a thick kind of fog which rested on the tops of the hills at the time of the greatest obscuration. A gentleman riding in the woods above Pennicook says that in the lowlands he could scarcely breathe.”¹⁵

Several writers noted a smell in the atmosphere during the darkness. At Ipswich, it smelled like burned leaves. At a nearby tavern the same observer noted, “The strange appearance and the smell of the rain water that they had been saving in tubs. Upon examining the water, I found a scum over it, which rubbing between my thumb and finger, I found to be nothing but the black ashes of burnt leaves. The water gave the same sooty smell which we had observed in the air, and confirmed me in my opinion, that the smell mentioned above was occasioned by the smoke, or very small particles of burnt leaves, which had obscured the hemisphere for several days past, and were brought down by the rain.”¹⁶

“Clouds and smoke”

In another location “there were the remains of a snowdrift which lay before an house and had been so covered with wood chips, that it [had] not dissolved. The day before the darkness, the man had raked off the chips and dirt that the sun might melt it, so that it was as white as in the winter, but by the descent of the vapour on Friday it became all over dark and sooty. These circumstances . . . are undeniable proofs that the darkness must have been the effect of *clouds and smoak*.”¹⁷

Two scientists reported on the cause of the darkness. Samuel Stearns apparently made no specific observations as others did, and does not refer to the forest fires raging at the time. But after a lengthy discussion of fog, smoke, vegetable matter, dust, and other types of material which can be suspended in the atmosphere he states his opinion of the “genuine secondary cause.” It was “undoubtedly a vast collection of such particles that caused the late common darkness, which particles, after being exhaled, were driven together by certain winds.”¹⁸

The “first cause” Stearns attributes to “Him that walketh upon the wings of the wind . . . He at whose voice the stormy winds are obedient.” He also expressed his opinion that the darkness was, perhaps, a token of God’s indignation against the sins of the people, and an omen of some future destruction if they did not repent. This fear was also expressed by others at the time.

Samuel Williams, professor of mathematics and physics at Harvard University, wrote a summary of many accounts of the Dark Day. He also did some simple experiments during the darkness. After a lengthy report of fires in the woods, smoke, and other particles in the atmosphere, scum on the water, the clouds and rain, and the interference of light by various suspended particles, he says: “As the winds had been small and variable for several days, vapors instead of dispersing must have constantly been rising and collecting in the air until the atmosphere became charged with an uncommon quantity of them.” He concludes: “In this way we can account

Bill's bike

By NETTIE EDEN

"Mother, do we have to pick beans all day every day?" Bill asked a little crossly, wiping his forehead. "It's terribly hot! Can't we go home and rest till it's cooler?"

"I wish we could, Bill," Mother answered sympathetically. "Bean picking is hard work, and the weather is hot. But we must work to make enough to pay our bills. I'm just thankful the cannery has hired us this summer."

After worship that evening Mother promised Bill that he could use half the money he earned, to buy a new bicycle.

Bill whistled as he picked beans the next day. He wasn't sure whether the weather was cooler or he just had a happier feeling inside. But he didn't mind picking beans nearly as much as usual.

One day the bean picking was all done, and Mother asked, "How would you like to shop for school clothes?"

"Hooray!" Bill shouted. "I'll make a list. And let's not forget the bike." Half his earnings amounted to the exact price of the bicycle he had his eye on at Mr. Logan's hardware store.

"But what about my tithe, Mom? If I take out tithe, there won't be enough left for the bike." He looked troubled.

"You know what God's Word teaches us about taking out the tithe first," Mother reminded him gently. "You are a big boy and must make your own decision. You can pay tithe and wait until you have earned some extra money to pay for the bike, or you can buy the bike with money that does not really belong to you."

Bill thought and thought. He had always paid tithe. But how he wanted that bike so he could ride it to school the first day. At last he said

softly, "I'll pay my tithe. I can earn extra money doing odd jobs after school to finish paying for the bike."

After Bill and Mother had finished shopping Bill suggested that they stop by the hardware store.

"Mr. Logan," he said, "I don't have quite enough money to pay for this bike, but I'd like to give you what I have and then pay you the rest when I've earned it."

"I'll tell you what, Bill," replied Mr. Logan. "While we were looking at the bike, I noticed that there is a little dent in the fender. It must have been damaged in shipping. We'll take seven dollars off the price because of the dent."

"Great! That means I can take the bike right now."

On the way home Bill said, "Mom, the Lord must have helped me so I could have the bike to ride right away."

"Yes, He did. I believe that when we're faithful in giving Him our tithes and offerings He opens the windows of heaven and pours out His blessings, just as it says in Malachi 3:10. But even if you hadn't been able to get the bike today, I still think it was best to pay your tithe first, Bill, because God has asked us to do so and it's best to obey Him no matter what."

"You know, Mother, I think you're right."



for all the phenomena that were observed."¹⁹ It is evident from his report that Williams believed that the darkness was the result of natural causes.

The 1780 record gives a quite consistent statement of observed facts that led a number of 1780 writers to express their belief in a natural cause for the darkness. Of the 14 original newspaper articles, nine discuss the cause. All nine attribute it to a natural phenomenon involving various combinations of clouds, smoke, vapor, or suspended particles.

The evidence shows that a large amount of smoke and suspended, burned, vegetable debris from forest fires in New Hampshire and Vermont had been collecting in the air for several days. On Friday, the nineteenth, a storm front passed across New England towards the northeast, collecting, mixing, and concentrating this sooty material as it went. Thus thick, black clouds were formed, which obscured the sun to a much greater degree than would have been the case with normal, clean storm clouds. These dark clouds apparently were blown out to sea in the late afternoon, but returned over some of the coastal towns when the wind shifted in the evening.

The moon, which was just past full, became visible near midnight when the clouds dispersed. Lingering smoke in the air preferentially scattered the blue light, and made the moon's first appearance very red, just as it had made both the sun and the moon appear red for several days before.

Some readers may be disturbed to learn that the Dark Day may be accounted for by natural causes. While it would be more satisfying theologically if the event were clearly supernatural, we should remember that there is no such Biblical requirement. Other signs in the natural world are attributable to natural causes.

As we refer to physical phenomena or historic events, it is important that we be informed of the observed facts. In the case of the Dark Day we need to be careful to base our applications on the original historic record of this event rather than on the assumptions and speculations made later on the basis of incomplete evidence. As Ellen White said: "Truth can afford to be fair. No true doctrine will lose anything by close investigation."—*Review and Herald*, Dec. 20, 1892. □

Concluded

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- ¹⁰ Deryl Herbert Leggitt, "An Investigation Into the Dark Day of May 19, 1780," Master's degree thesis, SDA Theological Seminary, 1951.
- ¹¹ *Independent Chronicle*, May 25, 1780.
- ¹² *Connecticut Journal*, May 25, 1780.
- ¹³ *Massachusetts Spy*, May 25, 1780.
- ¹⁴ *Providence Gazette*, May 20, 1780.
- ¹⁵ *Independent Ledger*, June 5, 1780.
- ¹⁶ *Independent Chronicle*, May 25, 1780.
- ¹⁷ *Providence Gazette*, May 20, 1780.
- ¹⁸ *Independent Chronicle*, June 22, 1780.
- ¹⁹ J. Hugh Pruett, "Dark Days in North America," *The Griffith Observer*, XI, March, 1947, p. 28.

Job's Prayers—4

Accepting God's will

Honest, effective prayer accepts God and His will on every level of response—the physical, mental, social, and spiritual. These dimensions are so integrated and interrelated that we cannot possibly separate them. What affects us in one sphere has a decided effect in the others.

When we understand that God's laws span every dimension of life we come to realize that, for instance, any violation of health principles God has outlined is just as detrimental to living the kind of life God wills for us as is violation of the Ten Commandments. God desires that we, as His sons and daughters, enjoy the most abundant life He makes possible. However, we so often settle for the minimum rather than for the maximum. We try to live as close as we can to the world rather than as close as possible to heaven. In doing so we hurt ourselves and cheat ourselves out of the better, happier life that God wants us to have.

This leads us back to Job's prayers. How do you suppose the better understanding of God that came to Job as a result of his trials affected his prayer life after his period of severe testing came to an end?

Obviously he had been humbled. After a long and somewhat misinformed discussion on the part of Job and his friends concerning God's dealings, the Creator at last stepped in, not to settle their argument, but to clear up their misunderstandings concerning Himself.

God made no attempt to explain why the wicked seem to prosper while the righteous suffer. Instead He simply revealed His goodness, power, and wisdom as demonstrated in creation.

Halfway through God's revelation He paused to give Job a chance to respond, directing the question to him: "Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it" (chap. 40:2).

Response of humility

Job got the point. In deep humility he responded: "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth" (verse 4). Previously he had been ready to challenge God with his imagined innocence. Now he admitted "I am vile," as must anyone who comes to understand the majesty of God.

After God had proceeded to His revelation of Himself to the patriarch, Job realized how limited his knowledge of God had been. He said to his Creator: "Therefore have I uttered that I understood not; things too wonderful for me, which I knew not" (chap. 42:3).

Next Job indicated that he had moved out from an experience based on false tradition to one based on personal communion and contact with God. He had heard and believed some misinformation about God, but, having come into personal contact with the Creator, he now realized, even though he still did not understand fully why he had to suffer, that the kind of God he loved and served was One whom he could trust completely with all that he had and was—that he could depend fully on Him to always do that which was right and best.

From that time on Job's prayers must have been remarkably different, because they were based on a more realistic confidence and understanding. He seems to have come to the conclusion that he could not blame his friends for reacting unfairly and unkindly when they held the same misconceptions and misunderstandings he held.

Consequently he prayed for them. His prayer is not recorded, but it must have been filled with the confidence and humility that he had learned. We discover that Job's prayer had an immediate effect—not only bringing the repentance, forgiveness, and understanding that he desired on the part of his friends but bringing his own trials to a happy and especially blessed conclusion.

L. R. V.

Concluded

After Mount St. Helens

Compared with the terrible loss of life that resulted from several previous volcanic eruptions, the death toll from the Mount St. Helens blast in Washington State on May 18 was relatively minor—under 100. When Mt. Etna in Sicily blew its top in 1669, 20,000 people died. When Krakatoa in Indonesia exploded in 1883, 35,000 people died—mostly from the tidal wave that resulted. And when Mt. Pelée in the West Indies erupted in 1902, about 30,000 people died and the city of St. Pierre on Martinique was wiped out.

Nevertheless, the Mount St. Helens eruption was the most destructive in the history of the United States. *Newsweek* (June 2 issue) reported that in just a few hours exploding gases "had thrown up almost as much ash, mud and molten minerals as Mount Vesuvius did when it buried Pompeii and Herculaneum in A.D. 79. The eruption's impact was so staggering that witnesses spoke in terms of Biblical wrath or nuclear Armageddon. Shock waves leveled 44,000 acres of fir trees as if they were matchsticks. Boiling mud traveling 30 miles per hour overflowed local riverbanks, smashed bridges, swallowed homes and killed millions of salmon and trout. Some rivers got so hot that fish actually jumped out."

One authority estimated that the volcano belched 8 trillion pounds of ash 12 miles up into the atmosphere—the equivalent of one ton of ash for each person on earth. This ash disabled more than 6,000 miles of local roads and highways in Washington, choked the filters of auto-

mobile engines, closed airports, and sent people rushing for face masks. When the gritty cloud of ash and debris cleared away, the once conical mountain had lost almost half a mile of height.

Mount St. Helens, of course, is not the only volcano in the world. According to some estimates, there are 600 active volcanoes and 10,000 inactive ones along three belts that closely match the earthquake regions. One "ring of fire" runs northward to the Aleutians along the west coast of South and North America, then follows southward down the Asian coast. A second belt extends from the Mediterranean to the East Indies, and a third lies along the midocean ridge connecting the major oceans.

It is not our purpose here to discuss the causes of volcanoes. That is a subject for scientists. We shall, instead, draw attention to several matters that we think have relevance to the spiritual life of Seventh-day Adventists.

Convulsions of nature

One of the signs that will immediately precede the return of Christ will be tremendous convulsions of nature. On the day of Pentecost, the apostle Peter repeated the words of Joel: "I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come" (Acts 2:19, 20). And John the revelator, describing the scene during the seventh of the seven last plagues, wrote: "There were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon

the earth, so mighty an earthquake, and so great. . . . And every island fled away, and the mountains were not found" (Rev. 16:18-20).

Commenting on these verses, Ellen G. White declared: "More terrible manifestations than the world has ever yet beheld, will be witnessed at the second advent of Christ. . . . As lightnings from heaven unite with the fire in the earth, the mountains will burn like a furnace, and will pour forth terrific streams of lava, overwhelming gardens and fields, villages and cities. Seething molten masses thrown into the rivers will cause the waters to boil, sending forth massive rocks with indescribable violence and scattering their broken fragments upon the land. Rivers will be dried up. The earth will be convulsed; everywhere there will be dreadful earthquakes and eruptions."—*Patriarchs and Prophets*, pp. 109, 110.

The secular mind will see no special meaning in these catastrophes. Multitudes will attribute them merely to natural causes. And, indeed, they may be explained as "natural" rather than "supernatural." But just as the Dark Day of 1780 was "natural" to some and "supernatural" to others, so it will be in the future. The world at large will be more intent upon explaining volcanoes, earthquakes, and other violent phenomena of nature than in listening to God's voice speaking through these happenings.

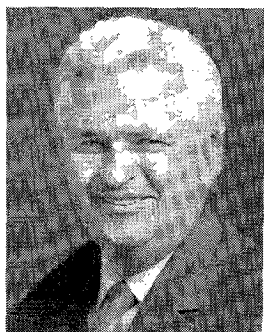
Jesus said: "In the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:38, 39). The people could have escaped destruction. They had seen Noah building the ark for 120 years. But instead of heeding his warning, they ridiculed, criticized, and caricatured him. They called him a fanatic, and "talked of science and of the laws controlling nature." "They laughed at him for his peculiar earnestness and intense feeling in regard to the judgments which he declared God would surely fulfill."—*The SDA Bible Commentary*, Ellen G. White Comments, on Genesis 6:12, 13, p. 1090.

"Nobody listened"

We thought of this as we read accounts of the warnings that were sounded before Mount St. Helens erupted. "We tried to let people know where the hazards were," said Sheriff Bill Closner of Skamania County, "but nobody listened." Even when deputy sheriffs shouted through bullhorns, "Evacuate! Evacuate! Muck is coming!" and everyone was warned by telephone, many paid no attention. Others joked about their situation. "People were making it into an adventure," said one man who took the warning seriously and fled from his home.

Another thing that impressed us was that the eruption was not predicted, and came suddenly. *People's* magazine of April 21 quoted Donal Mullineaux, a volcanologist in the U.S. Geological Survey, as saying,

INSPIRED GEMS



Favorite Bible texts
and Spirit of Prophecy quotations
selected by local conference
presidents of
North America.

Charles Keymer
Michigan Conference

- "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Ps. 32:8).
- "The Lord will teach us our duty just as willingly as He will teach somebody else. If we come to Him in faith, He will speak His mysteries to us personally. Our hearts will often burn within us as One draws nigh to commune with us as He did with Enoch. Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue. And they will receive not only wisdom, but strength. Power for obedience, for service, will be imparted to them, as Christ has promised."—*The Desire of Ages*, p. 668.

“‘The probability of a big, big eruption is very low.’” The magazine itself said that the probability of there being “clouds of poisonous gas, searing hot winds and cascades of mud and rock” seemed unlikely. *Time* magazine quoted Robert Christiansen, chief geologist of the U.S. Geological Survey: “‘Mount St. Helens is simply not ready to blow off.’” Added the magazine: “‘Few scientists feared the worst.’” It also spoke of “the embarrassing failure of geologists to predict the actual eruption, despite eight weeks of warning and the presence of observers, tiltmeters, seismographs and aerial photography.”

Perhaps there is a lesson here for Seventh-day Adventists and others who consider themselves well in-

formed concerning last-day events and signs of Christ's return. Jesus said of the servant who had grown tired of waiting for his master's return: “The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of” (Matt. 24:50). And the apostle Paul wrote: “When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child” (1 Thess. 5:3).

“Midnight at noon”

Inasmuch as the Mount St. Helens eruption came just one day before the 200th anniversary of the Dark Day, inevitably we were impressed by the similarity of the language used to describe one aspect of the two events—the palpable darkness. In a story entitled, “A Stifling Darkness Descended” the *Washington Post* said that the black, boiling cloud of hot ashes “blocked out the sun. . . . Within 15 seconds the hillside around [Buzz Smith and his two sons] had disappeared into a darkness so thick that Smith's flashlight made a weak shining sphere hardly bright enough to illuminate his hand.” *Time* reported that the city of Yakima, 85 miles east of the volcano, “experienced midnight at noon.” *Newsweek* said that the cloud of ash “turned day to night in Yakima.” Is there a message here for those who will listen?

Mount St. Helens may not erupt again soon; or it may. But someday the whole earth will erupt. Do we look toward that day with fear, or do we have the kind of relationship with Jesus that enables us to face the future without fear, trusting the hand that was nailed to the cross for us? The prophet of hope, Isaiah, wrote: “Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength” (chap. 26:3, 4). And David wrote in Psalm 91, a psalm that we would do well to memorize: “He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust” (verses 1, 2). How good it will be during the seven last plagues to repeat the promise: “Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling” (verses 9, 10).

“There will be mighty earthquakes and great destruction of human life. But as in the days of the great Deluge Noah was preserved in the ark that God had prepared for him, so in these days of destruction and calamity, God will be the refuge of His believing ones.”—*The SDA Bible Commentary*, Ellen G. White Comments, on 2 Peter 3:10, p. 946.

“God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof” (Ps. 46:1-3).

K. H. W.

HEALTH CAPSULES

Sponsored by the General Conference Department of Health

Lactase limited?

By ALICE G. MARSH, Sc.D., R.D.
Andrews University

Does using milk cause you distress, abdominal cramps, bloating, excessive gas, or diarrhea? When these symptoms are because of the lack of the intestinal enzyme *lactase*, it means that lactose, the double sugar of milk, cannot be digested to glucose and galactose—two single sugars. Single sugars are absorbed; double sugars are not. When there is a lactase deficiency, lactose remains in the intestinal tract and becomes food for gas-forming bacteria.

Seldom does an older child or an adult lack lactase completely, but it is not uncommon for some people to ingest lactose beyond their ability to digest it. A cup and a half of milk at one meal may cause distress. A half cup of milk at each meal may be entirely tolerable, yet provide the same amount of calcium, riboflavin, and other nutrients that are nutritionally valuable in one and one-half cups of milk.

Some persons who have symptoms of lactose intolerance have no problem with buttermilk, yogurt, or other cultured milks in which some of the lactose is converted into other nutritional forms. Cottage cheese may be well tolerated, for most of the lactose has been separated from the curd and is in the whey.

For the severely lactase-deficient person, a yeast lactase enzyme has been used successfully with milk. Upon 24 hours of refrigeration after the enzyme is added, 70 to 75 percent of the lactose is converted to glucose and galactose. This natural-tasting sweet milk has been found to be acceptable to lactase-deficient persons when tested in double-blind studies over an extended period of time.^{1, 2} Lactase-treated milk is a little sweeter to the taste, for lactose is less sweet than are its separated single sugars. The sugar content is not increased, however.

Although lactase-treated milk is not now commercially available, the enzyme is available.³

¹ A. H. R. Cheng et al., “Long-term acceptance of low-lactose milk,” *American Journal of Clinical Nutrition*, vol. 32 (October, 1979), pp. 1989-1993.

² N. S. Rosensweig, “On lactase-hydrolyzed milk,” *American Journal of Clinical Nutrition*, vol. 32 (October, 1979), p. 1979.

³ “Lact-Aid,” Sugar-Lo Company, 3540 Atlantic Avenue, P.O. Box 1017, Atlantic City, New Jersey 08404.

The Dark Day

The three articles on the Dark Day of 1780 (by Meriton E. Sprengel, *Adventist Review*, May 22, 29, June 5) interested me, not because they brought out anything more about the event than I had already read in the May, 1780, newspapers and other early accounts in the Library of Congress, but because the author traced the views of the Adventist (Millerite) and Seventh-day Adventist writers who discussed its prophetic significance. (Two minor corrections might be noted: Joshua Spaulding and Amzi Armstrong were not "Adventist" theologians; the term *Adventist* was coined by, and is the proper designation of, the people nicknamed Millerites and of their successors.)

I was not aware that James White had accepted the accounts of natural causes for the darkness before he changed his mind—presumably, to judge from the *REVIEW AND HERALD* extracts—from reading the later, abridged accounts such as those of Josiah Litch and D. T. Taylor. The later reports sometimes confused the details, attributing to the day the clear sky and the appearance of the stars, originally reported as following the passing of the clouds in the night; they omitted mention of clouds, rain, and smoke, and of soot or burned leaves floating on rainwater, emphasizing instead a mysterious, supernatural cause.

It is not surprising that many people at the time were unable to explain what had happened. The eyewitnesses were clear on the fact that there were clouds, smoke, and the rest, and it was known that farmers had been burning fires in the woods to clear new land (see descriptions in the *Source Book* [1962], Nos. 562-575, "Dark Day, 1780"). Yet it seemed to them impossible that the usual spring burnings could

produce enough smoke to cause such an unusual darkness. They did not know, as we do now, that smoke from forest fires in the far distant West can travel across the continent. Without the instant communication and extensive weather reports such as we have today, local observers could not know the extent of the smoke and did not realize that the fog coming in from the Atlantic was blocking the eastward flow of the smoke-laden clouds and piling layers of mist, clouds, and smoke thick enough to darken a large part of New England. A synthesis of the varying local descriptions underlies this explanation of the weather conditions in an 1825 report (*Source Book*, No. 575), corroborated by the meteorologist consulted by Leggitt, whose Master's thesis is cited by Springel.

Seventh-day Adventist writers have long had access to the contemporary reports of this Dark Day. Many of the accounts were included in the 1919 and 1922 editions of the *Source Book*, and more of them were included in the 1962 edition. In Ellen G. White's discussion of the Dark Day as a sign of the last days, she inserted (*The Great Controversy*, pp. 306, 307) quotations from historical sources that mention clouds, rain, a "black cloud," and heavy mist. Apparently she was not disturbed by the presence of these natural causes. Seventh-day Adventists have accepted the 1833 falling of the stars as Leonid meteors; and no one claims that the Lisbon earthquake had any characteristics that are not present in other earthquakes; or that other signs mentioned in the same discourse of Jesus—such as "the sea and the waves roaring" or "men's hearts failing them for fear" for the future—must be produced without natural causes. In both the 1922 and 1962 editions of the *Source*

Book, editorial notes explain that natural causes do not invalidate an event as a divinely ordained sign, since the Scripture tells us that God has at other times used natural means—such as a wind to part the Red Sea for the Israelites—in intervening for His special purposes (1922 ed., p. 134; 1962 ed., No. 571).

Much earlier, Seventh-day Adventist writers had pointed out that natural causes or repetitions of these signs in nature are not incompatible with their being last-day signs. In the first edition of Uriah Smith's *Thoughts on the Book of Revelation* appears his 1865 statement (pp. 111, 113-115) mentioning other dark days and the cyclic return of the Leonid meteors, emphasizing their timing and their effect on the people. He expands this in the 1885 printing (pp. 145, 146); and in a *Review* editorial of July 5, 1877, page 16, he says that repetitions within the predicted time may be God's method of reaching different localities with the same sign.

In 1882 A. Smith (no relation to Uriah Smith) writes of the Dark Day of 1780 as not unique, but preeminent, and describes the clouds, vapor, and sooty scum; he adds that "the fact that the phenomenon was a local one also locates the causes," but says that "this fact does not invalidate the phenomenon as a fulfillment of prophecy" (*Review and Herald*, June 20, 1882, p. 388). J. N. Loughborough, writing in 1883, answers the inquiry, "If these were signs of Christ's coming, why have they not been given in other parts of the world?" He replies: "Our Saviour said, 'There shall be signs in the sun'" and mentions an eruption of Mount Hecla, a few years after 1780, that caused considerable obscuration of the sun in Europe, and one very dark day in Amsterdam that sent frightened people into the churches (*Review and Herald*, Dec. 1883, p. 756).

In 1913 D. E. Robinson answered the same question—Why only in the United States?—by citing the recurrence of the Leonid meteor showers and different dark days in various

parts of the world, including one in France during which the country people concluded that the last day had arrived. He observes: "So long as these dark days occurred at the time specified by the prophecy, need we contend that they were supernatural?" (*Review and Herald*, July 24, 1913, pp. 701, 702).

The Old Testament prediction of the darkening of the sun and moon puts it among last-day "wonders" (mentioned, incidentally, immediately after the phrase "pillars of smoke"), before the great day of the Lord (Joel 2:30, 31). In the New Testament it is to come "after the tribulation of those days" (Matt. 24:29), "in those days, after that tribulation" (Mark 13:24), and following "the great earthquake" under the sixth seal (Rev. 6:12).

Some have clung to the idea that to be a sign from God this must be a supernatural event, against or completely unaccounted for by the laws of nature. The forest fires were known at the time, but because of lack of information were deemed an insufficient cause. Aside from several fantastic explanations put forward, the alternative view was the supernatural cause. The latter turned the attention of many in New England to the prophecies of the last days, and doubtless to some extent prepared their minds for the message of the Miller movement to come.

But to continue to say that the darkness cannot be accounted for and that the cause is unknown is no longer valid—especially since 1950, when smoke from forest fires in British Columbia and Alberta was known to have caused an unusual darkness across the northern part of the United States (*Source Book* [Commentary Reference Series, vol. 9, 1962], Nos. 576-578). The difference was that the 1950 smoke swept on across the Atlantic instead of piling up in an area as small as New England. The Dark Day of 1780 was scheduled for a specific period, 200 years ago, and it accomplished its purpose.

JULIA NEUFFER
Tampa, Florida

As this issue goes to press the REVIEW staff is moving into new offices on the north corner of the third floor of the Review and Herald building. Under construction for about ten months, the new addition will house not only the REVIEW offices but also the *Message* and *Guide* editorial staffs, and an addition to the library.

The author of "The Land of Hungry Eyes" (p. 9) became a Seventh-day Adventist while serving a sentence in a State penitentiary. In the letter accompanying his article, written from prison, he said, "I receive the REVIEW free through our union conference. I was glancing through a copy today and was

struck by the happiness and peacefulness of the Adventists pictured. Comparing their faces with those about me, I noticed the eyes of my fellow inmates. 'The Land of Hungry Eyes' is the result of my thinking about this incredible difference."

Now on parole, the author is studying to enter a medical-related profession and in that capacity plans to serve his church and others.

Although she has been writing for more than 12 years, Susan Hanely Morrissey had never had any of her work accepted for publication prior to "The Barn" (p. 15). Mrs. Morrissey, mother of three children, is presently attending college,

majoring in English and minor-ing in art.

Mrs. Morrissey wrote "The Barn" to go with the picture that accompanies the poem. The actual barn is situated near the New Jersey camp meeting site. Richard W. Koestler, the artist, is an engraver and artist. He enters art shows and has won a number of awards. All the proceeds from his prizes go to Sabbath school Investment.

Art and photo credits: Cover, p. 6, Skip Baker; p. 5, Harry Baerg; p. 8, H. Armstrong Roberts; p. 12, Rudi Henning; p. 15, Richard W. Koestler; p. 17, J. Byron Logan; all other photos, courtesy of the respective authors.

LETTERS

Letters submitted for publication should contribute ideas and comments on articles or material printed in the ADVENTIST REVIEW. They should be brief, not exceeding 250 words, and must carry the writer's name, address, and telephone number (although this number will not be printed). Letters must be legible, preferably typewritten, and double-spaced. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination.

Large-print edition

I am a nearly blind Seventh-day Adventist who has enjoyed the REVIEW for 75 years. I never want to part with it. I was so glad to receive the first large-print edition of the REVIEW.

ALBERTA KESINGER
Ogden, Utah

A student writes

On a recent Sabbath afternoon in the dorm, I happened to find the May 29 issue of the ADVENTIST REVIEW on my roommate's desk. As soon as I saw the title of the Response From Readers, "A Non-Adventist Viewpoint on Ellen G. White," I became interested and started reading.

Lately, I have heard too many criticisms of her writings. So it was nice to spend some time reading such a positive article. I hope that you will provide much more information of this kind and maybe someday publish a book about non-Adventists' views of Ellen White.

TAKAYUKI YODA
Angwin, California

Non-Adventist writes

Re "Above the Measure of My Sin" (June 12).

Since justification is forgiveness of past sins only, and right-
2 (906)

eousness by faith is a total righteousness, making us like Christ, perhaps our prayer should not be that of the publican, "God be merciful to me a sinner," but that of the Pharisee, "God, I thank thee, that I am not as other men." I am not a Seventh-day Adventist.

PAT DARNELL
Bryant, Arkansas

The "bees"

I had very little idea of what went into the making of a copy of the REVIEW until I read "The Night in Washington" (Bulletin No. 10, May 8-15). Surely your office swarms with activity as the "bees"—be accurate, be timely, be concise, be kind, be tactful, be varied, be interesting, et cetera—making the sweet message of our wonderful paper that comes to our home each week.

EUNICE F. PHELPS
Sacramento, California

Early Writings

I teach a small Sabbath school class. Nearly all the members are mature people with a lifelong Adventist background. I seldom have visitors in my class.

During the last several months I have been stressing the need to reread (or perhaps read for the first time) *Early Writings*. A wonderful thing has been happening as a result of this study. One by one the members of our class have been doing just that and each has shown evidence of coming under the conviction of the Holy Spirit. Previously some of these people have been indifferent to the writings of Ellen White.

I believe all members of our church would greatly benefit from such study.

NAME WITHHELD

The Dark Day

The recent articles in the REVIEW on the Dark Day (May 22, 29; June 5) present this event as a rather mild affair compared to what Ellen G. White wrote about it in *The Great Controversy*. "Since the time of Moses no period of darkness of equal density, extent, and duration has ever been recorded."—Page 308. "Christ had pointed out some of the most important events in the history of the world and of the church from His first to His second advent; namely, the destruction of Jerusalem, the great tribulation of the church under the pagan and papal persecutions, the darkening of the sun and moon, and the falling of the stars."—Page 393.

I looked up the old records in many an old New England library. I did not find many references to smoke, but I did learn that the day made a very decided impact on the minds of the people of the time. For example: The town of Antrim, New Hampshire, held a memorial service on the first anniversary of the Dark Day.

It has been quite a common custom for the editors of many New England papers to scoff at the idea that the Dark Day of May 19, 1780, was a sign of the end of the world. They nearly always attributed the darkness to forest fires. These articles used to

Continued on page 21



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Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

An index is published in the last Review of June and December. The Adventist Review is indexed in the Seventh-day Adventist Periodical Index.

The Adventist Review (ISSN 0161-1119) is published every Thursday. Copyright © 1980 Review and Herald Publishing Association, 6856 Eastern Avenue NW., Takoma Park, Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Subscriptions: one year, US\$21.95. Single copy, 65 cents.

Vol. 157, No. 34.

words with which Ellen White presented some of her thoughts, rather than about the thoughts themselves. We limited our discussion to examples from one compilation of her writings, the current Morning Watch book, *This Day With God*.

One of our staff members has been making a mark in the margin of her Morning Watch book every time she comes across an especially appealing figure of speech. It was some of these check-marked sentences that we discussed, after briefly reviewing some of the common forms of figurative language.

We noted that besides using imagery to give their readers imaginative pleasure and to appeal to their senses, authors often use it to make abstract ideas concrete. And in the same way that Jesus spoke in parables to fix ideas in His listeners' memory, authors use word pictures to help readers remember.

In the selection on page 9, Ellen White could simply have written, "Faith is not feeling" and made her point. But she enriched it by writing, "Faith is not a happy flight of feeling, it is simply taking God at His word and believing." We could *feel* with Mrs. White the condition she describes on page 156: "My head is weary this morning. Mist and clouds hang over my mind; but the suggestions of the enemy to distrust the Lord shall not be cherished."

Simile and metaphor

In her writing, Mrs. White often used simile, expressing a comparison by using some word or phrase such as "like," "as," "than," "similar to," or "resembles." On page 50 we find, "As the wax takes the counterpart of the seal, so the soul receives and retains the moral image of God." Another use of simile that appealed to us was this, on page 139: "There is no use in telling you that you must not wear this or that, for if the love of these vain things is in your heart, your laying off your adornments will only be like cutting the foliage off a tree. . . . What we want is to have the ax laid at the root of the tree. We want to be dead to the world, dead to self, and alive unto God."

Closely related to simile is metaphor, where a comparison between two unlike things is made, but not stated: "Brethren, we must sink the shaft deep in the mine of truth" (p. 93); "I prescribe for you the love of Christ to be taken in large doses and it will work a great change for it has wonderful healing properties" (p. 121); "A whole firmament of chosen ones has He in reserve, that will yet shine forth amidst the darkness" (p. 67).

We liked the personification we found in this sentence on page 65: "We need to strengthen our souls with hope, the twin sister of faith." And in a sentence on page 14, "From the manger to the cross Satan followed the Son of God," we saw symbolism—the manger symbolic of Jesus' birth and the cross of His death.

These are just a few examples, only a limited sampling of the imaginative, colorful, and inspiring language we find through all of Ellen White's writings. In each case

the figurative language added something special to the idea of the sentence, making it stronger, richer, more appealing.

Throughout her lifetime Mrs. White was an earnest student of the Bible, a book unexcelled in its use of figurative language. In *Education*, page 124, she wrote, "As a means of intellectual training, the Bible is more effective than any other book, or all other books combined. The greatness of its themes, the dignified simplicity of its utterances, the beauty of its imagery, quicken and uplift the thoughts as nothing else can."

It is apparent that Mrs. White's own thoughts were uplifted by Bible study and by diligently developing the gifts God gave her. Although her formal education ended at age 9, through her years of prolific writing she made the most of her gift of using words effectively. Our Wednesday morning look at her writing made us appreciate this gift all the more.

J. R. F.

LETTERS Continued from page 2

come out on the anniversary of the event.

Personally I believe on the basis of my own research that forest fires could not have caused the phenomena associated with that day. I do not deny that some fires had been witnessed, but that they caused all the darkness I read about, I cannot believe.

It is very hard for me to believe that Ellen White and her associates, like S. N. Haskell, and others whom I have heard preach, were mistaken in thinking the event was supernatural in its cause.

DAVID I. SHAW
West Paris, Maine

The articles on the Dark Day of 1780 have recalled to my mind a notable address by Former President John F. Kennedy on the night of September 20, 1960, to which I listened in my hotel room in the city of New York. The following morning, before leaving for London, I clipped the full report from the *New York Times*, and I quote from the President's closing words:

"In 1780 in Hartford, Connecticut, the skies at noon turned one day from blue to gray, and by mid-afternoon the city had darkened over so densely that in that religious age men fell on their knees and begged a final blessing before the end came. The Connecticut House of Representatives was in session, and many of the members clamoured for an immediate adjournment, and the Speaker of the House, one Colonel Davenport, came to his feet, and he silenced the din

with these words: "The day of judgment is either approaching or it is not. If it is not, there is no cause for adjournment. If it is, I choose to be found doing my duty. I wish therefore that candles may be brought." I hope that all of us in a difficult and somber time in our country's history may also bring candles to help illuminate our country's way. Thank you."

However varied the many explanations of the 1780 Dark Day, it is interesting to reflect on its being selected for an illustration by a President of the United States at a critical time in his own career and in the affairs of his country.

A. FLOYD TARR
Laguna Beach, California

Is it not interesting that almost exactly 200 years after the Dark Day—lacking one day—the Northwest United States also experienced a "dark day"?

We live in the extreme northern part of Idaho. About seven hours after Mount St. Helens erupted, 300 miles away, we watched as a dense black cloud came from the west and covered the sun, obscuring it from view. It then fell on us as volcanic ash. Almost automatically our minds went back to our Saviour's prophecy about the darkening of the sun and its eventual fulfillment in 1780. It was several days before we saw the sun again.

Surely we must regard these natural calamities as warnings that the end is near.

LLOYD ROSENVOLD
Hope, Idaho

God keeps His promises

By LAWRENCE MAXWELL

Sabbath, November 2

Two promises

The children were crying. They tried to crowd into the room where their father lay moaning on the bed. His back was covered with blood and ugly bruises.

"Mother, why does Daddy's back look like that?" they asked.

Mother didn't answer but hurried them out of the room. "I'll tell you later," she said.

"It's the slave drivers," the oldest sister told the younger children as soon as they were out of the bedroom. "They whipped Daddy today."

Our story for this Week of Prayer begins—as I am sure many of you have guessed—in Egypt back in the bad days when the children of Israel were slaves of a cruel Pharaoh. They had to make bricks for the magnificent new buildings Pharaoh wanted. All day long, while they worked, slave drivers walked around with long whips in their hands. If they thought an Israelite wasn't working fast enough—even if he was sick or tired—they would lash out at him.

Today Daddy had been one of the unlucky ones. Friends had carried him home.

Ben, the oldest brother, was especially concerned. He was nearly 12. He knew that soon he

would have to start making bricks. Would the slave drivers treat him as they had treated Father? He shuddered.

When Mother finally came out of the bedroom, the children were full of questions. Ben asked, "Will we Israelites always be slaves? Will I be beaten too?"

"What about me?" said Dan. "I'm 7. Will I be a slave when I'm older?"

Big sister said, "Mother, I thought you and Dad told us once that God promised to give us another country to live in where none of us would be slaves."

Mother's face brightened. "It's true," she said. "God did promise to lead us out of Egypt to the Promised Land, and He will."

"Tell us about it," said Dan.

"Well," Mother began, "you've heard me talk about Abraham. He is the father of all the Israelites. God promised to give his children a special country to live in, with mountains to climb and lakes to swim in and large fields to play on and flowers growing everywhere."

"How much longer will that be?" asked Ben.

Mother said, "I don't know. God told Abraham that his children would be slaves in a foreign country and would live there for four generations." *

"How does that work out?" Ben asked.

"Like this," said Mother.

"Your great-grandfather and his 11 brothers came to Egypt many years ago. They were the first generation. Your grandparents and all their brothers and sisters and cousins were the second generation, your parents and all our cousins are the third generation, and your children are the fourth generation. That means God will lead us out of Egypt to the Promised Land during your lifetime. It won't be long now!"

Just then Father called, and Mother rushed to help him.

Ben walked outside. Maybe he wouldn't have to be a slave! "Please, God," he prayed, "make us free soon. Please don't let me have to be a slave." But Abraham's children would have to wait 430 years before they could actually go and live in that country.

Sad to say, Ben became a slave, and the slave drivers were just as hard on him as they were on everyone else.

And soon the situation for the Israelites became much worse.

You see, during all the terrible years when the Israelites were slaves they had many children. The Bible says, "They multiplied and grew exceedingly strong; so that the land was filled with them" (Ex. 1:7, R.S.V.). Pharaoh didn't like it. He ordered the Egyptians to throw all Israelite baby boys into the Nile River.

It was a cruel law. Many grown-ups blamed God. Ben heard them say, "God has forgotten His promise. We will never go to the Promised Land." These grown-ups had forgotten that when things look their worst God always steps in to help.

God knew the Israelites would need a leader to guide them across the desert. The only school that taught young men how to lead large groups of people across deserts was the Egyptian military academy,

where students were trained to be officers in the Egyptian army. If a young Israelite told the principal of that military school, "I want you to train me to lead the Israelites out of Egypt," the principal would refuse. But an Israelite boy must get into that school somehow. As we shall see, God got one there!

He used a girl to help Him. And He used that law about drowning babies.

A little boy was born into the home of the slave Amram and his wife Jochebed. Two children lived in the home already, Aaron, age 3, and Miriam, age 12. Mother Jochebed couldn't bear to throw her new baby into the river.

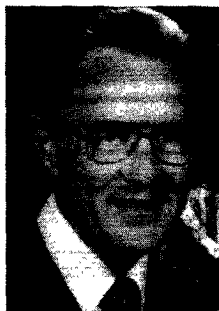
God gave her an idea. She told Miriam and Aaron that they would throw the baby into the river, just as the law required, except that they would put him in a basket first so he would float. She asked Miriam to run out and get reeds to make the basket and some black pitch to paint on it to keep the water out. "And be careful," Mother whispered. "Don't let anyone find out about our secret!"

Miriam did what Mother asked, and when the basket was finished she helped Mother put soft blankets in it. They laid baby brother on them and closed the lid. Then they knelt and asked God to care for the precious little boy.

At the river they placed the basket carefully among some reeds. Mother went home. Miriam stayed behind to watch, feeling scary and excited inside.

To her surprise, Pharaoh's daughter came with her maid-servants to bathe. The princess saw the basket and sent one of the maids to get it. When she lifted the lid there was the baby, crying!

Oh, but Miriam was worried! Would the princess throw him into the water?



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She didn't! Miriam heard her say, "This is one of the Israelite children. Isn't he darling! I shall adopt him. He's so sweet. I just wish I had someone to care for him while he is so young."

When Miriam heard that, she squashed her fears and ran out of her hiding place. "Excuse me," she said politely, "but I know someone who could take care of the baby for you. Shall I call her?"

"Yes, please," said the princess.

All the way home Miriam wished she had wings! Wait till Mother heard this! Then she and Mother ran back. It isn't wise to keep a princess waiting.

The princess told Mother, "Take this child to your home and care for him. I will pay you for your work. Later I want him to live with me in the palace. And I want you to call him Moses, because he was taken out of the river."

All the way home Mother and Miriam sang and chuckled and laughed. God had worked everything out so well.

And when Ben and the other Israelites heard what had happened they were just as excited. Imagine having an Israelite in the palace, talking to Pharaoh, persuading him to let the Israelites go! Surely they would leave Egypt soon!

* For an interpretation of the 430 years and four generations, see *The SDA Bible Commentary*, vol. 1, pp. 313-315, and *Patriarchs and Prophets*, pp. 759, 760. Ben and Dan are not named in the Bible. They are used here to say what many Israelites were saying in those days.

Sunday, November 3

Good decision, bad mistake

Baby Moses was too young to understand all the excitement he stirred up. He didn't know why so many Israelites longed for a leader to take them from Egypt.

Moses' mother—just like yours—was concerned about his future. She knew it was nearly time for the leader to come. Was Moses God's choice? Was that why the princess had rescued him? Whatever God wanted, Moses must

grow up loving Him and willing to obey Him. If someday God asked him to lead Israel and he refused, the Israelites might never get out of Egypt.

I am sure she talked it over with Miriam, because older sisters have so much influence on their brothers. She asked Miriam always to set a good example, because the little boy would copy everything she did.

Miriam was excited when Mother said that. Wouldn't it be wonderful if her brother grew up to be the great leader everyone was looking for! She decided that with God's help she would be the best sister she could possibly be.

During the next several years Mother and Miriam taught Moses about God, how He had created the world, how Adam and Eve had sinned, and how God had promised to send His Son to die so they could be forgiven. And they told him about the promise God made to Abraham to lead the Israelites out of Egypt in the fourth generation.

When Mother told him that some day God might ask him to be the leader, Moses became very thoughtful. He promised her that if God should ever ask him, he would do his best to be exactly the kind of leader God wanted.

That made Mother happy! Then she warned him that in the palace many people would tempt him to do wrong—and forget about God. "They will laugh at you if you refuse, but they'll promise to make you king of Egypt if you obey them. I won't be there to make your decisions for you," she reminded him. "You must choose what you will do. God's angels will be near to help you."

When Moses was about 12 years old, the message they had been expecting came. The princess wanted him at the palace right away.

Moses must have felt very lonely in the palace at first. But there were so many interesting things to see and do that he soon got over that. Because he was the princess' son, he could have almost anything he asked for. The finest teachers in the coun-

try were brought to the palace to teach him. He learned math and history and geography and became familiar with "all the wisdom of the Egyptians" (Acts 7:22, R.S.V.). Soon he was enrolled in the Egyptian military academy. That's right! I told you God would get a young Israelite in there!

Moses was everybody's favorite. More and more he heard people saying they hoped he would be the next Pharaoh. There was just one thing he needed to do, the Egyptian officers told him. He must worship the Egyptian gods. Then he would surely be Egypt's next king.

Those officers didn't understand that in the midst of all the action and excitement of the palace, Moses never forgot the promise he made to his mother before he was 12, that if God wanted him to lead Israel, he would be the best leader he could possibly be. He determined to be true to that promise.

By now Moses was nearly 40 years old. An angel told him that God *had* chosen him. At the same time, angels went to the leaders of the suffering slaves and told them that Moses would rescue them. What excitement there was then! Can't you hear Ben and Dan and the other Israelites talking about the day of deliverance and trying to guess just how soon it would be!

In the palace, Moses told God that he would rather belong to Him, leading the Israelite slaves, than enjoy all the riches and pleasures of being a Pharaoh. It was a beautiful decision, and Jesus and the angels rejoiced.

But right after that, Moses made a mistake that almost spoiled everything.

Moses was such a favorite everywhere he went that he was sure that as soon as he showed the Israelites he was ready to lead them, they would rise up and follow.

One day he got into his favorite chariot and drove out to where the Israelites were working. Along a lonely road he saw an Egyptian slave driver beating an Israelite. He leaped from the chariot and killed the Egyptian with one blow, then buried his

dead body in the sand. The Israelite slave thanked him profusely, and Moses went back to the palace very pleased with himself. The rebellion had begun! Look out, slave drivers! The slave he had helped would be sure to tell others, and in a day or two all the slaves would rise, proclaim him their leader, and march out of Egypt with him at their head.

Next day, Moses saw two Israelites quarreling and said to the man who was wrong, "Why do you strike your fellow Israelite?" To his surprise, the man turned on him angrily and demanded, "Who made you a prince and a judge over us? Do you mean to kill me as you killed the Egyptian?" (Ex. 2:14, R.S.V.).

Moses was scared! The Israelites did not appreciate what he had done; and when the Egyptians found out, they would surely kill him. He hurried back to the palace, only to discover that Pharaoh had issued an order for his arrest.

Just how Moses escaped, I do not know. But that night he did not sleep in the palace dreaming of the day he would deliver Israel. That night he was running as fast as possible across the desert, looking back over his shoulder every few minutes to see if the king's soldiers were pursuing him. As he ran, he wept. Why had he been so foolish? Why had he thought he could deliver the Israelites? He was no better than anyone else!

Day and night he ran, till he came to the land of Midian, where the first thing he did was to help seven sisters water their sheep. It was a kind thing to do and made him feel good for the first time in a long while.

After some time had passed, he married one of the sisters, and her father gave him a job herding sheep. What a different life this was! It did no good to shout at the sheep the way he had shouted orders at Egyptian soldiers. It did no good to beat them when they disobeyed, because they would just lie down quietly until he was finished. Sometimes they would quietly die. He had to be patient always. It was a lesson he needed to learn.

Forty years went by. Moses had always been good at math and history. He remembered how God had promised Abraham his children would be freed from bondage after a long time. One day as he was figuring, he perhaps realized that 215 years had passed between the time God made the promise and Jacob and his sons entered Egypt. As he calculated how long ago that had been, he knew the time was near when God would fulfill His promise to Abraham. He wondered who the Israelites' new leader would be.

Monday, November 4

God picks His leader

One day Moses led the sheep to the scattered grass on the western side of the mountain. He felt very sad about the suffering slaves in Egypt and wondered who God would send to lead them to freedom. Years ago he had thought he would be the leader, but that was before he killed the Egyptian slave driver. Now he was sure God would never want him.

While he watched the sheep look for food, he noticed that a bush on the hillside was burning and walked over to take a closer look.

Before he reached it, he heard Someone call his name. "Moses, Moses."

He looked around but could see no one. He had thought he was alone, yet all the time Someone he could not see was nearby, Someone who knew his name, Someone who had been close to him through all the years since he left his mother's home. And now that Someone said to him, "Do not come near; put off your shoes from your feet, for the place on which you are standing is holy ground" (Ex. 3:5, R.S.V.). Moses realized Who was talking and "hid his face, for he was afraid to look at God" (verse 6, R.S.V.).

Obediently, he removed his shoes. Then, to his astonishment, God said, "Come, I will

send you to Pharaoh that you may bring forth my people, the sons of Israel, out of Egypt" (verse 10, R.S.V.). God still wanted him to be His leader!

"Oh, no!" Moses gasped. "Not me. I can't do it."

That's one reason God wanted him. Years before, when he killed the slave driver, Moses thought he could deliver Israel by himself. God couldn't use him then. Now that he knew he couldn't do anything without God's help, God could use him in a big way.

Moses began to make excuses. He said the Israelites wouldn't believe God had sent him. He said they wouldn't pay any attention to him. Besides that, he told God, he couldn't speak the Egyptian language any more.

God answered his objections patiently and gave him several signs to impress the Israelites.

"Throw your stick on the ground," God said. Moses did so, and it became a poisonous snake. Moses was so scared, he ran from it. God told him to pick it up by the tail. He did, and it became a stick again. Then God told him to put his hand inside his coat and bring it out again. When Moses obeyed, his hand was white with the terrible disease of leprosy. God told him to put his hand back inside his coat, and the next time he brought it out, it was well. "Show the elders of Israel these signs," God said, "and they will believe that I sent you. And if any of them still don't believe, then take a pitcherful of water out of the river Nile and pour it on the ground. It will turn to blood—and then they will all believe."

Even after all that, Moses still said, "God, send someone else." But God told him He had spoken to Aaron, his brother, and he would do all the talking for him. In fact, God said, Aaron was already on his way from Egypt to meet him.

It seemed like the hardest thing Moses had ever been asked to do. But he remembered the promise he had made to his mother when he was still a boy, that if God should ask him, he would do his best to be the kind of leader God wanted. Now he

said he would go and started the long journey back to Egypt, wondering whether his brother really would meet him. How would they find each other in that huge wilderness? Miraculously, they did! And what a happy time they had walking the road to Egypt together, talking about when they were boys!

Reaching Egypt, they called the elders together. Aaron told them that God had spoken to his brother from a burning bush and that Moses had come to lead them out of slavery to the Promised Land. At first, many didn't believe, so Moses showed them the signs God had given, and then they all believed and rejoiced. The Bible says,

Think of it! After many years of suffering, the Israelites were going to be free!

"They bowed their heads and worshipped" (chap. 4:31).

"There is one very important thing you must do before God can lead us to the Promised land," Aaron told the elders. "You must begin to keep the Sabbath again, as Adam and Eve kept it in the Garden of Eden, and as our fathers Abraham, Isaac, and Jacob kept it when they sojourned in the land God has promised to give us."

During the years they were slaves, many Israelites had not kept the Sabbath holy. Now Moses and Aaron told them that they must spend this day every week getting acquainted with God, otherwise God would not lead them from Egypt.

The Israelites were so happy to hear that God knew about their suffering and was about to lead them to freedom that they willingly promised to keep the Sabbath. Think of it! After all these many years of waiting and suffering, they were going to be free—in maybe just two or three days! Maybe even by tomorrow night! Moses and Aaron would go to speak to Pharaoh tomor-

row morning, and by tomorrow night they would be on their way to the Promised Land.

It was almost too good to be true. The news went through the Israelite homes almost as fast as if there had been radios and television. Everyone was excited, especially the boys and girls. But not Ben. He was an old man now, 92 years old. When he heard the news he curled his lips. "Ha!" he laughed. "Don't you remember," he said to Dan, "when I was 12 and you were 7, Mom said we'd leave Egypt soon? We didn't go. Then Moses was saved by the princess, and everyone said he'd lead us out of Egypt soon, but he didn't. Now he's back to try again, and it won't be any different this time. We won't be leaving for a long, long time."

"But," said Dan, "don't forget God's promise to Abraham! Some of the elders say it is going to be fulfilled now!"

"That, too!" snarled Ben. "We've heard it all before, and it doesn't mean a thing."

"I don't agree," said Dan. "This time we will get out. You'll see I'm right by tomorrow night."

But by tomorrow night all the Israelites had heard the bad news.

Moses and Aaron went to Pharaoh in the morning and told him that the Lord, the God of the Israelites, required them to go into the wilderness for three days to worship Him, and Pharaoh had replied, "Who is the Lord, that I should heed his voice and let Israel go? I do not know the Lord, and moreover I will not let Israel go" (chap. 5:2, R.S.V.). As if that wasn't bad enough, Pharaoh also said, "If the Israelites have time to rest on Sabbath, that's proof that they aren't working hard enough. From now on the Egyptians will not give them straw for their bricks. They must gather their own and still make as many bricks as before."

So Ben was right! The Israelites didn't leave Egypt that night. Instead, their slavery was the worst it had ever been, and it looked as if they would *never* go to the Promised Land.

Promises kept—exactly!

After being so excited about getting out of Egypt, the Israelites were really discouraged. And as the days passed, things got even worse.

The Egyptians stopped giving them straw. They had to gather their own, yet the taskmasters insisted they make as many bricks as before. When they didn't, they were beaten until they bled, then ordered back to work.

Moses became discouraged. He cried out to God, "Is this why you sent me? Ever since I went to Pharaoh to speak in your name, he has brought trouble upon this people, and you have not rescued your people at all" (Ex. 5:22, 23, N.I.V.).

If Moses was discouraged and the Israelites were discouraged, God was not at all discouraged. "Now you will see what I will do to Pharaoh," He told Moses. "He will let them go; because of my mighty hand he will *drive* them out of his country" (chap. 6:1, N.I.V.).

When God asks us to do something for Him, He never leaves us to do it on our own. He was about to help Moses in ways Moses had never imagined.

He told Moses and Aaron to go to the river Nile in the morning when Pharaoh came to bathe. Aaron was to tell Pharaoh that because he had not let Israel go when God asked him to, the river would turn to blood. "Then you will know you must respect and obey Israel's God," Aaron told him. While Pharaoh watched, Aaron hit the water with Moses' rod, and at once it turned into blood. Pharaoh called his magicians to perform the same feat. By some trick they managed to make some water look red, like blood. "Ha!" Pharaoh snorted. "My magicians can do anything your God can do. I'm not going to let Israel go." He turned and walked back into the palace.

God left the Nile like that for a week. The fish died and

floated to the surface. What a smell! Some Egyptians dug beside the river and found clear water; it was all the good water they had that week.

At the end of the week God told Moses and Aaron to ask Pharaoh again to let Israel go, and that if he refused, God would send millions of frogs. Pharaoh refused, and the frogs came. They hopped all over the country. They hid in the beds and croaked in the bread. Put a foot down to walk, and you'd find a frog under it. Pour water into a cup, and a frog would hop in before you could drink. Pharaoh shouted, "Tell Moses if he takes the frogs away, I'll let Israel go!" But as soon as the frogs died, Pharaoh said the Israelites couldn't go.

Then God sent a plague of lice, billions of them. Pharaoh scratched, the people scratched, the animals scratched. The magicians told Pharaoh, "This is the finger of God" (chap. 8:19, R.S.V.). But Pharaoh still refused to let Israel go.

So God sent swarms of flies. Then, in the next plague, the Egyptians' cattle sickened and died. In the following plague, painful boils erupted all over the bodies of the Egyptians and their animals. Then hail destroyed the Egyptians' crops and killed every person and animal left outdoors. Lightning ran along the ground. After that, clouds of locusts ate up every green leaf they could find. And then for three days darkness so black that the Egyptians had to stay indoors and think about what God was doing and how they should respond.

God didn't want to send all those plagues. He was trying to prove to Pharaoh and the Egyptians that they should respect and obey Him. Unfortunately, Pharaoh rejected every opportunity to repent and obey. During the darkness he sent for Moses and said, "Get out of my sight! Make sure you do not appear before me again! The day you see my face you will die" (chap. 10:28, N.I.V.).

Moses replied, "That's right—I won't see you again," and left.

What a bad mistake Pharaoh had made. Never again did he

have a chance to repent and start obeying God.

God told Moses to gather the Israelite leaders for a very important meeting. There would be just one more plague, and the Israelites must prepare for it. "Then," God said, "Pharaoh will let you go!" It was time to start packing for the journey to the Promised Land.

When the elders came together, Moses said, "Tell all the Israelites to get ready to leave. And tell them to collect 'wages' for all the bricks they made. They are to ask the Egyptians for gold and silver jewelry. Then, on the tenth of the month, every family is to select a lamb for a special service. By the fourteenth, everyone must be packed. That evening, each family is to slay their lamb and place some of its blood on the doorposts of their homes. At midnight, God's angel will fly over the country and slay every firstborn son and every firstborn animal except where he sees the blood on the doorposts. When the Egyptians find their firstborn sons dead, they will let us go. And now," Moses said, "I must return to the palace to speak to Pharaoh."

Pharaoh was angry to see Moses again, but there was nothing he could do about it. He was even angrier when Moses told him an angel would kill the firstborn sons. He could have done something about that, but he refused to.

Ten days passed quickly. The Israelites visited the Egyptian homes asking for their "wages" and came back loaded with gold and silver jewelry.

From all over Egypt, Israelites gathered in the land of Goshen. Not all Israelite slaves had made bricks. Some worked in the fields (chap. 1:14). These now left their jobs and moved in with the Israelites in Goshen. I expect a great many boys and girls found themselves sleeping on the floor with their cousins so their aunts and uncles could have their beds. It was a happy time, especially for the children. They knew they wouldn't have to be slaves when they grew up, and what a relief that was!

On the tenth day they helped choose the lambs for Passover night. And then it was the fourteenth! In every Israelite home, parcels of clothing, food, pots and pans, and rolled-up tents leaned against walls ready to be picked up in the morning when Moses gave the signal.

But many Israelites worried, especially the oldest sons. Would the death angel see the blood on the doorposts? Might he make a mistake?

As twilight drew on, fathers all over Israel slew the lambs that had been prepared. They collected the blood in basins, then carefully brushed some of it across the top and down the sides of the door of their homes with bunches of hyssop. It was a solemn time. Only families who lived in homes that had blood on the doorposts could go to the Promised Land with *all* their children.

Every lamb slain that night represented Jesus, who shed His blood to save us. Because He died, you do not need to die for your sins. But you must invite Him to live inside you. When He comes, He will sprinkle His blood on the door of your heart. Then, on the final day of judgment, when others die for their sins, God will see the blood on the doorposts of your heart and will save you.

The Bible does not say that only the fathers could sprinkle the blood on the doorposts. In families where the father was dead or perhaps did not think the blood was important, mothers could put it on the doorposts. And if both parents failed, then sisters and brothers could apply the blood and save their oldest brother. It is still that way. If your father and mother don't care much about God and have no time to read the Bible or pray, then you can pray for them and for your brothers and sisters, and God will hear and answer, just as the angel saw the blood on the doorposts, no matter if it was the littlest sister in the house that put it there.

As midnight approached, the homes of the Israelites became very quiet. Not because everyone was asleep, for I am sure they were too excited to sleep. But because they were too

concerned about what the death angel might do. Not even a dog barked. The Egyptians slept, trusting their heathen gods to protect them. Minutes past midnight a terribly sad and troubled cry rose from the Egyptian homes. In every house there was at least one dead. Pharaoh saw his firstborn lying lifeless on his bed.

"Get Moses and Aaron, and tell them to come here fast!" he screamed, and a frightened messenger scurried off to get them.

Through the moonlit streets, God's leaders approached the palace and calmly entered the royal throne room. Pharaoh was anything but calm. "Get out of this country!" he yelled at them. "Take your children, take your animals, take all your belongings, take everything you have, and go, and don't ever come back!"

That was the command Moses and Aaron had been waiting for! They hurried happily home to Goshen and spread the good news. By sunrise, Israelites were streaming from their homes to the places Moses had appointed for them to meet. Within hours they were lined up. After so many years of suffering, so much pain, so many disappointments, at last they were leaving! It was a struggle to get the cows and sheep in place and all the parcels fastened on the donkeys' backs. Children ran around laughing and screaming, the men and older boys shouted at the cattle. But it was a happy noise as everyone looked forward to the good days ahead.

And there! Did you hear it? The signal from Moses! Time to start! Goodbye, Egypt, goodbye, slavery! They were on their way to the Promised Land.

* * *

Now let's ask Ben and Dan about those promises God made to Abraham. Did He keep them? To find the answers, read Exodus 6:16-27. Levi came down into Egypt, and his great-grandson, Moses, led the people out. Four generations exactly.

What about the promise to Abraham? Did God keep that promise? Read Exodus 12:40,

41. The Israelites left Egypt at the end of 430 years, on "the selfsame day." So this promise too was fulfilled *exactly*.

Jesus has promised to take us to heaven. He has told us that He is going to come and get us soon.

Some people say you can't trust God's promises. They say Jesus isn't coming back for a long time. For the rest of the week we're going to talk about Jesus' coming and see whether He really is coming soon.

Wednesday, November 6

When will Jesus come?

We have been talking so far about when the Israelites left Egypt to begin the long journey to the Promised Land.

Today we will begin to talk about a long journey God wants us to take—all the way from earth to heaven. He has made many promises about this trip—we call them prophecies—and you can read them in the Bible. They tell us that our long journey will begin *soon*.

God sent Moses to lead the Israelites out of Egypt. Jesus Himself will come to take us from earth to heaven. The Israelites spent 40 years walking across a small desert to reach the Promised Land. The redeemed will ride a cloud through trillions of miles of space to get to heaven, and arrive there in just one week.

The first prophecy we'll look at is in Daniel 2. A long time ago, Nebuchadnezzar was king of Babylon. One night he dreamed about a huge statue. Its head was made of gold, its chest of silver, its belly and thighs of brass, and its legs of iron. Its feet were a mixture of iron and clay. As he watched, a stone hit the statue's feet so hard the whole thing broke in pieces. The stone spun around, faster and faster, till the pieces were ground to powder which the wind blew away. Then the stone stopped spinning and grew so big it filled the earth.

Nebuchadnezzar didn't know what the dream meant, but God explained it to Daniel, and

Daniel told Nebuchadnezzar. The four metals—gold, silver, brass, and iron—meant that there would be four great empires, each ruling the world, one after another. The iron mixed with clay in the feet and toes meant that after the four empires came to an end there would be many small kings ruling a lot of small kingdoms and always quarreling among themselves. Then, said Daniel (verse 44), "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." As the stone smashed the statue, Jesus will do away with all the little kingdoms and establish His own kingdom, which will rule the whole earth forever.

Daniel told Nebuchadnezzar that his kingdom of Babylon was the gold—the first of the four world empires. Nebuchadnezzar liked that, but he didn't like to think there would be three empires after his, so he asked his servants to make a statue *all* of gold and commanded everyone to bow down and worship it. He thought that way he'd make sure his kingdom would last forever. You know what happened? Shadrach, Meshach, and Abednego refused to bow down, and Nebuchadnezzar threw them into a furnace, but Jesus came and walked with them there.

The prophecy worked out just as Daniel said it would. Babylon came to an end and was followed by three more world empires—Medo-Persia, whose king put Daniel in the lions' den, then Greece, and then Rome, whose soldiers crucified Jesus. Finally Rome came to an end, and today we are living in the days of the small kings. The prophecy has worked out *exactly* so far. All that is left is for Jesus to come.

There are many other prophecies besides this one. Here's another: God told Daniel that before Jesus comes back there would be a time of terrible trouble that would last for 1260 years. (See Dan. 7:24, 25.) That prophecy worked out *exactly* too, for it started in 538 and lasted till 1798, when a French army broke into a big church in Rome and took the pope pris-

oner. If you subtract 538 from 1798, you will find it is 1260 years.

When the disciples asked Jesus to tell them how they could know when He was coming back, He told them, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven" (Matt. 24:29, 30).

May 19, in the year 1780, the morning began to get dark around nine o'clock. It seemed as if night was coming on. Birds flew to their nests and cows walked to their barns, expecting to be milked. People lit candles because the afternoon was much too dark to read. That evening should have been bright with a full moon; instead, it was so dark that a newspaper looked just as black as the blackest velvet cloth. Around midnight the moon began to appear, as red as blood. So that sign too has been fulfilled.

The next sign Jesus gave was that the stars would fall—and that took place in November, 1833. The night of November 12-13 was clear and crisp across North America. Stars began falling soon after dark and increased so much that by midnight tens of thousands of people were outdoors watching them. Then they really began to fall! By two o'clock they were coming by the hundreds of millions, and they kept this up till daylight grew too bright to see them. True, there have been other nights when stars fell. You can see a few falling stars almost any night. But this was the greatest star shower in history. It came *after* the dark day and night, as Jesus said it would, and *just before Jesus comes*.

Maybe you can think of other signs the Bible tells us about. An angel told Daniel that at "the time of the end: many shall run to and fro, and knowledge shall be increased" (Dan. 12:4). Think how people used to travel until about 150 years ago—on horses or mules, or with oxen pulling heavy

wagons. Then—at about the same time the stars fell—someone invented a steam locomotive. Since then people have been “running to and fro” faster and faster and farther and farther, in cars and airplanes and rockets and satellites, around the earth in minutes, and clear out to the moon and back. Certainly *that* prophecy has been fulfilled! We must be living in the time of the end.

When will Jesus come? God told Abraham exactly how many years would pass before the Israelites left Egypt. Jesus did not give the day and hour of His return. He said, “This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Matt. 24:14).

Until just a few years ago the most people a preacher could preach to at one time was 5,000, maybe, if he had a loud voice. How different it is today when thousands of preachers are spreading the gospel over radio and television, bouncing their sermons off satellites spinning in space! The Bible societies are sending out nearly half a *billion* copies of Bibles and portions of Bibles every year. The gospel is going to all the world now! When will Jesus come? It won't be long!

Tomorrow we'll talk about what will happen when He comes.

Thursday, November 7

How will Jesus come?

What will happen when Jesus comes?

Jesus warned the disciples not to let anyone deceive them about His coming. Many people would claim to be Christ, He said, but if anyone told them he was Christ, or that Jesus was out in the desert or in someone's house, they must not believe it.

He explained that He would come like the lightning: “As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be” (Matt. 24:27). No false Christ can come like this.

Later, in a vision, Jesus let John see Him coming. John wrote about it. “I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle” (Rev. 14:14).

Paul gave us another description. Maybe you have memorized it. “The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (1 Thess. 4:16, 17).

Someday I hope you will read Ellen White's description of her first vision. It's all about Jesus' coming. Soon after the vision she wrote about it. “While we were praying, the power of God came upon me as I had never felt it before. I seemed to be surrounded with light, and to be rising higher and higher from the earth.” God showed her the Advent people walking along a high path toward heaven. Some remained faithful; others gave up and fell off the path down into the dark world below. “Soon,” she said, “we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. . . .

“Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. In solemn silence we all gazed on the cloud as it drew nearer, and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man, His hair was white and curly and lay on His shoulders, and upon His head were many crowns. His feet had the appearance of fire; in His right

hand was a sharp sickle, in His left a silver trumpet. His eyes were as a flame of fire, which searched His children through and through.

“Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out: ‘Who shall be able to stand? Is my robe spotless?’ The angels ceased to sing, and there was a time of awful silence, when Jesus spoke: ‘Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you.’ At this, our faces lighted up, and joy filled every heart. And the angels struck a note higher and sang again, while the cloud drew still nearer the earth. Then Jesus. . . gazed on the graves of the sleeping saints, then raised His eyes and hands to heaven, and cried: ‘Awake! Awake! Awake! ye that sleep in the dust, and arise.’ Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. . . In the same moment we were changed, and caught up together with them to meet the Lord in the air.

“We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns, and with His own right hand placed them on our heads. He gave us harps of gold and palms of victory. . . Angels were all about us as we marched over the sea of glass to the gate of the city. Jesus raised His mighty, glorious arm, laid hold of the pearly gate, swung it back on its glittering hinges, and said to us: ‘You have washed your robes in My blood, stood stiffly for My truth, enter in.’ We all marched in and felt we had a perfect right there.”—*Testimonies*, vol. 1, pp. 58-61.

I want to go to heaven with Jesus, don't you? Unfortunately, when Jesus comes, not everyone will welcome Him. In a vision, John saw that “the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the

mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?” (Rev. 6:15-17).

I don't want to be in that group!

Some who are planning to go to heaven with Jesus will be badly disappointed. Jesus said, “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity” (Matt. 7:22, 23).

Can you imagine how terribly disappointed those people will be! I don't want to be among them, and you don't either.

Jesus said that the only people who will enter His kingdom will be those who do “the will of my Father which is in heaven” (verse 21).

When people asked Peter what they should do to be saved, he answered, “Repent, and be baptized.” And when the jailer asked Paul what to do, Paul answered, “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 2:38; 16:31).

So the Bible is clear about what we must do to go to heaven. We must be sorry for our sins and repent and, if we are old enough, ask to be baptized. Then we must believe that Jesus forgives our sins and let Him help us to obey Him and do His will always.

Are there some of you who know there are sins in your life that you should confess to God and ask Him to forgive? If so, won't you do that right now?

Are there any who feel that the Holy Spirit is talking to you about baptism, and you'd like to raise your hand and say, “I'd like to join a baptismal class and find out more about baptism?”

Are there some who would like to bow your heads with me and ask God to help you to obey Him always and make you ready to meet Him when He comes?

Tomorrow we'll talk about heaven.

Heaven

What will heaven be like? It will be a real place, where, if you want to, you can hit a baseball and throw a basketball and kick a football farther than you ever sent one before; where you can swim and hike and ski and turn handstands and do all the other good fun things you enjoy doing here, and do them a whole lot better—and keep on improving *forever!*

It will be a place where you can study and learn and understand everything the teacher says. You can conduct all kinds of experiments without everyone shouting at you to be careful or you'll hurt someone, because no one will ever get hurt there. And you can visit all the interesting places you only hear about on earth. And then set out to visit stars and galaxies that are *really* far away!

The Bible doesn't say too much about what children will do in heaven, because you'll grow up there quite soon and then live a million billion years as an adult. And then another

billion trillion years after that, of course. So mostly the Bible talks about what adults will do. But the Bible does say that children will play in the streets of New Jerusalem, which means the golden streets won't be crowded with cars and buses and motorcycles and all the other dangerous vehicles that make streets such risky places to play in here. And it says that children will have pet lions and leopards and wolves. What fun!

Would you like to read where it says those things in the Bible? Look up Zechariah 8:5 to read about playing in New Jerusalem, and Isaiah 11:6-9 to read about the big animals. Notice that you won't have to be afraid of poisonous snakes anymore. Even babies can play with big snakes safely!

No one will ever get sick in heaven! No more headaches or stomachaches or coughs or fevers or toothaches or broken bones! The Bible says, "The inhabitant shall not say, I am sick" (Isa. 33:24). Nothing will ever hurt. There won't be any more pain. Or tears. You can read that good news in Revelation 21:4.

Don't ever get the impression that if you go to heaven you'll be someone else after you get there. It will be *you* that's there. Let me ask you a question. If you came to school this morning in a car, were you *you* when you got into the car? Sure you were! When you reached school and got out of the car, were you still *you*? Of course! If you flew in an airplane to visit Grandpa and Grandma last summer, were you *you* when you got onto the plane? What about when you got off at the other end? Still *you*? Then you can be just as sure that when you get on the cloud to go to heaven, you will be *you* when you get on, and one week later, when you reach heaven and get off near the sea of glass, you will still be *you*. Not somebody else. To be sure, you will have a healthier body, and you'll look prettier (or more handsome), but you will still be *you*. (For "one week," see *Testimonies*, vol. 1, p. 60. For "better bodies," see 1 Cor. 15:51-53.)

While Ellen White was still a teenager, God let her visit heaven twice, in two visions. In the first, which we talked about yesterday, she visited New Jerusalem and "saw the tree of life and the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life. . . . The fruit . . . looked like gold mixed with silver."—*Testimonies*, vol. 1, p. 61. She sat down under the tree and talked to some of her friends.

In the second vision she saw New Jerusalem come down from heaven to earth, then walked around with Jesus outside the city. She wrote, "We began to look at the glorious things outside of the city. There I saw most beautiful houses, that had the appearance of silver, supported by four pillars set with pearls, most glorious to behold, which were to be inhabited by the saints, and in which was a golden shelf. I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth." A little later, she says, "We entered a field

full of all kinds of beasts—the lion, the lamb, the leopard, and the wolf, all together in perfect union. We passed through the midst of them, and they followed on peaceably after. . . . As we were traveling along, we met a company who were also gazing at the glories of the place. I noticed red as a border on their garments; their crowns were brilliant; their robes were pure white. As we greeted them, I asked Jesus who they were. He said they were martyrs that had been slain for Him. With them was an innumerable company of little ones; they had a hem of red on their garments also. . . . I saw the little ones climb, or, if they chose, use their little wings and fly to the top of the mountains, and pluck the never-fading flowers."

After a while Jesus said to her, "'You must go back to the earth again, and relate to others what I have revealed to you.'" Then an angel carried Ellen gently back to earth. It seemed so dark! She told her friends, "Sometimes I think I can stay here no longer, all things of earth look so dreary. I feel very lonely here, for I have seen a better land."—*Testimonies*, vol. 1, pp. 68-70.

What do you look forward to most about heaven? How about playing? If you play baseball, and you slide into second base, will your knee get skinned? If it does, will it bleed? Or will the skin heal very quickly, maybe right while you're watching it? I don't know, but I'd like to. It's one of the reasons why I want to go to heaven, so I can find out! If the batter hits the ball way up in the air, will you be able to fly up with your wings to catch it? I don't know. Sure would be fun! It's something else I want to find out about.

How about food? What's your favorite? Think about all the fruit you like best—oranges and apples and watermelons and apricots and peaches—all ripe and juicy and waiting to be picked and eaten!

Do you like science? Do you have a lot of questions you're curious about? I do. Why does a mother dog always have dogs and never kittens? How does an oak tree know how to arrange its



branches so it always looks like an oak, while a fir tree always arranges its branches so it looks like a Christmas tree? Trees don't have brains. How do they know where to put their branches? What are some of the questions you want answers to? Think of it, we can ask the angels; they've been around so long, they'll probably be able to answer all of them. But if we stump them, we can go and ask Jesus. He knows *all* the answers!

The best part of heaven will be meeting Jesus, talking to Him, and listening to all the interesting things He has to say. And if you'd like to climb on His lap and snuggle down in His arms, I'm sure He'll let you.

Heaven is such a wonderful place; I hope you are asking Jesus every day to help you get ready so you can be there.

Sabbath, November 9

Why Jesus waits

What will happen between now and when Jesus comes?

You will remember that a couple of days ago we talked about the signs of Jesus' coming. Almost all the signs we talked about have been fulfilled. I hope you are asking, Are there any other signs that haven't been fulfilled yet? Let's look in the Bible and see.

Read Revelation 6:12-17 and list the signs mentioned there: earthquake, dark day, dark night, falling stars, heaven parted as a scroll, Jesus comes. The earthquake happened on November 1, 1755. Large parts of north Africa and nearly the whole of Europe were shaken by a terrible earthquake; Lisbon, Portugal, and many other cities were destroyed. The dark day and night occurred in 1780, the stars fell in 1833, but the heavens have not yet parted as a scroll.

This is one of the few things that must happen before Jesus comes.

Another is the seven last plagues. Read about them in Revelation 16. First, terrible sores will break out on people who have the mark of the beast,

then the seas and rivers will turn to blood, and the sun will become so hot it will scorch people with fire. The fifth plague will be a mysterious darkness, the sixth plague will be the battle of Armageddon. Finally, in the seventh plague there will be thunders and lightnings and the worst earthquake the world has ever known. Islands will sink into the ocean, cities beside the sea will be swamped with water, mountains will disappear, and huge hailstones will crush houses and schools and churches and factories and the people inside them. These plagues will be far worse than the plagues of Egypt, but notice that they fall on people who have the mark of the beast. But sure *you* don't have the mark.

Read about the mark in Revelation 13:11-18. This prophecy means that before Jesus comes there will be just two groups of people in the world: those who worship and obey Jesus and those who obey Satan and have the mark of the beast. The people who worship and obey Jesus will have the seal of God, which means they keep the Sabbath faithfully and live like Jesus all week long. The people who obey Satan will have the mark of the beast, which means they reject the Sabbath and say that Sunday is the right day to worship. Which group you belong to will be very important, because the people who choose the seal of God will be persecuted by the people who have the mark of the beast. If you keep the Sabbath, you won't be able to buy or sell, and eventually there will be a law that you must be killed. If you accept the mark of the beast, you will be able to buy and sell, and you won't be persecuted; but the people who have the mark of the beast suffer the seven last plagues and will die when Jesus comes. The people who love and obey Jesus will be saved when Jesus comes and will live in heaven forever. Which group do you choose to belong to?

I say "choose," because the choice is up to you. Jesus died to wash away your sins, and He lives to make sure you get all the

help you need to overcome bad habits. Do you choose to ask Jesus to forgive your sins? He will, if you ask Him, but only if you ask. Do you choose to ask Jesus to help you to be loving and kind and obedient and truthful every day? He will help you, but only if you ask. Your mother and father cannot carry you into heaven. Your teachers cannot drag you there. Only Jesus can take you to heaven, and you must ask. You must choose. The decision is yours.

"Christ has given us no assurance that to attain perfection of character is an easy matter. A noble, all-round character is not inherited. It does not come to us by accident. A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character. It is formed by hard, stem battles with self. . . .

"Let no one say, I cannot remedy my defects of character. . . . As the will of man cooperates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings."—*Christ's Object Lessons*, pp. 331-333. That means that you and God together can conquer Satan every time he tempts you to do wrong.

The seven last plagues and the parting of the heavens won't take very long; they will happen only at the very end. So what really is keeping Jesus from coming? Just two things. First, taking the gospel to all the world—and we've seen how fast that can be finished. The other thing He's waiting for is for you to become like Him. Listen to this: "Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—*Christ's Object Lessons*, p. 69.

Away back in the beginning, Satan told the angels in heaven that God's commandments were too hard to obey. He told them that they would be much

better off if they disobeyed God and obeyed him instead. Many of the angels believed him, and many of the others just weren't quite sure but that maybe he was right. Perhaps God did ask too much; perhaps His commandments were too hard to obey.

God is looking for people on earth who will prove to all the angels in the universe that He has not asked too much. Would you like to be one of God's champions, and prove that God can be obeyed? That even nowadays, when there are so many temptations, boys and girls can be pure and kind and true and faithful and loving and thoughtful and helpful all the time—just like Jesus? That's what Jesus is waiting for—to give you a little more time to become like Him.

How much longer will Jesus wait? I don't know. I hear people say it will be a long, long time. They say we shouldn't pay attention to the prophecies. Do you remember how it was before the Israelites left Egypt? A few people said, "God always keeps His promises." But most of the people—like Ben—scoffed. They said, "Look how strong Egypt is. We will never get out." Then, suddenly, God changed everything. He called Moses back from herding sheep and in just three or four months turned Egypt upside down. He destroyed its farms, embarrassed its heathen priests, upset its government, destroyed its powerful army—and got the Israelites out on time, exactly when He had said He would.

So never doubt that Jesus will come soon. He will come so quickly that almost everyone will be surprised. He promised it again and again. He said, "Behold, I come quickly" (Rev. 3:11). And again He said it, "Behold, I come quickly" (chap. 22:7). And then a third time, "Surely I come quickly" (verse 20). There is no doubt about it. He will come quicker and sooner than most people expect. He *will* keep His promise.

May each of you be ready and waiting for Him, so He can take all of you to live in heaven with Him.

JESUS IS COMING AGAIN

Sabbath, November 1

ARE YOU AWAKE?

It was 2:00 a.m. when she opened her eyes to the pale moonlight glowing through the curtains. The muttering of the night insects and the occasional shriek from a bird in the jungle were the only sounds except for the steady breathing of her husband.

"Honey," she said, patting his shoulder. But it took more than that to wake him up. As principal of a mission boarding school, he worked hard. And at night he slept deeply.

"Honey," she repeated, shaking him harder this time. "I've just had this incredible dream. It was so exciting and so upsetting. I just have to tell you about it right now."

The eagerness of her voice brought him fully awake. "A dream?" he echoed astonished.

"Oh, yes!" she exclaimed. "It was all so vivid. I was standing in our garden when I looked up and saw a cloud the size of a man's hand. I kept on watching, thinking, Maybe this is Jesus coming. As I gazed it became larger and brighter till I could see a brilliant center to the cloud and I knew it was Jesus. Soon I could see His crown above His loving face. His eyes seemed to be looking into mine, and I was so happy and full of love for Him I could not think of anything else. Then I noticed the angels—thousands of them.

"Jesus had come at last. I wondered where you were because I wanted to share this wonderful moment with you, so I ran to the school, calling your name. 'Jesus is coming! Jesus is coming!' I shouted. You came out to watch with me. I was so glad that we were both ready for Him.

"Then I thought of the other teachers and their families and the students. So I raced around the campus, knocking on doors, rushing inside buildings, and grabbing everyone I found by the hand and sharing my wonderful news that Jesus had come at last.

"Nobody wanted to listen. They stared at me coldly and turned away, shutting their doors behind them. I couldn't believe it. Tears ran down my cheeks as I pleaded with them to come and welcome Him. Didn't they want Him to come? Hadn't they been waiting for Him to come too?

"Outside when I was standing beside you again, my heart thrilled at the sight of the Saviour. But I longed to share that joy with everyone here at school.

"And then I woke up. It was only a dream, but it seemed so real. If you could have seen Jesus . . ."

The missionary and his wife talked for an hour about that dream. Of course, they were sure that there were teachers and students in their school who were waiting for Jesus to come and who would welcome Him when He came. But they wanted every boy and girl in their school to be awake to His soon coming.

When Jesus lived on earth He looked down to the end of time and realized that some people who knew about His coming would lack the interest and energy to prepare for it. So He told the story of the ten virgins. Five of them would be sufficiently prepared for the

coming of the bridegroom, and five of them would not bother to make the necessary effort. The Bible says, "So, when the bridegroom was delayed, they [all] lay down to rest" (Matt. 25:5, TLB). After the others had gone inside, the five who were not ready came and knocked on the door and cried, "Lord, Lord, open to us. But he answered and said, . . . I know you not" (verses 11, 12).

At this end-time we all know that Jesus is coming soon. We all, like the foolish young women in the parable, are waiting for Him to come. We even know His name, as they did when they called to Him, "Lord, Lord." But we need to do more than that.

Paul, in Romans 13:11, told church members to "awake out of sleep." Of course, he was not talking about people snoozing off during the church service. He was talking about spiritual laziness. As Christians we must be awake to the signs of Jesus' soon coming. We need to get to know Him better by reading His Word, talking to Him, learning to love Him, so that we will be excited about seeing Him face-to-face, because He is our friend. And we will want to share all this with others because He is special to us.

If at this very moment a small cloud appeared in the sky and that cloud became larger and brighter until we could see the shining of God's glory with thousands of angels around the King of kings, wouldn't you want to run outside and welcome Him?

None of us would want to rush back inside and close the door on the most exciting event of our lives.

Wake up today! Jesus is waiting for you. Learn from His Word the signs of His soon coming. Talk to Him. Listen to Him. Soon you will see Him face-to-face!

BY URSULA M. HEDGES

Sunday, November 2

SEEING JESUS

Everyone sat so still. Softly the organ music filled the chapel, comforting each listener.

Mark, sitting in the front row, his back straight, his eyes gazing straight ahead, tried to think of ordinary things. But it did not work. He could smell the roses and carnations. As he eyed the polished wood of the casket he found it hard to believe that his dear grandmother was inside it.

Gran hadn't seemed that old to Mark. Before she took ill, her garden always looked like a picture in a magazine, and she could probably outdo the best of cooks. Best of all, when you were with her she made you feel special, and you wanted to live up to her ideal for you. She had been a real Christian lady.

"One day," the minister was saying, "'God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any pain: for the former things are passed away.'" (Rev. 21:4).

The Bible says that we should not be ignorant about those who are asleep in death, for we have a wonderful hope. When Jesus comes, our loved ones who have died will hear the voice of Jesus and rise to live forever.

Mark felt sure that Gran would be resurrected with a new, healthy body, looking with joy into Jesus' face.

Our earthly bodies, which grow old and sick, will be changed and made perfect at the Second Coming. Think of what that would mean to you if you were blind. If you were a paraplegic you could throw away your wheelchair and run. Those who have cancer or some other disease will never know another sick day or painful treatment. Jesus has promised that there will be no more pain or sorrow or death and that there will be no more tears.

Those of you who have hassles with your math lessons will be glad that all the stress is over. And that's not the end

of the good news. Suppose you wish that you were thinner or taller or prettier so that people would like you better. You won't need to worry; you will all look great! Everyone will be accepted for what he or she is; everyone will be loved by Jesus and His children. Think of the peace of never hearing another argument, of never having Satan to bother you again!

The apostle Paul understood trouble and stress, for he was hated for his preaching, beaten, put in jail, shipwrecked. He couldn't wait for Christ's second coming. He said, "For I reckon that the sufferings of this present time are [absolutely nothing] compared with the glory which shall be revealed in us" (Rom. 8:18). Then we shall be heirs together with Christ.

Roseanne and Richard listened in silence as their dad told them about his promotion. It would mean moving to a new location. Neither of the children wanted to go, and they let Dad know it by their glum faces. After all, they had lived in this city all of their lives. Here were their friends, their Pathfinder Club, and all of their interests. It wasn't fair. They thought about the house, too, where they had their own comfortable rooms, and the garden, where they had special nooks in which to think or read or share secrets with their friends. They loved it where they were. But it was no use complaining because their parents went on cheerfully planning what to pack and what to sell and what they would do when they arrived at their new house.

Hard to Say Goodbye

When all the curtains were removed, the house looked with sad, unblinking eyes at them. Their goodbyes to their friends were hard to say. Then Dad started the engine, and the car sped down the highway, while Roseanne and Richard sniffled in the back seat.

Two days later Dad headed the car into a sweeping tree-lined drive leading to a beautiful house. The children were surprised when they found out that this was to be their new home and that in the backyard was an enormous swimming pool plus lots of space in which to play. But when they learned that over the back fence was a grassed area where they could keep a horse, their happiness overflowed.

That story reminds us just a little of the houses Jesus is making ready for us. The name Adventist means that we are waiting for Jesus' return, and our hope

that He will come again is tremendous. Listen to His words: "Let not your heart be troubled. . . I go to prepare a place for you. And . . . I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3). We can't even begin to imagine what He has in store for us. But more than any wonderful house He is preparing for me, I want to see Jesus, don't you?

Monday, November 3

READY OR NOT, A NEW DAY

Mel could tell by the twittering of birds that it would soon be dawn. He pulled his pillow snugly under his neck and tugged the blankets to cover his face, hoping to drift off to sleep again. He didn't want to face this day with its history test. But he couldn't get back to sleep. Soon he heard his sister's bedroom door open, and then the faint sounds of breakfast preparation filtered in from the kitchen, where Mother was busy. At last his alarm went off, and as his head slowly emerged from the bedclothes he could see sunlight glowing on his bedroom wall. There was no way he could hold back the dawn. Ready or not, a new day had come.

This is the kind of picture Romans 13:12 gives us of the world: "The night is far gone, the day of his return will soon be here" (TLB). The night in this text means the sin and unhappiness of the world. The night is going to disappear, and the light of a new kind of day will begin at Jesus' second coming.

How did Mel know that it was nearly dawn? He could tell by the signs. He heard the twittering birds, the opening of his sister's door, the sounds of breakfast preparation, and then the loud ring of his alarm clock. When he opened his eyes he could see the gleams of the early morning sun.

God has given us signs to show us that

His coming is very near and that it is time to wake up, too. See how many you can count today as we talk about them.

Matthew 24:29 tells us that in the last days the sun will "be darkened, and the moon shall not give her light." This was fulfilled on May 19, 1780, on the great Dark Day. The Bible tells us that falling stars would be another sign, and this took place on November 13, 1833, in a great meteor shower. That all happened a long time ago. But there are still things to watch for today.

Take your left wrist, for example. If you are wearing an automatic watch it could be seen as a sign that Jesus will come soon. Daniel 12:4 says that we should look for an increase in knowledge. Technology is already advanced enough to produce not just a digital watch with an alarm, but one with many functions—even a mini TV screen so that you can watch your favorite program.

Can we who live in a modern society imagine life without radio and television, canned and frozen foods, automobiles and airplanes? When Daniel said that many should run to and fro upon the earth, he was describing our very age, not an earlier time in history.

Luke mentions another sign of Jesus' soon coming when he says that there will be strife and conflict among nations (Luke 21:9, 10). It is just like the news headlines of any day of the week with riots, fighting, and refugees. People are filled with anxiety as they look at what is happening around them. They worry about nuclear war or disease or something else. The Bible says that in the last days men's hearts will fail them for fear (verse 26).

We can expect to see signs in the

wicked way people behave. Second Timothy 3 gives us a long list of their attitudes. As you listen you may be surprised to find your city or town being described. "You may as well know . . . that in the last days it is going to be very difficult to be a Christian. For people will love only themselves and their money; they will be proud and boastful, sneering at God, disobedient to their parents, ungrateful to them, and thoroughly bad. They will be hard-headed . . . ; they will be constant liars and troublemakers and will think nothing of immorality. They will be rough and cruel. . . . They will be hotheaded, puffed up with pride, and prefer good times to worshiping God. They will go to church, . . . but they won't really believe anything they hear. Don't be taken in by people like that" (verses 1-5, TLB).

What a lot of signs! I am sure that you are able to recognize them in the world around you today because that is how things are. The night of wickedness of this world is soon to finish, and Jesus is coming to bring in a new day of righteousness. No matter how we try, we can't hold back the dawn, and I'm glad that the joyful dawn of Christ's return is about to break.

How many signs did you count up? There are plenty, but did you know that you are a sign too? If you fit in with some of those bad attitudes, then you are a sign—a bad sign. But if you have given yourself to Jesus and are living for Him, you are a good sign, for Revelation 14:12 indicates that there will be faithful, patient people ready for His coming. I want to be that kind of sign, don't you? A sign that the dawn of God's wonderful new day is about to break.

Tuesday, November 4

THE SECRET FORMULA

The Australian timber workers listened with growing alarm. They knew the prearranged code for an accident. Three whistle blasts told of a bad accident, but now they counted six—the signal that someone had died. Hurriedly they downed tools and rushed to the mill. But no one had been hurt, let alone killed. It was a mystery. Who had blown those six clear whistle blasts?

Hidden on a moss-covered log, the culprit with his dark-brown body and spectacular tail feathers sat unconcerned, eating a worm. The Australian superb lyrebird is thought to be an even finer mimic than Australia's bowerbird or the North American mockingbird. He has been known to reproduce the calls of at least 20 different birds, and to mimic tapping typewriters, ax blows, auto engines, words, and even several bars of piano and violin music. Of course, even though he has deceived countless people with his mimicry, he is innocent of crime. But you cannot say the same of the way Satan deceives us into doing evil.

And you can't say the same for Jocelyn, who is always making up stories about her friends and stretching the truth. Romans 13:12 pleads with us to "quit the evil deeds of darkness" (TLB). That means the Christian must get rid of sins and weaknesses. Jocelyn says she can't help it. The lies just come out without her meaning to say them.

Then there are Glen and Gerry, the Watson brothers, who are really great boys, except that they always quarrel. Glen doesn't hate Gerry. It's just become a habit to argue with him, and Gerry fights back. They sure want to "quit the evil deeds" the Bible is talking about, but how to stop is the problem. They've tried and failed.

Jennifer's problem is jealousy. Every time Wendy wears a new dress or Cindy tells about her super holidays or Nicole rides her new bicycle, sharp little knives of jealousy stab into Jennifer's heart. She



is never happy with what she has. She has tried to overcome her jealousy, but hasn't been successful.

As you think about your own life and the sins and weaknesses that trip you up, do you wonder if they will always trap you? Do you know the secret formula for quitting these evil deeds? It will work for Jocelyn's lying, Glen and Gerry's quarreling, and Jennifer's jealousy. And it will work for you, too.

The secret formula (in code, of course) is DP + MC. In fact, DP + MC will even help you agree with the apostle James when he asks, "Is your life full of difficulties and temptations? Then be happy, for when the way is rough, your patience has a chance to grow. So let it grow, and don't try to squirm out of your problems" (James 1:2-4, TLB). Wouldn't it be wonderful if your problems didn't bug you so much? Imagine the feeling!

Then here is the meaning of the secret code. DP stands for Divine Power and MC stands for My Cooperation. Divine Power plus My Cooperation is sure to help you quit those evil deeds.

But knowing the meaning of the secret code is only the first step. The next is action. If we want Divine Power, God's power to help us, then listen to this: "But ask the Lord Jesus Christ to help you live as you should, and don't make plans to enjoy evil" (Rom. 13:14, TLB). Do you enjoy evil? That may be the problem. There goes the MC part—My Cooperation. I have to be willing to give up those bad deeds and not want them anymore. I have to ask God to take away my desire to do those things. Then Divine Power can work with My Cooperation for success.

Satan has more tricks than any lyrebird. He is busy trying to deceive all of us. When he tells you what fun you can have doing things that you know are wrong, ask God to take away your desire to listen to the old liar. You need DP every time Satan tempts you.

Say to God, "Here is MC, My Cooperation. I have decided to follow You. Take away my wish to sin. Give me Your Divine Power to overcome temptation"—to tell lies, to argue, to be jealous, or whatever your problem is. And right then those evil deeds will be thrown off like an old coat into the trash. Instead of planning to enjoy evil, you can plan to enjoy those things that are good. That enjoyment will last forever.

Try the secret code today. DP + MC is powerful. Paul tried it, and it worked for him. I've tried it, and it works for me. It will work for you, too. Plug into DP.

Wednesday, November 5

Go ON, SOLDIER!

When London was being heavily bombed during the Second World War, people showed how they felt about the fighting by the way they behaved. There were brave pilots, like John, who tried desperately to defend their country against the attackers. There was 4-year-old Amelia who was missing during an air raid, only to be found unharmed and still hiding under her bed when the danger had passed.

And there were people like old Ron Smith, who became so terrified when the siren wailed out one night that he jumped into his trousers and rushed down the dark stairs ahead of his wife. Suddenly he crumpled up and cried, "I've been hit, Annie. I've been hit!"

But his wife just giggled and said, "Yes, you've been hit, lovey, but only by your suspenders, which were trailing behind you. I stood on them for an instant as you rushed out, and then they snapped back and hit you."

We as Christians have a war to fight. Satan and his evil angels are trying hard to conquer us through all kinds of temptations and troubles. Some of us are trying to win the war like John; some of us just want to run and hide like little Amelia; some of us are like old Ron Smith, giving up before we have really started.

In Ephesians 6 Paul describes the special armor and weapon the Christian needs to win this war. He lists six important pieces of equipment that will help us to defend our minds against Satan's attacks.

The first is the belt of truth, the very opposite of Satan's deceiving lies. We can believe everything God says, for He is reliable. To wear this belt of truth, we need to know God well and understand what He says. Then we will be strong to fight Satan's attacks.

The breastplate of righteousness is very important. A military breastplate covers the heart of the soldier and

protects his life, just as the righteousness of Christ will cover us and give us life. When you ask God to help you overcome sins and weaknesses, He will; then you will not want to do evil. God has chosen you as a soldier. He wants you to wear His righteousness as a breastplate covering a heart full of love for Him.

In Bible times Roman soldiers covered their legs and wore sandals on their feet. This protected them from cuts and bruises and helped them to move quickly and safely. So we come to the third piece of Christian armor. The Bible says, "Wear shoes that are able to speed you on as you preach the Good News of peace with God" (verse 15, TLB). As Adventists waiting for Jesus to come, we must share this exciting good news with others. This is the gospel of peace—peace from the troubles of this world. This will encourage people and give them hope to know that the Christ who was crucified, resurrected, and rose to heaven will come again.

Shield of Faith

The fourth piece of armor is the shield of faith. A Roman soldier carried a large oblong wooden shield covered with leather. Because it measured about four feet by two and one-half feet it was large enough to protect his body. Our faith in God will give us the victory over Satan's fiery darts. Are you using your faith in God as a shield?

Since your head is a vital part of your body, it needs special protection. Ephesians 6:17 says, "You will need the helmet of salvation" (TLB). The salvation God wants you to have covers your sins. It gives you strength to live faithfully for Him today. And it gives you the hope of eternal life. God's message of salvation is a special protection against Satan's attacks.

And, number six, the same verse says, "You will need . . . the sword of the Spirit—which is the Word of God" (TLB). Do you read His Word every day? It will help you a lot in fighting Satan's attacks.

Let us decide to put on the whole armor that God offers us. God has promised us victory, so we don't need to be scared like Amelia, hiding under her bed. What God spoke to Joshua at the borders of the Promised Land, He says to us today: "Be bold and strong! Banish fear and doubt! For remember, the Lord your God is with you wherever you go" (Joshua 1:9, TLB).

Go on, soldier—to victory with God.

Thursday, November 6

WALK FOR YOUR LIFE

C'mon, Aussie, c'mon, c'mon. C'mon, Aussie, c'mon!" cheered the crowd at the top of their voices as the game got under way.

Paul in Romans 13 is really saying something a lot like that. "Come on, Christian. Come on and walk the way Christ walked. Come on and behave honestly and decently, and remember that Jesus is coming soon. Your life should have a special style to it in the way you relate to Christ and to others."

Because your body is the temple of the

Holy Ghost, you will care for your health. That means that what you eat and drink is important to you, so you will choose what is healthful. When Les decided to follow Christ he thought seriously about all the candy bars and ice cream he bought with his pocket money, and he cut the amount he ate right down. Since you have decided to follow Jesus, you will shun alcohol, tobacco, drugs, and unclean meats. You will want to keep up a good exercise program, and make sure that you get to bed at a sensible hour each night to get in sufficient rest.

As teenage Janelle read Paul's advice "Let us conduct ourselves becomingly as in the day" (verse 13, RSV), she looked critically at her clothes and had to admit that she wouldn't want to be dressed in some of them when Jesus returned. That meant changing her style of dress.

Have you chosen to follow Jesus? That's good! But listen to this. It's a very important point to understand. Once you have chosen to follow Jesus you can no longer choose who you want to love,

because, like Jesus, you have to love everybody. That's pretty heavy, isn't it? But that's not all. When you decide to be a Christian you can no longer choose how you will behave. That's right! By choosing Jesus you now should walk in His way, the way of life. You should behave in His way—the way of life.

As Louise realized what walking in the way of Christ meant, she knew that the way she talked would have to change. Having chosen to follow Jesus, she had no other choice but to stop using some expressions and finding fault with other people. Now she would behave like Jesus.

Jesus Makes It Easy

Arnie, her brother, decided that the movie-star posters in his room didn't give anyone a clue that he was now a Christian. He thought that it would be hard to pull them down, but surprisingly, loving Jesus made it pretty easy. He put his Bible on his bedside stand. Instead of letting it decorate the bookcase, he opened and read it morning and evening. He became excited at the way the Holy Spirit was talking to his heart through the Bible. His behavior changed. He became more helpful around the house. He started talking about spiritual things to his friends. He was walking in the way of Jesus and loving it.

If Paul were the pastor of Arnie's church, I can imagine him standing at the door after church and shaking Arnie's hand. Let's sneak up and listen to the conversation.

"Thanks for that sermon, Pastor Paul."

Pastor Paul smiles at him. "Arnie, I know that you are walking in the way of Jesus. Keep it up through the strength of God."

"Oh, I will. I want to. I ask Him every day for help," replies Arnie as Pastor Paul grips his hand.

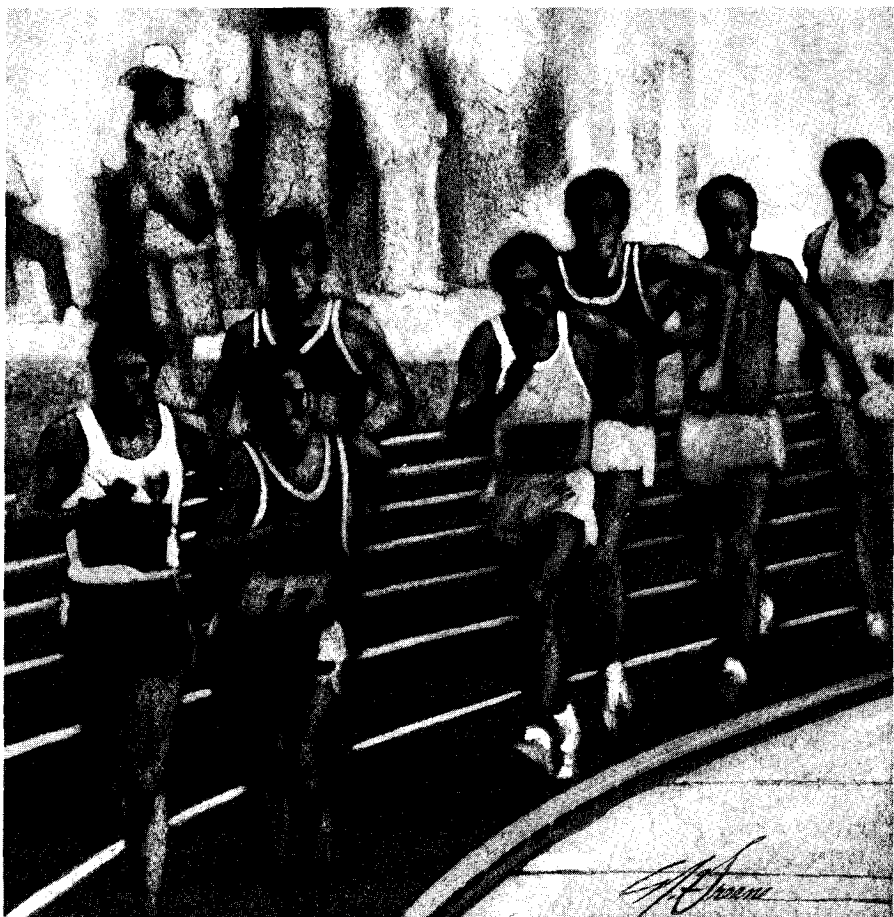
"And, Arnie . . ."

"Yes, Pastor Paul?"

"Let your love for God and your behavior be a witness that Jesus will come back soon. Walk honestly, decently. Walk for your life. Walk the way of Christ!"

"Yes, I want to. I will," replies Arnie sincerely.

And what about you? Will you be like Arnie? Come on, Christian. Come on. Walk the way of Christ. Walk for your life—your eternal life. Come on, Christian, come on with Jesus walking beside you. Soon you'll see Him face-to-face.



Friday, November 7

FRIENDSHIP WITH CHRIST

Ron and Linda were engaged. It was all very exciting, and you could tell by just looking at them how wrapped up they were in each other. Then Ron had to be away on his work, which took him to another city miles from Linda. They promised to write and phone often, for they were very much in love.

When Ron's first letters came, Linda couldn't wait to read every word, treasuring all that he said. But one day when the postman brought Linda a letter from Ron, she read only the first paragraph because she was so busy and had no time to read all that he said. At bedtime she was too tired to read the rest, so she fell asleep with the letter on her bedside table.

In every letter Ron wrote he told Linda he loved her, he mentioned their plans for marriage, and he told her when he hoped to be back with her, but usually she managed only the first half page. She was glad that he still loved her—that was all that was really important.

One day she called him on the phone. "Hi, dear," she said. "Thanks for the presents you sent me. Please send some more tomorrow. I'm too tired to talk anymore. I love you. Bye." And she put down the receiver.

You find that story hard to believe? I can't blame you, because you don't expect people in love to behave like that. You would expect Linda to keep on eagerly reading Ron's letters and writing to him, too. You would expect her to be glad for every minute she has to speak to Ron on the phone, because she loves him. As for her greed about the presents, you were probably disgusted. You didn't think much of her. You'd proba-

bly say that Linda doesn't really love Ron, and you'd be right.

But wait a minute. Could it be that we are very much like Linda in our relationship with Jesus Christ? We say we love Him. We want to spend the rest of our lives with Him, but do we read His letters to us? If we are in a hurry and read only a sentence or two from the Bible without taking proper notice of His messages, we are behaving like Linda. Perhaps Linda's shocking conversation on the phone to Ron, thanking him for his presents and asking for more without giving him a chance to talk, is like the way we pray to God.

If Christ is to be the Lord of your life, you should remember three important ways of building a good friendship with Him. The Bible tells us that the Scriptures testify (or speak) of Him (John 5:39), so if we want to get to know Him we need to read His Word carefully and thoughtfully. Take time. Don't rush. Say to Him, "What message do You have for me today, Lord? Let Your Holy Spirit guide my mind."

And He will. You'll be surprised what He wants to tell you. You won't be able to wait to find out the special message in His daily love letter to you.

The second way of keeping up a good relationship with God is through prayer. Remember Linda on the phone? Do you just take a list of what you want from God and read it off to Him? That's a pity, because prayer should be like a two-way conversation between friends. Don't ignore God's part of the conversation. Quietly listen for God to impress your mind when you've finished talking. Find a place in your home where you can privately read your Bible and pray. Go there every day whether you feel like it or not, whether you are tired or discouraged or on top of the world.

Jesus knew how important His time of private worship was when He was on earth. He never missed talking to the God He loved and listened for His messages. That was His secret of success. That was His example for us.

And then He went out and fulfilled the third important point. He witnessed. For us that means sharing the joy of our friendship with God with those around

us. It will make our relationship with God stronger.

Have you ever been to a wedding and listened in the beautifully decorated church as the bride and groom exchange vows? Did you hear the bride, looking like a princess in her white gown and veil, promise to serve her new husband 54,750 meals during the next 50 years, as well as preparing more at each meal if they have children? It wouldn't sound right! But she does promise to love him, and all that she does for him over the years is because of that love. It is the same with him; he washes dishes and mows lawns because he loves her.

Loving and working for Him is the way it is with us Christians when Christ is the Lord of our lives. This is what Paul wanted us to do when he said in Romans 13:14, "But put ye on the Lord Jesus Christ." How about you? Is Christ the Lord of your life?

Sabbath, November 8

MAKING JESUS NUMBER ONE

Robert was good on the trumpet. His teacher said so. His friends said so. Everyone said so. When the principal asked him to play at the school concert he said he would. Finding a suitable piece of music took a little time, but eventually he chose a fairly easy number and tried it out a couple of times.

But Robert was busy, and it was the start of the swimming season too. He liked to join his friends down at the town pool and just fool around. Because the weather was steaming up, swimming was the perfect activity.

By the time he came home, ate, and did his chores, he didn't feel like practicing the trumpet. Anyway, swimming made him tired. Once his mother asked him how he was doing with his piece for the concert, so he took a little time to practice.

Is Christ the Lord of your life?

Then suddenly it was concert day. Robert was really surprised at how quickly it came up, like a friend creeping up behind him and yelling Boo! in his ear. Desperately he tried out the piece while Mother put dinner on the table. Although he said that he didn't have time to eat, she insisted that he sit down with the rest of the family. Then it was time to drive to the concert.

If Only

As Robert stepped out onto the stage, his trumpet glinting richly in the lights, people clapped in anticipation of an excellent performance. But it wasn't. The timing was strange. A high note cracked. Robert's stomach seemed to be full of bricks, and he was glad to escape while the sound of feeble clapping followed him offstage. If only he'd given it his best. If only he'd practiced faithfully. How he wished he could go back to those afternoons when he had fooled around with his friends, and practice his trumpet instead!

Now imagine Rod. He is an athlete who has been training and running for years. Many times he has missed out on a placing in races but he has kept at his athletics. In trying to build a healthy body, he changed his diet to include whole grain foods and lots of vegetables and fruit, and he drank lots of water. Giving up junk foods such as ice cream wasn't easy, but his goal of athletic excellence meant more to him than these foods.

Rod, a New Zealander, is running a marathon. "Never give up!" he tells himself, pushing on, mile after grueling mile. "Have confidence that you will make it!" he encourages himself as weariness hits him, and this helps him to keep going, legs pumping, lungs bursting. Twenty-six miles of run, run, run. Only a short stretch remains to the finish line and Smith is still ahead of Rod.

Now Rod throws himself forward, sheer willpower pushing his legs. He comes abreast of Smith. He moves ahead. For the last 385 yards he is in front. His chest touches the tape as he comes in first. The winner—Rod Dixon! "How did you do it, Rod?" he is asked.

"Total commitment and years of discipline," he answers with a grin.

That sounds like Paul in Philippians 3:13,14: "I am still not all I should be but I am bringing all my energies to bear on this one thing: Forgetting the past and looking forward to what lies ahead, I

strain to reach the end of the race and receive the prize for which God is calling us up to heaven because of what Christ Jesus did for us" (TLB).

Not one of us Christians can succeed in our spiritual lives if we don't put God first. It takes a new decision to follow Him every day. We may need to surrender some things we want to do, like Robert, who fooled around instead of getting on with his trumpet practice. Jesus knew all about this when He said in Luke 9:23, "Anyone who wants to follow me must put aside his own desires and conveniences and carry his cross with him every day and keep close to me!" (TLB).

You can be sure that by keeping Jesus and heaven as number one in your life you will have the happiest life in this world as well as a whole new exciting time for eternity. Do you think that goal is too costly? Don't be deceived by Satan. That's his lie.

When Jesus comes again in glory He will call you faithful ones by your names. One by one you will come, and He will give you a new name for eternity

and place a crown on your head. Then as a harp is placed in your hand you will join in perfectly with the harmony of thousands who have been saved, to play and sing your praises to the King of kings. And remember, that won't be the end; it will be only the beginning of even more wonderful things.

This is the one most important thing in my life—to be ready for the coming of Jesus. This very moment I promise Him that I will follow Him and wait for Him. Won't you join me?



Ursula M. Hedges writes from Brisbane, Australia.

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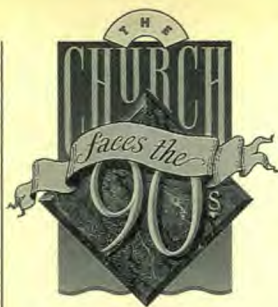
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still beams
brightly.*

It was an event long anticipated, heralded by seer and minstrel in sermon and song—the first coming of Christ. Pregnant mothers waited expectantly for the birth of a male, each hoping that hers would be the promised Messiah. The cultivation of this hope was a *studied, practiced* thing. It was the dream of every daughter of Abraham that the Messiah would come and that the powerparenthood would be hers.

But the long years of expectancy brought its problems, and hope deferred made the recitation of the Messianic promises a ritual without meaning. Others applied the promises to a temporal, earthly kingdom: Messiah would come and sit on the throne of David, rule Israel's enemies with a rod of iron, and the Jewish race would enjoy the "milk and honey" of Canaan.

Unexpected, Unrecognized

The prophets had predicted the place of His birth and the approximate time of His appearance on earth. Yet those who had been the beneficiaries of advanced information benefited least from His life. In the fullness of time, the clock of prophecy struck, and Christ was born of a virgin into a hostile world to be "wounded for our transgressions, . . . bruised for our iniquities." He appeared "as a root out of a dry ground," without the grandeur and comeliness anticipated, and "his own received him not"—an understatement indeed; for, in fact, they crucified Him. In so doing, however, they aided and abetted His mission.

Having fulfilled that mission, He was caught away to God. But before His departure He spoke these comforting words: "I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3).

Angels later echoed the same promise: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). And the apostle Paul added this forceful prediction: "For the Lord himself shall descend from heaven with a shout, with the voice of the

archangel, and with the trump of God" (1 Thess. 4:16). And from heaven itself our Lord uttered the words "Behold I come quickly; and my reward is with me, to give every man according as his works shall be" (Rev. 22:12).

Ample Briefing

For nearly 2,000 years the human family has had this knowledge. But there are those who declare this information nonsense. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning" (2 Peter 3:3, 4). But, Peter hastens to add, "the day of the Lord will come" (verse 10).

The truth is, there is a day and hour when the Lord will come, and the generation *nearest the event* will know themselves to be living in the last days. The day and hour is known only to God, of course (Matt. 24:36); but of the times and seasons, we need not be ignorant (1 Thess. 5:1, 2, 4).

Jesus Himself was very specific in His references to the last days. His disciples asked Him a pointed question: "What shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3). In Luke 21:25, He speaks of "signs in the sun, and in the moon, and in the stars." Does not history refer to the dark day of May 19, 1780, and the bloodlike appearance of the moon the night following? And what of the meteoric shower of November 13, 1833? What more dramatic indicators do we need of the end-time?

But there is more. Luke 21:11 speaks of great earthquakes in divers places. Certainly, the great Lisbon earthquake of 1755 marked a turning point in earthquakes in terms of *frequency* and *intensity*. Today, we may also turn to Soviet Armenia, Mexico City, California, and China for evidence of fulfillment.

Remember, Jesus Himself is answering the question "What shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3). Luke 21:11 speaks of famine, or food

BY EARL E.
CLEVELAND

shortage. Dr. Nausen, who led the relief effort during the great Russian famine of 1921-1922, estimates that 3 million people died in it. Dr. D. O. Lively, of the Relief Agency of America, says that 12 million people died in China of famine just a little later. Jesus foresaw this enormous tragedy and identified it with the end-time.

In Luke 21:11, He added "pestilences" to the list of signs. The influenza epidemic of 1918-1919 qualifies as one of the greatest epidemics ever known. Some 20 million people in Europe, Asia, America, and Africa died from it. One encyclopedia describes it as "the crowning tragedy of so many tragic years." And with the coming of the AIDS epidemic, we may safely say that the end is near.

How He Will Come

The manner of our Lord's return now claims our attention. Jesus describes it as being a public, earthshaking event. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:27). And continuing, He says: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (verse 30).

At His second coming, Christ will raise the righteous dead. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (1 Thess. 4:16). It is significant that the wicked, who would not listen to God in life, will not hear His voice in death on resurrection morning.

In glorified bodies, by contrast, the living righteous will be caught away to God "in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:51, 52). "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:17).

This glorious reunion of the righteous living with the resurrected dead is one of the thrilling aspects of the Second Coming. It provides strong motivation for us to "die in the Lord," or be found "living in the Lord" in that glad hour.

But the thought that warms the heart of this writer most is that we shall at last meet Jesus, our Redeemer, Lord, Saviour, and friend. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we do know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). Moses, Elijah, Peter, James, and John saw Him in a measure of glory. Not even they could behold the full measure of His power, for no man can behold God's full glory and live. But in our post-resurrection, post-translation state, "we shall see him as he is." Oh, that will be glory for me!

In the light of the above, it is difficult to conceive that there is a secret rapture theory embraced by millions.

The coming of Christ will be literal, visible, and earthshaking. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him" (Rev. 1:7).

Preparation

Preparation for the coming of the Lord is our most urgent business. Time for this vital work is in short supply. The prophetic image of Daniel 2 makes this clear. From Babylon, represented by the head of gold, to Rome, represented by the legs of iron, the world passed through four world empires. Inclusive, they spanned nearly 1,100 years of historical time. Within the context of this vision, we are more than 1,500 years into the feet of the image of human civilization. The iron mixed with clay constituting the feet indicates that world dictatorships ended with Rome.

And there is no more human anatomy beyond the feet. Obviously, these are the final days of human administration on this planet. "And in the days of these kings shall the God of heaven set up a kingdom, which shall

never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44).

This is the second coming of Christ in prophecy. His coming smites man's earthly achievements like a stone that batters and consumes. No secret rapture here. "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure" (verse 45).

Seek the Lord

So what must we do? The ancient prophet tells us: "Seek ye the Lord while he may be found, call upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:6, 7). This surely is the time to seek the Lord—through prayer, through the study of the Word, and in our Christian witness.

A storm of persecution is soon to break upon the world. The time is late. In this dark hour of human history, God will deliver His people, and a firmament of chosen ones will shine as stars against the black sky of human misery, as a succession of catastrophic events follow in quick succession. All of this will culminate in the second coming of Christ our Lord with power and great glory. "Even so, come, Lord Jesus."



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Why the Delay?

A personal approach to a troubling phenomenon

Every so often I go back and try to imagine what the Millerites went through in 1844. I try to imagine what it must have felt like in July of that year to believe that Jesus would return in exactly three months' time—on October 22. And then, on August 22—two months! On September 22—one month! October 1—three weeks! October 15—seven days! October 19—three days! October 22—today!

As the day wore on, excitement must have filled the ranks of the waiting pilgrims. Any minute now!

Then 6:00 p.m. came and went. Perhaps reasoning that the Lord might be on Roman time, they continued their vigil past 10:00 p.m., past 11:00 p.m., until the big clock tolled midnight. At last their disappointment was complete. And as one of their members later reported, they wept and wept till the dawn of day.¹

I wonder how many of those Millerites would ever have dreamed that time was to continue another 149 years! Yet here we are—still in this world.

What's going on here? How do we grapple with the question of the apparent delay of the Advent? Let me share with you my personal approach to the issue.

The Integrity of Jesus

I like to get back to the essence of things. And so the first thing I do is to satisfy myself as regards the certainty of the event itself. In other words, regardless of the *when* of the Second Advent, I try to settle in my own mind the *fact* of the Advent. Will this extraordinary event occur?

And the answer, for me, is yes.

I arrive at this affirmation by remembering who made the promise in the first place. I see Jesus sitting on the Mount of Olives, addressing a worried and apprehensive group of followers. And I hear Him pronounce those immortal words found in John 14:1-3: "Do not let your hearts be troubled. Trust in God;

BY ROY ADAMS

trust also in me. In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am" (NIV).

And I believe Him!

To strengthen my belief, I take a lesson from the promise of the First Advent. That promise, given way back in the Garden of Eden (Gen. 3:15), waited thousands of years for fulfillment. Sages and prophets peered into the shadowy distance for it; and every mother in Israel, beginning with Mother Eve, hoped that she would be the one to nestle the world's Redeemer on her breast.

But they were disappointed—again and again and again, generation after generation after generation. Until that day when the angel Gabriel was dispatched from the presence of God to a humble peasant girl in the little ghost of a town called Nazareth—who had ever heard of Nazareth! The Bible says that "when the fulness of the time was come, God sent forth his Son" (Gal. 4:4)—through a young woman in Nazareth.

And the angels sang to wondering shepherds: "Unto you is born *this day* [after 1.8 million days] in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

Yes, the promise of the First Advent was delayed, so to speak, for 4,000 or 5,000 years. The sun rose and set millions of times without seeing its fulfillment. But the promise did not fail. For it was anchored on the unshakable word of the living God.

And so it will be with the second coming of Jesus.

So that's how I look at it. A natural skeptic, I nevertheless find myself completely satisfied by the absolute integrity of the One who uttered that great promise to His followers 2,000 years ago. At this level of consideration, time has nothing to do with it.



Roy Adams is an associate editor of the *Adventist Review*.

Only one thing matters: *certainty*. The grass may wither, and the promises of mortal beings may fail. But the “word of our God shall stand forever!” (Isa. 40:8).

But Integrity Has Its Problems

If we were dealing with a charlatan, a delayed or broken promise would be no problem. That would be expected. But—and this is the issue—if Jesus is a person of integrity, then what are we to make of the fact that 19 centuries have now elapsed since He made that famous promise that day on the Mount of Olives? How long before we conclude that the promise is futile, empty? Would we be as generous and understanding with anyone else? Would we still consider Christ’s integrity undamaged if the sun should rise on a year called 2193? Or worse, 2293? At what point, in other words, do we conclude that we have been following “cunningly devised fables”?

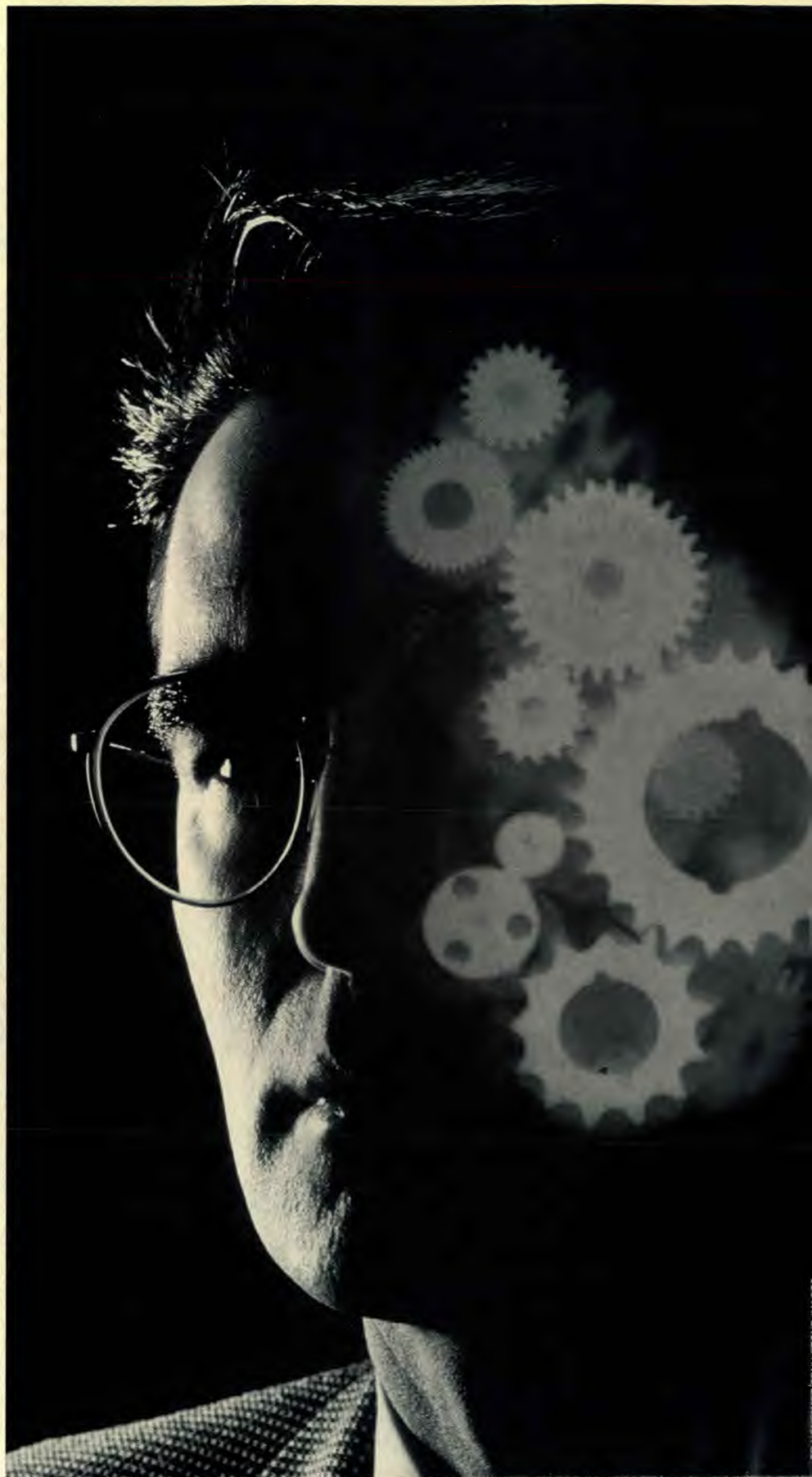
This line of questioning, I believe, points to the reason for the great prophetic outlines of the Bible. These outlines fill the period since the cross with content. In other words, *the centuries are not empty*. The prophetic delineations, like signposts, have marked the way for us, showing us the progress in salvation history. After Adventist pioneer F. E. Belden had followed these prophetic markers through Babylon, Medo-Persia, Greece, Rome, and the divided kingdoms of today, he asked the question “What will the next great, glorious drama be?” And then he answered: “Christ and His coming, and eternity.”

But while we expect that “the next great, glorious drama” will be the second coming of Jesus, we are living today, since the end of the great outline prophecies, in a largely unmarked period, a period that puts faith to the utmost test.

On Borrowed Time

To grapple with this problem, I fall back to the concept of “borrowed time.” And for me, one of the most instructive examples of this in the Scriptures is the experience recorded in 2 Kings 20.

In the midst of a prosperous reign, this 39-year-old monarch was suddenly stricken with a fatal disease. The doctors could do nothing for him. The prophet



Isaiah came to him—not to pray for his healing, but, on the contrary, to announce his death: “Set thine house in order,” said the messenger of the Lord, “for thou shalt die, and not live” (verse 1).

The outlook for Hezekiah was as bleak as could be. With all his little remaining strength, he managed to turn away from his servants and bodyguards; and with his face toward the wall in privacy, he prayed to the One who had always been his refuge and strength, a very present help in trouble.

God heard him and the answer was immediate: “This is what the Lord, the God of your father David, says: I have heard your prayer and seen your tears; I will heal you. . . . I will add fifteen years to your life” (verses 4-6, NIV). Just think about it—15 years added to his life, 15 years of *borrowed time*!

I believe God has given the same break to us on a universal scale. We are living today on borrowed time. This fact emerges clearly, I think, as one reviews the great sweep of the biblical time prophecies that show a chronological movement from a specific point in history to the climax of the age. Revelation 6, dealing with the opening of the seals, is one of those prophecies. Using the historicist method of interpretation, it is possible to trace the fortunes of God’s church and people from the first century on down to the end of the world.

The first events under the sixth seal (verses 12-14)—the great earthquake (Lisbon, 1755), the Dark Day (America, 1780), the falling of the “stars” (eastern United States, 1833)—take us down near the middle of the nineteenth century. Every indication is that we are now living, as the old-timers used to say, between verses 13 and 14 of Revelation 6, between the great meteoric shower of 1833 and the “receding” of the heavens.

But if our interpretation is correct and the event of verse 13 occurred way back in 1833, then we have been in a holding pattern now for 160 years! Why?

Amazing Love

The answer, I believe, is the unfathomable patience and mercy of a loving God. For the next major event after the falling of the stars is one of total chaos: “The sky receded like a scroll, rolling up,” the Scripture says, “and every mountain and island was removed from its place.” The most frightening catastrophe in the history of humanity, it leads the wicked from every walk of life to cry out for death rather than confront “the face of him who sits on the throne and . . . the wrath of the Lamb.” “Who can stand?” they ask (Rev. 6:14-17, NIV).

It was to answer that last question that Revelation 7 was written. Interrupting the natural flow of the opening of the seals, the chapter not only answers the question posed but also, inadvertently, gives one reason for the delay. Angels are pictured holding back

*A thousand
points of
conflict
since
World War II
have not
provoked a
third world
war.
Why?*

the winds of strife until “the servants of our God” are sealed “in their foreheads” (Rev. 7:3).

This passage speaks of a moment when the time of the world is up and the angels of judgment are ready to carry out the “strange act” of God. But, as in the case of Hezekiah on the personal level, there is a respite, an extension of time, a postponement of probation’s close—on the cosmic level.

We have seen many instances in recent years that seem to indicate something of this holding action on the part of God. One assassination incident (in Bosnia) lit the fires of World War I. One invasion (of Poland, by Hitler) set off World War II. Isn’t it remarkable, then, that a thousand points of conflict since the end of World War II, 48 years ago, have not provoked a third world war? Think of the frightening days of the Korean War, or the bloody years of Vietnam, or the tense decade of the cold war—with the Soviet invasion of Hungary and Czechoslovakia. Think of the frightening confrontation between the United States and the Soviet Union during the hair-raising Cuban missile crisis in 1962—a crisis that, in the words of then attorney general Robert Kennedy, “brought the world to the abyss of nuclear destruction and the end of mankind.”²

Why did none of these incidents spark a third world war? Because of the restraining action of God, symbolized by the four angels of Revelation 7. God is “not willing that any should perish, but that all should come to repentance” (2 Peter 3:9).

Let us note, however, that the perception of a delay is on our part only. In God’s great timetable, “He hath appointed a day, in the which he will judge the world” (Acts 17:31).

In my thinking, this does not contradict the concept of God’s long-suffering. I picture (and this is only an illustration) a giant cosmic computer into which God enters the life history of every person. That computer has the capability of coming up with the mind-boggling variables of the lives of each and every person who would walk the face of the earth. God reads the complicated printout and determines when everyone on earth, based on the infinite variables for his or her life, has been given just the right time and opportunity to make a decision for life or death.

Way back in the dateless past, God read the printout and determined a day for the second coming of Jesus. That day is a fixed time that only God knows. When it arrives, Jesus will come. I suspect that no one in heaven will ask the Lord why the wait was so long. Rather, there’ll be tears of joy everywhere when we discover that that “delay” was for us! ☸

¹ Hiram Edson, manuscript fragment. Ellen G. White Estate, General Conference of Seventh-day Adventists.

² Robert Kennedy, *Thirteen Days*, p. 23.

Making the Most of a Bad Situation



BY CALVIN B. ROCK

I am very discouraged about the situation of the church's spiritual condition. Why aren't Adventists more devout? Will we ever reach the state of perfection needed for the latter rain? Shouldn't the General Conference make a public appeal for revival?

The General Conference often calls for revival. It has done so at every General Conference session (including the recent one in Holland) and it does so annually in the theme and readings of the Week of Prayer.

However, we all must remember that revivals are not "worked up" or decreed by the General Conference; they are "prayed down" by the membership. The primary reason that our spirituality is not greater is not the lack of General Conference appeal or the spiritual failure of any other level of church administration, it is the condition described by our prophetess, Ellen White, as follows: "Ministers should labor earnestly for the youth who have not given themselves to Christ, and also for others who, though their names are on the church roll, are irreligious and Christless. But ministers may do their work faithfully and well, yet it will amount to very little if parents neglect their work. It is to a lack of Christianity in the home life that the lack of power in the church is due" (*Child Guidance*, p. 550).

Of course, from a practical standpoint there are numerous other reasons we can cite. Among them are: our acceptance of the goals of a materialistic society; our participation in the debilitating excitement of the sports and entertainment worlds; and our alarming lack of personal devotion.

Each of these trends may be viewed as both cause and effect. Either way,

they can be countermanded only by vigilant devotion, willing liberality, and a temperate lifestyle. But again, all that is individual. Renewal begins in our hearts and homes, not with General Conference fiat.

As for expecting a perfect church on this side of the close of probation, Ellen White has this to say: "We may create an unreal world in our own mind or picture an ideal church, where the temptations of Satan no longer prompt to evil; but perfection exists only in our

*Revivals are not
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imagination" (*Review and Herald*, Aug. 8, 1893).

Remember, imperfection began in heaven. Do not despair that it is with us today. Rather, by personal consecration make certain that you, yourself, are part of the solution and not part of the problem.

I often meet people (some in the church) whose reasoning about the Bible is very literalistic and absolutist. Their arguments are so naive and simplistic that it's hard to know how to answer them. And they're so dogmatic and sure about themselves! What's the best way to handle these people?

Reasoning with individuals whose thought processes do not accommodate the relative aspects of history, language, geography, etc., is often very frustrating.

There are two ways I attempt to converse with such persons. One is to try to move them into a more logical reasoning pattern. The other is to make the necessary point within their category of reasoning. While the former attempt is preferable, one is sometimes forced to proceed in the latter mode.

For example, I was once approached by a man who said that Seventh-day Adventists are wrong about the Sabbath. He reasoned that Joshua's making the sun stand still (Joshua 10:11-14) threw time out of sequence. His statement was that while the Sabbath was to be kept until Joshua's time, it was rendered untraceable by the miracle of the standing sun and therefore unobservable since then.

My reply (in his idiom) was "I see what you mean, but what you may not know is that on May 19, 1780, there was a dark day when the sun went down early, and it evened things back together again!"

"Oh, really?" he answered. "Well, that does make a difference, doesn't it?" Then he walked away apparently resigned to the fact that Adventists might be right after all.

Of course, I do not recommend this particular answer or this level of reply, but it is true that "fighting fire with fire" is sometimes the best solution.

But there is a third way to deal with such individuals—just refuse to involve yourself in debate in the first place. Prolonged, even brief, disagreement with an absolutist thinker is often more damaging to truth and good relations than simply avoiding the controversy. ☞

Calvin B. Rock is a general vice president of the General Conference. He holds doctoral degrees in ministry and religious ethics.

Living in Crazy Times

Sometimes it seems like the whole world has gone berserk.

BY ROY ADAMS

"And they came to Jesus and observed the man who had been demon-possessed sitting down, clothed and in his right mind" (Mark 5:15, NASB).

NOVELETTE SINCLAIR WAS A SHY 13-YEAR-old when I knew her at the Westmount church in Montreal in the late sixties. But she grew up to be quite a young woman, excelling in school, "winning a scholarship to the University of Ottawa and earning a master's degree in linguistics in 1977." Later she would teach French in Brussels and win a job as a translator at the United Nations in New York.¹

But one day she met David—as in David Koresh—and everything changed. Forsaking family and friends, she gave him all she had—her means, her body, and finally (together with more than 80 others) her life.

David Koresh. Waco. The names have etched themselves into the psyche of people around the world as symbols of the madness and insanity of our times, taking their place in a kind of rogues' gallery of contemporary insanities that include such random names as Jim Jones, Ruby Ridge, Rwanda, Burundi, Bosnia, the New York Trade Center, and Oklahoma City.

For months I'd been struggling to wrap my head around it all, to define it, to give it a name. Finally, paralyzed by its sheer magnitude and complexity, I sat down one Sabbath morning, a blank notepad in front of me. One frustrating hour and two or three pages of random jottings later, a single compelling thought emerged that seemed to pull it all together for me: the seismic forces tearing society and the church apart at the present time have their roots in three

basic factors—(1) an infantile gullibility, (2) a lunatic mentality, and (3) a twisted eschatology.

1. An Infantile Gullibility

You would think it could never happen again—not after Waco. Yet there it was—39 bodies in an upscale neighborhood near San Diego, California, the remains of men and women who'd answered the call by Heaven's Gate cult leader Marshall Applewhite to shed their "containers" (bodies) "and be transported after death by alien spacecraft riding shotgun in the sky for the Hale-Bopp comet."²

My first reaction was "Oh, no, not again!" And the words of *Washington Post Magazine* writer Jeanne Marie Laskas came back to me. "How many times would we go around this circle?" she asked in the wake of the 1994 Solar Temple tragedy, in which 50 devotees of cult leader Luc Jouret's Order of the Solar Temple died in Switzerland and Canada. "It seems we're back here at the beginning, asking the same questions we were asking a year ago in Waco, Texas. The same questions we asked 16 years ago in Jonestown, Guyana. Apparently this cult story is going to keep repeating itself, as if there's some bad virus embedded in the human condition."³

Zeroing in on the amazing human gullibility even in our sophisticated times, Laskas told of her encounter with an Arizona-based group known as CBJ, after the initials of its three leaders: Charles, BernaDeane, and Jim (known to their followers as "Chuck-bernie-and-jim"). These three shysters go around the world, she says, "teaching people how to be immortal." What we need, say the threesome, is "cellular awakening." "People who die are just stupid people, . . . people whose cells have been brainwashed by 'the death-

oriented culture' into which we all were born. In order to become immortal, . . . all you have to do is to get your cells awakened by CBJ and then join with them in 'cellular intercourse.'"⁴

Someone from another planet might ask: "Who could possibly fall for such preposterous poppycock?" But after Marshall Applewhite and Heaven's Gate, we on this planet no longer wonder. Suckers for such nonsense could include college and university graduates just as easily as folk who've never heard a school bell ring. They could be people who have never as much as seen a telephone, or whiz kids able to program sophisticated computers.

And the lesson of Waco is that Adventists are not immune. More than 50 percent of those who perished in that blaze had an Adventist connection. Do certain aspects of our teachings (or the way we package them) contribute to this kind of insanity? Or is it that our teachings tend to attract people with a predisposition for the wacky? And do we sufficiently encourage careful, analytical, hard-nosed thinking among our members?

Consider the fact, however, that the people who fell for Koresh's claims were not all stupid or uneducated. Novelette Sinclair, for one, was "a bright young woman who was clever enough to win university scholarships and capable enough to embark on an international career as a linguist, translator, and teacher."⁵ Yet she accepted Koresh's claim to be the new Messiah, "the seventh and final angel who will bring about the end of the world." And with all the others she

swallowed it when he claimed "that by sleeping with him" his female followers would become "brides of Christ."⁶

Never should we underestimate the psychic grip of the cult leader. After attending a series of CBJ meetings, Laskas concluded "that people can have other people believing anything if the conditions are right. . . . People can be trained to believe in the ludicrous world according to Chuck-bernie-and-jim just as easily as they can the world according to Luc Jouret, David Koresh, Jim Jones, Charles Manson, Hitler. Anybody. People can be trained to



sleepwalk their way into turning over their bank accounts, into drinking Kool-Aid laced with potassium cyanide, into shooting themselves in the head. Anything."⁷

And consider that after all the press coverage following the Heaven's Gate tragedy, one follower still went ahead with a copycat suicide weeks later, another follower was unsuccessful in the attempt, and the hotel in which the suicide occurred was flooded with calls from people wanting to book the same room, presumably for the same purpose.

People should know that when God calls us to serve Him, He does not ask us to disengage our intellects, to put our minds into neutral. No, He calls us

to love Him with all our heart, and with all our soul, and with all our *mind* (Matt. 22:37). God is interested in the state of our mind:

"And they came to Jesus and observed the man who had been demon-possessed sitting down, clothed and in his right mind."

2. A Lunatic Mentality

Remember the March 1995 poison gas attack in a Tokyo subway by members of the Aum Shinrikyo cult that killed 12 people and injured 5,000? In a Tokyo courtroom last April the cult's 41-year-old guru, Shoko Asahara, gave his first public explanation of the incident—a classic in demented rambling: "Mr. Asahara said he had ordered his top aides to abort the planned gas attack two days before it occurred," but they disobeyed his orders. Instead, he said, they "persuaded him to go ahead with the attack." "In the end, it was me who was convinced by them," he said.

'And that eventually led to my arrest.'"⁸

How frightening to think that such a bungling maniac was the head of an outfit with enough nerve gas and equipment to kill millions of people!

But even more significant than the intention of such groups is the lunatic ideology that drives them—an ideology of *imagined conspiracy*, an ideology that leads them to believe the fantastic and the bizarre.

And their number is growing. "What should be made of the fact," asks Liz Spayd, "that more than half of all Americans think flying saucers are real? That 49 percent of the public thinks the CIA was involved in the assassination of President Kennedy? Or that 9 percent of the public suspects, despite considerable evidence to the contrary, that the 1969 moon landing

was a massive hoax?"¹⁰

Obsession with conspiracy—that's part of the craziness of our times. Each weekend finds small groups of men and women in Army fatigues training in some backwoods farm or forest in the U.S. against the day when, as they believe, federal government troops out to abolish individual rights will launch an attack on ordinary citizens. "Citizen militias, in what has emerged as one of the most vivid symbols of contemporary conspiracy, insist that United Nations troops are circling around in black helicopters that they intend to use in a mass coup."¹¹

And there are conspiracy theorists among us, too. When I visited one country in the South Pacific some years ago, one pastor took me aside and for about a half hour flooded my head with conspiracy theories—from Germany to Russia, from the United States to China, some dating clear back to medieval times. And he was telling me all this in an effort to set up an appointment to tell me more. Such are the people who can flesh out undercover Jesuits operating at the General Conference.

But if we see madness on the right, we see it also on the left—a moral madness that threatens to engulf us all. Even amid the rationalism of the seventeenth and eighteenth centuries, and well into the nineteenth and early twentieth centuries, the lines of morality and basic decency were pretty clearly drawn. Today, however, everything is blurred. And even conservative Christian people (including Seventh-day Adventists) are showing increasing signs of confusion.

American and Canadian culture today is virtually under the control of Hollywood, an outfit that contaminates everything it touches—whether it be education, family, God, sex, or angels. Today most of the stuff coming from this giant molder of contemporary morals is nothing less than illustrated sermons from hell, exposing our children to hard-core portrayals of adult behavior in prime time.

God will hold the adult generation

responsible for the state of our children. It is we who have stolen their innocence. We have corrupted them. We have ripened them before their time. In the name of freedom of speech we are producing a generation of young people who are cold, emotionless, and absolutely without conscience—human beasts.

And it's getting worse. Commenting on daytime talk shows in America, Tom Shales notes that there is a race on "to be more outrageous, more salacious, more sensational." For a few minutes of fame, he says, people will divulge "their darkest secrets and their dirtiest laundry." Moreover, "the intense competition that results from

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having more than two dozen of these programs now on the air inspires producers to aim not higher, but in fact lower; you can only outdo the other guy, it seems, by stooping further, by going for more sleaze and shouts and shocks." What we are watching, says Shales, is "the trashification of American culture."¹²

Today we have the technology to bring every species of trash and filth directly into our homes merely by a few clicks on the mouse beside our computers. And minors, generally far in advance of their parents and elders in computer literacy, are dabbling in this hard-core stuff in the privacy of their homes. If I were the devil out to destabilize human society, I would do exactly what he's doing now. I would glorify gratuitous violence, glamorize illicit sex, and make it chic to be deviant. And I would make those who dare

speak out against these things look like benighted Victorian pruders—Neanderthals belonging to the unlit caves of a distant age.

We have come to an exceedingly dangerous time. It is, in all likelihood, perhaps the most unstable moral situation of any civilization in the history of humankind. Sometimes I wonder if this is not the time of trouble in disguise. The entire moral ground is shifting under our feet. We are treading on quicksand.

The only solution for the present lunacy is Jesus. We must bring our folly to Him. We must bring our anger, our pride, our stupidity, our ignorance, our vulgarity, our immorality, our lunatic mentality, to Him. Only He can drive the demons out. He alone can give us hope.

"And they came to Jesus and observed the man who had been demon-possessed sitting down, clothed and in his right mind."

3. A Twisted Eschatology

Washington Post Magazine staff writer Peter Carlson went to Philadelphia back in 1994 to visit a certain Ted Daniels, editor/publisher of something called the "Millennium Prophecy Report." Daniels, holder of a Ph.D. in folklore from the University of Pennsylvania, had been monitoring prophetic



predictions across the United States in connection with the year 2000.

From the back of a postcard with the picture of a flying saucer, Daniels read Carlson the following prophecy: "In A.D. 2001, starships from the Interplanetary Confederation [whatever that is] will land on earth carrying 33,000 Brothers! They're extraterrestrial teachers and scientists who will help us expand our understanding."¹³ Carlson's article, a brilliant summary of the tremendous hype in the run-up to the year 2000, is a must-read for every Adventist who can still get hold of it. Cataloging the increasing preoccupation of American culture with the coming millennium, Carlson notes the rush on the part of commerce, industry, and just about every sector of contemporary American society to capitalize on the millennium motif.

Citing an NBC television special in the spring of 1994, "Ancient Prophecies," Carlson noted the following confluence of predictions pointing toward the year 2000:

"The pyramids contain a coded calendar that shows the world ending on May 5, 2000. . . . Saint Malachy of Ireland predicted in the 1100s the names of all the popes until the end of time, and there are two popes to go. . . .



Nostradamus saw disaster coming from the sky in 1999. . . . The Blessed Virgin appeared at Fatima making a prediction that is so frightening that the pope is keeping it secret. . . . The book of Revelation portrays an apocalypse that may begin soon. . . . Edgar Cayce, the famous 'sleeping prophet,' predicted that before 1998 the poles would shift and California would fall into the sea. . . . Paul Solomon, known as the 'second Cayce,' predicted that America would split right down the middle in the year 2000. . . . The ancient cabala says that a ball of fire will descend on man around the millennium."¹⁴

What is likely to be the effect of such speculation on the minds of people today? An obvious one will be to damage the integrity and authority of the Bible. There could hardly be a more effective way of undermining Scripture than by associating it, as the NBC program did, with a catalog of hodge-dodge prognostications.

Another possible fallout from the growing contemporary hysteria could be a damaging effect on prophetic preaching. For if the Lord delays His coming much beyond 2000, the present hype could just as easily be followed by chronic cynicism. Millions will shrug their shoulders and say: "Where is the promise of his coming?" (2 Peter 3:4).

Yet that is our only hope. "If we lose this hope," as H.M.S. Richards, Sr., used to say, "we lose everything."

But however eager we are for the Lord to come, we ought never to resort to irresponsible speculation. Some of our writers are reverting to jubilee calculations. Some are reading their own ideas into Ellen White's references to "6,000 years" as the reign of sin on earth. But to give any specifics for the *time* of the Advent—whether it be a particular month, year, decade, or generation—is to fall into the trap of time-setting.

It is a precarious time for Seventh-day Adventists. None of us wants to come across as putting off the coming of Christ. None of us wants to say that Christ could not come back by the year 2000. And yet from past experience we can see the dangerous fallacy of the present excitement and paranoia. The situation is immensely tricky.

Here's where I take my stand. It is clear to me that the fulfillment of the foundational, milestone prophecies of the Bible—the great earthquake, the Dark Day, the crimson moon, and the great meteoric shower—are all behind us now, *far behind us*. And the implication for me is that the Second Coming *can be any time now*.

But it has nothing to do with the year 2000, or with the jubilee calendar,

or with some other fantastic forecast dreamed up in the fertile imagination of excitable zealots inside or outside the church. It is the broad spectrum of prophecy that convinces me that the day is approaching.

And what a day it will be when from all around the world we will come and, like the ancient demoniac, fall at the feet of Jesus our king—our infantile gullibility *gone*, our lunatic mentality *cured*, our twisted eschatology *corrected* in the marvelous light of His glorious presence.

It will be a new world order. A planet transformed. Perfect temperature. Perfect climate. No allergies. No pain. No sickness. No disappointment. No guns. No muggings. No jails. No hospitals. No war. No land mines. No pollution. No racism. No exploitation. No poverty. No slums. No police. No prostitution. No perversion. No gambling. No crime of any kind. No more death. And if all my readers were Americans, I would say, "No more taxes!"

Yes, we're living in crazy times. But I know that God's tomorrow will be better than today. ■

¹ Andrew Phillips et al., in *Maclean's*, May 3, 1993, p. 20.

² *U.S. News & World Report*, Apr. 7, 1997, p. 26.

³ Jeanne Marie Laskas, "Predators and Prayers," *Washington Post Magazine*, Nov. 6, 1994, p. 5.

⁴ *Ibid.*

⁵ *Maclean's*, p. 17.

⁶ *Ibid.*, pp. 21, 22.

⁷ Laskas, p. 5.

⁸ *New York Times*, Apr. 25, 1997, p. A-7.

⁹ See "Cult Guru Accused . . ." *New York Times*, Apr. 25, 1997, p. A-7.

¹⁰ Liz Spayd, "Welcome to the State of Paranoia," *Washington Post*, July 23, 1995, p. C-1.

¹¹ *Ibid.*, p. C-2.

¹² Tom Shales, "We're Mad as Hell . . . at Daytime TV, Getting Sleazier by the Minute," *Washington Post*, Mar. 19, 1995, p. G-5.

¹³ Peter Carlson, "The End," *Washington Post Magazine*, Jan. 1, 1995, p. 10.

¹⁴ *Ibid.*, p. 13.

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